

VESTIGIA ARANEAEE – DIGITUS UMBRAE – PROJECT ANGELBOOK – VOLUME IX – PART 1



EZEKIEL REDIK YARBROUGH

Vestigia Araneae – Digitus
Umbrae – Volume IX - Project
AngelBook – Part 1
By Ezekiel Redik Yarbrough -
(DBM ECLIPZE)

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The hugag, a typical fearsome critter. Illustration by Coert DuBois from Fearsome Creatures of the Lumberwoods by William T. Cox.

In North American folklore and American mythology, fearsome critters were tall tale animals jokingly said to inhabit the wilderness in or around logging camps,^{[1][2][3]} especially in the Great Lakes region. Today, the term may also be applied to similar fabulous beasts.

Origins

Fearsome critters were an integral part of oral tradition in North American logging camps during the turn of the twentieth century,^[1] principally as a means to pass time (such as in tall tales)^[4] or as a jest for hazing newcomers.^[5] In a typical fearsome critter gag, a person would casually remark about a strange noise or sight they encountered in the wild, and another accomplice would join in with a similar anecdote. Meanwhile, an eavesdropper would begin to investigate, as Henry H. Tryon recorded in his book, *Fearsome Critters* (1939) —

Sam would lead with a colorful bit of description, and Walter would follow suit with an arresting spot of personal experience, every detail being set forth with the utmost

solemnity, and with exactly the correct degree of emphasis. At the end, so deftly had the cards been played that the listener was completely convinced of the animal's existence. This method of presentation is widely used. For the best results, two narrators who can "keep the ball in the air" are necessary, and perhaps an occasional general question is tossed to someone in the audience, such inquiries being invariably accorded a grave, corroborative nod.[5]

Lumberjacks, who regularly traveled between camps, would stop to swap stories, which eventually disseminated these myths across the continent.[4] Many fearsome critters were simply the products of pure exaggeration; however, a number were used either jokingly or seriously as explanations for both unexplained and natural phenomena. For example, the hidebehind served to account for loggers who failed to return to camp,[6][7] while the treesqueak offered justification for strange noises heard in the woods.[5] A handful, intentionally or not, mirrored descriptions of actual animals. The mangrove killifish, which takes up shelter in decaying branches after leaving the water,[8] exhibits similarities to the upland trout, a legendary fish purported to nest in trees.[9] In addition, the story of the fillyloo, about a mythical crane that flies upside-down, may have been inspired by observations of the wood stork, a bird that has been witnessed briefly flying in this manner.[10] In particular instances more elaborate ruses were created using taxidermy[11] or trick photography.[12]

Attributes

Game miniatures depicting various fearsome critters (from the board game Fearsome Wilderness)

The appearance of the fearsome critters themselves was usually more comical than frightful.[1] Often the greater emphasis is placed on behavioral traits with little or no detail mentioned on their appearance, as in the cases of the hidebehind, teakettler,[13] squidgicum-squee,[14] and hangdown.[6] Some fearsome critters like flittericks or the Goofus bird[7] appeared to be ordinary animals that just behaved out of the ordinary. The more physically emphasized and improbable creatures seem to be distinguished by how far the storyteller could push the boundaries of biomechanics. Both the tripodero[6] and snoligoster[4] demonstrate facets more in common with mechanical apparatuses than animals, and the hugag and sidehill gouger[5] seem to be more a play on applied physics than fanciful inspiration. While much of the literature that has been written on the subject echoes a naturalist's perspective, commonly specifying a range of distribution, behavioral habits, and physical appearance,[4][5][9] many of these myths were never as widespread as others. Consequently, it is common to find a lack of consensus on a specific fearsome critter, if not clear contradictions. To illustrate, the wampus cat differs widely in appearance depending on region. For instance, in Henry H. Tryon's Fearsome Critters, the wampus cat is described as having pantographic forelimbs[5] while in Vance Randolph's We Always Lie to Strangers, it is portrayed as a supernatural, aquatic panther.[10]

The tendency to description of behavior without image is used to eerie literary effect by Manly Wade Wellman in employing a number of fearsome critters in his 1952 science fiction folk tale "The Desrick on Yandro," as well as commenting specifically on the lack

of physical description for one of the beasts: "The Behinder flung itself on his shoulders. Then I knew why nobody's supposed to see one. I wish I hadn't. To this day I can see it, as plain as a fence at noon, and forever I will be able to see it. But talking about it's another matter. Thank you, I won't try."

Firsthand accounts

In his 1939 book, *Fearsome Critters*, Henry H. Tryon recounted that "... much true folk-lore was born, lived and died with no chance of ever becoming a part of our permanent records. Without doubt this has happened to a good bit of woods lore." Consequently, firsthand records on fearsome critters are few in number. However, among some of the more significant sources to record fearsome critter stories directly from loggers, hunters and other forest tradesmen, listed chronologically, are:

Fearsome Creatures of the Lumberwoods, With a Few Desert and Mountain Beasts, by William T. Cox (Washington, D.C.: Judd & Detweiler Inc., 1910)

Fearsome Critters, by Henry H. Tryon (Cornwall, NY: Idlewild Press, 1939)

The Hodag and Other Tales of the Logging Camps, by Lakeshore Kearney (Madison, WI: Democrat Printing Company, 1928)

Paul Bunyan Natural History, by Charles E. Brown (Madison, WI: self-published, 1935)

We Always Lie to Strangers, by Vance Randolph (New York: Columbia University Press, 1951)

Mythical Creatures of the USA and Canada, by Walker D. Wyman (River Falls, WI: Univ of Wisconsin Riverfalls Press, 1978)

Additionally, in 1922 and 1925, veteran guide Art Childs published an illustrated newspaper column entitled, *Yarns of the Big Woods* that featured fearsome critters from oral traditions. Additionally, many of the aforementioned texts has since been made freely available online, yet others are still under copyright.

List

Agropelter

Jackalope

Jackalope

Mammals

Agropelter, a beast that amuses itself by hurling twigs and tree branches at passersby.[4][5]

Axehandle hound, a beast that reputedly subsists on axe-handles left unattended,[5] mentioned in Jorge Luis Borges' *Book of Imaginary Beings*. [13]

Ball-tailed cat, a feline similar to a mountain lion, except with a long tail with a bulbous end used for striking its prey.[5]

Bigfoot is an alleged ape/human-like hybrid creature of North American folklore.

Cactus cat, a feline of the American Southwest with hair-like thorns that intoxicates itself by the consumption of cactus water.[4]

Dungavenhooter, a crocodile creature with no mouth and huge nostrils. The creature uses its tail to pound loggers into a gaseous vapor, which it then inhales for

sustenance.[5]

Glawackus, an animal resembling a mixture of a lion, boar, or bear.[7]

Gumberoo, a rare, hairless bear-like creature with nearly invulnerable skin. The animal's hide repels anything fired at it. Fire causes the gumberoo to combust in a massive explosion.[4][5]

Hidebehind, an animal that seizes loggers and devours them. The animal was said to be so swift that it could hide behind the nearest tree before being seen.[5]

Hodag, a creature of the Wisconsin swamps possessing horns and spines.[13][15][5]

Hugag, an animal similar to a moose, with stiff, jointless legs preventing it from lying down and a large upper lip preventing it from grazing.[4][5]

Jackalope, a jackrabbit with the antlers of an antelope or deer.[9]

Jersey Devil, a predatory creature that inhabits the pine forests of Southern New Jersey.[7] The creature is often described as winged and bipedal, and sometimes connected to witchcraft and devil worship.

Sidehill gouger, an animal having legs on one side taller than the other, thus always having to travel on hillsides.[9][5]

Fur-bearing trout

Hoop snake

Splintercat, a legendary cat of the Pacific Northwest that uses its incredible speed and stiff forehead to smash into large trees, knocking the branches off and withering the trunks.[4][5]

Squonk, an animal which, saddened by its deformed countenance, cries incessantly and even dissolves into tears if seen.[4]

Teakettler, a small variety of vermin that makes a noise like a teakettle.[13]

Wampus cat, a large phantom panther that varies widely in appearance.[10]

Birds

Belled buzzard, a vulture with a bell affixed to it, the ringing of which is cited as an omen of disaster.

Gillygaloo bird, a bird that lays square eggs, so they do not roll.[13]

Goofus bird, a backwards-flying bird that builds its nest upside down.[13]

Fish

Fur-bearing trout, a species of trout that grows a thick fur coat for warmth in cold climates.[16]

Serpents

Hoop snake, a snake that bites its tail to enable it to roll like a wheel.[10]

Joint snake, a snake that can reassemble itself after being cut to pieces or break apart when hit with something.[10][9]

Snallygaster, a bird/reptile-like hybrid beast said to inhabit the hills surrounding Washington and Frederick Counties of Maryland.

Snow snake, a snake that is active only during winter months.[5]

See also

List of legendary creatures

Paul Bunyan

William T. Cox

Drop bear

Snipe hunt

Cryptozoology

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Note: Due to their large size, the illustrations for this document are on separate linked pages.

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****The Dee Diaries****

The systems of magick now known as Enochian magick derive from the work of the

Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and Liber Scientiae, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and Liber Loagaeth came to light by a more roundabout means.

In later years, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophesies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, politics, Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material

received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as “Enochian”, but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

The first system of magick given to Dee was the Heptarchia Mystica. This is a self-contained and moderately complex planetary magick, similar in style (but not in content) to various “Solomonic” grimoires of the day. The record of its presentation can be found in Dee’s *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee’s extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 “Good Angels”, and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment

Ring, Lamen, and Holy Table

The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for “he will work wonders”) were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter “V” above and the letter “L” below.

Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an “illuding spirit”. They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. Unlike the first lamen, the purpose of the second was solely to “dignify” the magician, to show his worthiness to perform the Heptarchic magick.

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an “instrument of conciliation”; that is, the means by which the powers it symbolizes are brought together with the magician. As with the lamen, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the Sigil of Ameth (see below) were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the “Ensigns of Creation” (see below). In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table used to form the lamén. They are intended to “dignify” the table – to consecrate it to the Heptarchic work – in the same way the lamén dignifies the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.

The Sigil of Ameth

The Sigil of Ameth or *Sigillum Dei* is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table’s legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee’s work that has a direct correspondence in earlier magickal systems; versions appear in *Liber Juratis* and in *Eodipus Aegypticus*, among other tomes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the “seven which stand in the presence of God”. The god-names outside the hexagram in the Sigil are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the hexagram, called the “Sons of Light”, “Daughters of Light”, “Sons of the Sons”, and “Daughters of the Daughters”. It is interesting to note that the derived names were given first, and only afterwards was the

means of derivation shown. (For additional details on the formation of the Sigil, follow the hyperlink above.)

The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the “Ensigns of Creation”. These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week.

****The 49 Good Angels****

The 49 Good Angels are the first “worldly” angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: “Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God.”

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table (called the Tabula Bonorum), dividing the angels into groups of seven, with a King and a Prince heading each group.

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel’s name controls some part of each of those aspects. The powers ascribed to each table or letter are:

<HTML><blockquote> <HTML><blockquote> <HTML><blockquote>

Wit and wisdom

The exaltation and government of Princes

Prevailing in counsel, and over the nobility

The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)

The qualities of Earth, and of Water

Knowledge of the Air and those that move in it
The government of fire.

</blockquote></HTML></blockquote></HTML></blockquote></HTML> From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

****Kings, Princes, and their ministers****

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained.

****Missing pieces****

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been published to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "...there are capital letters under the King's names and characters: and also there are other letters with numbers: ... and moreover of these letters, some are aversed and some eversed."

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

****Usage****

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's ministers names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the Book of Enoch and as Liber Mysteriorum Sextus et Sanctus. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "logaeth" means "speech from God";

this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the “true names” of all things are known, giving power over them.

As described in Liber Mysteriorum Quintis, the book was to consist of 48 “leaves”, each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 “Calls” in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two “leaves” are recorded in Liber Mysteriorum Quintis; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the “Calls” of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it “glossolalic”. The angels said that each element of each table could be understood in 49 different ways, so that there were that many “languages” in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in Liber Mysteriorum Quintis, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly’s head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.

When the light was withdrawn from Kelly’s head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his magick. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and Liber Loagaeth, the pieces of the Enochian system were

presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

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The Tablet of God, sometimes called the Tablet of Nalvage.

The first four Calls, delivered backwards a letter at a time, and their translations.

The fifth through eighteenth Calls, delivered forwards, without translations.

The names of the 91 Parts of the Earth in Liber Scientiae, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.

The relation of the Parts to regions of the Earth.

The four Elemental Tablets or Tables of Enoch.

The translations of the Calls previously given, and the specification of the correct ordering of the Calls.

The Call of the Ayres or Aethyrs

The names of the Aethyrs.

</blockquote></HTML></blockquote></HTML></blockquote></HTML> The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations – that is, the same words given the same meaning in different Calls – at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

****The Tablet of God****

The first piece of the angelic magick presented was a small table. It was unnamed in the

record, but on the basis of its content, it would be appropriate to call it the “Tablet of God”. No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each. Each corner of the inner portion contains the letters “IAD”, an angelic word for God. The inner portion is divided into four 3-by-3 tables, called “continents” by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section. Reading the lines of the section horizontally gives the names of three groups of angels. Image of the Tablet of God

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	“I am the joy of God.”	1. Joy 2. Presence 3. Praising
Lower left	Life, or Second Life motion.	1. Power	The moving power of God, or God’s power in motion. 2. Motion 3. Ministering
Upper right	Life not now dignified, which will be dignified	1. Action	The result of God’s action 2. Events 3. Establishing
Lower right	Life which is also Death Lamentation	The discord and lamentation of God	1. 2. Discord 3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The “mottoes” for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with “power-in-motion”. Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four “I”s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

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“1. Its substance is attributed to God the Father.

“2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.

“3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.””

</blockquote></HTML> “Substance” is used here in the philosophical senses of “essence” and “something considered as a continuous whole”. The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah “contains” the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

****The 48 Calls****

The Calls are a series of invocations in an unknown language, which is called “Angelic” in Dee’s records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic “chisteos”, meaning “let there be” versus Greek “christos”, Angelic “babalon” meaning “wicked” or “harlot” versus “Babylon”.

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

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“This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

“I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to

open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables.”

</blockquote></HTML> Colin Low has suggested that the above-mentioned Gates are connected with the “Gates of Understanding” found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema’s Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets (described below), but the exact nature of the connection is a matter of speculation. The 19th Call, titled the “Call of the Aethyrs”, is explicitly associated with the 30 Aethyrs of Liber Scientiae; its wording clearly makes it an invocation for the 91 “Parts of the Earth” in that book.

Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but their wording is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese states that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a “material” pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the “Lesser Angles” within the Tablets. The Golden Dawn’s method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing “story” of a creative process, beginning with God in the First Call, and ending with the establishment of God’s power “in the center of the Earth” in the Eighteenth Call.

****The Great Table****

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major

versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) produced a revised Table now called the Tabula Recensa.

The Table is a magickal “map” of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the “Parts of the Earth” shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross. The four tablets are associated with the four traditional elements, following the same positions as the continents in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four “Lesser Angles”, separated by a “Great Cross”. The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the “Line of the Holy Ghost” and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six “Seniors”.

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be “knowledge of all human affairs”.

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as “Servient” angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel’s name.

These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

****Liber Scientiae****

Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

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"There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. ..."

</blockquote></HTML> A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm corresponding to various earthly territories. Each Angel rules a varying number of these regions.

In addition to its regular hierarchies, the Great Table contains the names and sigils of

the 91 “Parts of the Earth as imposed by God” of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power. Image of the sigils on the Great Table

It could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of “ministers” dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final book version of Liber Scientiae.

The sigils of the Parts are found by drawing lines between the squares of the Part’s area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in Liber Scientiae. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn’t cover the entire world.

The angels rebuked Dee, saying that they didn’t see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee’s maps. But rather than return to their intended method, they chose to associate the Parts with the regions of

the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's Elizabethan Magick. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

****Usage****

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

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"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:

"And 14 days after you shall (in this, or in some convenient place) call the Angels [of

the Tablets] by petition, and by the name of God unto which they are obedient.

“The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days.”

</blockquote></HTML> The “book” mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a “bootstrap” method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician’s prayers that will produce effective contact, not the form of the prayers.

****History of Use****

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system’s use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and “true will”, and which is – to a lesser extent – in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still

remains dark and unknown.

****//Dee & Kelly//****

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

****//Elias Ashmole//****

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a sayer invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

<HTML><blockquote>

Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.

</blockquote></HTML> The diaries have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

****//Golden Dawn//****

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled A Treatise on Angel Magic. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division in the Tablets is connected with specific types of magickal forces – elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's Liber LXXXIX vel Chanokh.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

****//Aleister Crowley//****

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in *Liber Yod*, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the

Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

****//Aurum Solis//****

The published documents of the Aurum Solis magickal order show a unique method of using Liber Scientiae. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

****//The Church of Satan and the Temple of Set//****

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

<HTML><blockquote>

One advisor ... had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.

The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of

the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.

</blockquote></HTML> As a primarily religious organization, the CoS used the Calls as “tools for psychodramatic ritual”; i.e., as something mysterious to spiff up their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the translations of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's “translations” are presented as the “Word of Set” in the ToS manual The Crystal Tablet of Set.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original. Quoting Mr. Aquino:

<HTML><blockquote>

An “Enochian purist” might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same “magical machinery” that Dee did – and to operate it with greater care and precision than he did. Hence it is not a case of my “corrupting Dee”, but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

</blockquote></HTML> Mr. Aquino does not provide any explanation of how the “Word of Set” came to be delivered by angels espousing an emphatically Christian world-view.

****//Order of the Cubic Stone//****

From Robin Cousins:

<HTML><blockquote>

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall

coordination.

</blockquote></HTML> **//Benjamin Rowe//**

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently involved in a long-term project exploring all of the 91 Parts of Liber Scientiae in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an "Enochian Temple". Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a "gate" which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

//Relation of Enochian to the Necronomicon//

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that Liber Loagaeth was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's

connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

****//Relation of Enochian to biblical Book of Enoch//****

The various pseudepigraphic “Books of Enoch” were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

****//Enochian magick and the apocalypse//****

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current “evil” societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's

left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

“These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who makest the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

“The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure.”

[paragraphs omitted]

Nalvage:

“These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

“Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.

“For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted.”

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be

brought to a state of perfection and holiness before the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Is Enochian a system of cryptography?

To be completed at a future date.

Is Enochian magick a fraud by Kelly?

To be completed at a future date.

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****Dee Manuscripts****

Sloane ms. 3191. Dee's book of ceremonial magick, consisting of extracts and compilations from the angelic conversations. Contains three books: 49 Claves Angelicae Anno 1584 Cracoviae, Liber Scientiae Auxillii et Victoriae Terrestris, and De Heptarchia Mystica.

Sloane ms. 3188. Mysteriorum Libri Quinti. Contains the records of scrying sessions for the period from December 1581 to May, 1583, divided into five books. These diaries are the raw information given to Dee and Kelly concerning the Heptarchic magick, and the beginnings of Liber Loagaeth.

Sloane ms. 3189. Liber Mysteriorum Sextus et Sanctus. Contains the bulk of Liber Loagaeth, consisting of 49 double-sided tables of letters and numbers.

Cotton Appendix XLVI, Parts 1 & 2. Contains thirteen "books", covering the actions from May, 1583 to September 1585, plus additional material from later periods. These records are the raw information given on the Angelic Calls, the Great Table, and Liber Scientiae.

Other manuscripts sometimes cited are copies or extracts from the above manuscripts.

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conventions make this work difficult to read at times. Also contains a "lost" section of the diaries, found by Clay Holden.

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James, Geoffrey, *The Enochian Evocation of Dr. John Dee*, Heptangle Books, 1989, Gillette, NJ. [Reprinted by Llewellyn, 1994 as *The Enochian Magick of Dr. John Dee*] Largely a version of Sloane ms. 3191 in modern typescript. James' translations of the Latin have come under criticism, as has his editing of some passages in English.

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****The Golden Dawn system of Enochian Magick****

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Zalewski, Pat. *Golden Dawn Enochian Magic*, Llewellyn Publications 1990, St. Paul, MN. Contains additional material concerning the Golden Dawn system, including the extension of the G.D. "pyramid" method to cover the angels of the Heptarchy.

Zalewski, Chris. *Enochian Chess*, Llewellyn, 1992, St. Paul, MN. The Golden Dawn method of divination derived from the Enochian material.

Hyatt, Christopher S., Ph.D. *The Enochian World of Aleister Crowley (Enochian Sex*

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****Other material related to Enochian and Heptarchic Magick****

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Vinci, Leo. Gmicalzoma! An Enochian Dictionary, Regency Press, London & New York, 1976. Another exhaustive dictionary of Angelic words.

****Hall of Shame****

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Schueler's first two "Enochian" works are hasty and unscholarly assemblages of material from the Golden Dawn (mostly via Aleister Crowley's inadequate presentation in Liber LXXXIX vel Chanock and from his The Vision and the Voice), coupled with the products of Schueler's prolific imagination. Robert Turner called the existence of these volumes "lamentable", and I agree without reservation. These two books consist almost entirely of errors, misconceptions, fabrications, and flummery; readers will be far better off going to Schueler's sources than trying to extract anything useful from them.

His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His Enochian Tarot is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. Enochian Physics is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

Tyson, Donald. Tetragrammaton: The Secret to Evoking the Angelic Powers and the Key to the Apocalypse. 1995, Llewellyn Publications, St. Paul, MN.

Tyson combines the Enochian material with Fundamentalist apocalypticism and Lovecraftian horror fiction, to paint a picture of the Angelic Calls as the means by which the apocalypse will be brought about. In the process, he twists facts to suit his thesis, selectively interprets the Calls, and blithely dismisses contrary portions of the record as "not what was intended". Much of his "analysis" of the Calls is in the style perfected by Kenneth Grant. That is, grab any association that seems to support your idea, taking it out of context as necessary, and disregarding such minor things as anachronisms, logical non sequiturs, etc.

****Online Resources****

Enochian magick gets a passing mention in many Web pages. A recent search of Alta Vista produced over 500 site references, most of which turn out to be links to the sites below, or brief mentions in other contexts. The sites listed are all active as of May 17, 1997, and contain a significant amount of information about Enochian magick.

<http://www.dnai.com/~cholden> – The John Dee Publication Project. Dee scholar Clay Holden is working to produce electronic versions of all Dee's major works, using Adobe Acrobat to preserve as much as possible of the original formatting. Currently the site contains files of the first three of Dee's *Mysteriorum Libri Quinti*, plus the Sigil of Ameth. Additional files will be posted as they are completed. Great work, Clay!

<http://www.mindspring.com/~cfeldman/enochian.html> – Christeos Pir's "Introduction to Enochian Magick" Lecture. A quicker overview of the system for those too lazy to read this REF.

<http://www.hollyfeld.org/Esoteric/> – The Hollyfeld site keeps an archive of usenet magickal groups, and of the four occult email lists served from their site, including the enochian-I list. Lots of good Enochian information here, with a search engine to help tease it out.

<http://www.sonic.net/~fenwick/enochian/> – The Enochian magick page of Fenwick Rysen's Chaos Matrix magick site.

<http://www.visi.com/~invoke/camp/enochian> – The Enochian resources page of the Leaping Laughter OTO Camp's online magickal library.

<http://www.hermetic.com/browe/index.html> – A collection of original work on Enochian magick by Benjamin Rowe, including the complete "Enochian Temples" series of articles. This site is mirrored in Europe at:
<http://faust.irb.hr/~tust/Penta/Enochia/ben.html>

<http://www.w3.one.net/~browe/index.htm> – Ben Rowe's own web site, where the most current version of this Reference can be found. Also has Christeos Pir's excellent Essay on Enochian Pronunciation, Rowe's A Short Course in Scrying, and whatever other new stuff he finds or writes.

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I have pierced the illusion of matter and seen that I am Divine. — Zanon

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I have pierced the illusion of matter and seen that I am Divine. — Zanon

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Kheper
Transformation - Evolution - Metamorphosis

Welcome to the Kheper website. The word Kheper means evolution, metamorphosis, transformation, coming into being. But the rambling nature of this website, established in 1998, means that there are many topics to explore. Because my own worldview and interests have changed somewhat in the more than a decade the site has been up, there is obviously a difference in emphasis between some of the older and newer pages. The following links give a few possible starting points, but there is no reason to limit yourself to those; I have more at the main topics page or the Search page. So, please enjoy, and if you find your favourite subject is not listed, let me know and I'll see if I can add it.

Three versions of metaphysics and esotericism:

Kheper version 1 (1998-2000): The Nature of Realities

Kheper version 2 (2004-2006): The (first) Integral Paradigm

Kheper version 3 (2009...):

Gnostic Metaphysics, Transformation, Sentientism

Index of Topics

A large but still incomplete listing of topics on this site, including coverage of various esoteric teachings and other things of interest. Most of this material is by yours truly, but there are also a few essays and pages by other writers more competent than I in various fields. This is probably the best and easiest starting point (entries listed in alphabetical order). A few topics and starting points are listed below.

Metaphysics

My latest attempt at a single unified explanation of everything, a sort of grand overview of the different aspects of being and the direction and purpose of existence.

Planes of Existence

Materialism says that only physical matter is real. Esotericism asserts in contrast that reality consists of a succession of dimensions of existence, of varying "density". For the sake of convenience I use the Neoplatonic and Theosophical terminology to refer to these gradations as "planes" of existence, although they can just as easily be called dimensions of Consciousness. This is a new section of the site that nevertheless incorporates some of the older material I originally posted in 1998, plus some more recent insights.

Chakras

Chakras are centers or focal-points of consciousness within the subtle body, each corresponding to a particular aspect and polarity of being. Rather than a single line, they represent a complex arrangement, variously described in different esoteric teachings.

EcoGnosis and Astrognosis

Higher knowledge about both our human social surroundings and the natural environment which is the home we share with all other life on this planet. Also regarding our place in the cosmos, and the way cosmic forces impact on life and consciousness on Earth. Most essays by Steven Guth

Future Multiplex

A postmaterialistic society is emerging right now. But will it be enough to swing the world around and avoid catastrophe? And is it the beginning of a more integral transformation? Interpretations regarding the future include gradualist, pessimistic, and consummationist scenarios, which may be social, technological, or metaphysical, esoteric, and spiritual.

Sentientism

Central to my worldview is the empathic insight that all sentient beings, regardless of species, should be treated with kindness and respect. This idea goes back to Jainism (the wheel on the palm symbolises the Jain Vow of Ahimsa); to be universally valid, an integral philosophy or participatory ethic has to go beyond the anthropocentrism of mainstream secularism and religionism.

Essays

A selected list of several longer essays and articles that don't fit under particular topics. Includes essays by myself and also several essays by Robert Searle

Links

Links to friends' pages, similar projects to Kheper net, and general consciousness, science, esoterica, and alternative paradigms sites
Esotericism and Spirituality egroup / mail list Forum

Some years back I set up a Kheper forum, but it was much too much work, and besides, I don't have the personality, energy, time, interest, or EQ to run such a group. You are welcome to join, and see if there is anything of interest, but this forum is no longer associated with Kheper net.

News

General News and Events regarding the site. New and Updated pages, and new pages in the topics directory.

Posts

Indian lucky charms for gambling

Gemstones

Kathryn Welsch

The Best and Most Effective Indian Lucky Charms for Gambling

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Lucky Charms

Kathryn Welsch

Harnessing the Power of Japanese Lucky Charms in Online Gambling: A Guide to Winning Big

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lucky charms for sports betting Nigeria

Lucky Charms

Kathryn Welsch

Unlocking the Mysteries of Traditional Nigerian Lucky Charms in Football Betting

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Gemstones for luck in gambling

Gemstones

Kathryn Welsch

Best Gemstones and Other Stones to Get Lucky in Gambling

Gambling and superstitions go hand in hand. When you think about it, it makes a lot of sense, even if you're a very reasonable and

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Twilit Grotto: Archives of Western Esoterica

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Top 20

Johannes Trithemius (1462-1516)

Master cryptographer and magician, Trithemius was the mentor of Henrich Cornelius Agrippa and Paracelsus.

Catalog of magic (or "necromantic") texts from Antipalus Maleficiorum.

The Seven Secondary Intelligences (De septem secundeis)

Steganographia (Secret Writing) Book 1 Book 2 Book 3

The art of drawing spirits into crystals

Liber octo quaestionum (excerpts, LATIN)

Heinrich Agrippa

The most influential writer of renaissance esoterica.

Athanasius Kircher

The Goddess: her names and symbols

Zoroaster's Egg

Sigillum Dei Aemeth

Mithra

Cabala Hebraeorum

Dr. John Dee (1527-1608)

Another influential Renaissance figure, Dee was Queen Elizabeth's scientific advisor. In later life, he became disillusioned with pure science and started experimenting with occult techniques of the day. Many of his esoteric writing were kept secret and only discovered by accident long after his death.

Five Books of the Mysteries (Mysteriorum Libri Quinque)
Mysteriorum Liber Sextus et Sanctus (Liber Loagaeth)
Index Verborum of the "Angelic Language" from Liber Loagaeth
Compendium Heptarchiae Mysticae
De Heptarchia Mystica
Liber exercitii Heptarchici ("Book of the Exercise Heptarchicall")
Monas Hieroglyphica (The Hieroglyphic Monad) English French
Tuba Veneris ('The Trumpet of Venus')
Tabula bonorum angelorum invocationes
The Holy Table and Lamen (updated)
An excerpt from Josten's translation of the Hieroglyphic Monad
A Letter Containing a most briefe Discourse Apologeticall
Meric Casaubon: A True and Faithful Relation (excerpts)

Giordano Bruno (1548-1600)

Bruno was one of the most original and colorful thinkers of the Renaissance. The Inquisition considered him a dangerous heretic, and had him burned at the stake in 1600.

De Umbris Idearum ('The Shadow of Ideas') (1582) (Latin)
Ars Memoriae ('The Art of Memory') (1582) (Latin)
Cantus Circaeus ("Incantations of Circe") (1582) (Latin)
Ars Reminiscendi -- Triginta Sigilli (1583) (Latin)
Explicatio triginti sigillorum (1583) (Latin)
The Heroic Frenzies (English)
De Magia (Latin)
Theses De Magia (Latin)
Magia Mathematica (Latin)
De vinculis in genere (Latin)
De Imaginum Compositione (Book I, Latin)

Jacques Gohory (1520-1576)

De Usu & Mysteriis Notarum Liber (1550) (Latin)

Classical magic texts (aka Grimoires)

Abramelin, Book of the Sacred Magic
Agrippa,
 Of Occult Philosophy I: Natural Magic
 Of Occult Philosophy II: Celestial Magic
 Of Occult Philosophy III: Ceremonial Magic
 Fourth Book of Occult Philosophy
Albertus Magnus (Pseudo-), Egyptian Secrets for Man and Beast
Aldaraia sive Soyga vocor (The Book of Soyga), edited and translated by Jane
Kupin, 2014. Used with permission.

Almadel [EN] [DE]

Arbatel of Magic (1575) (English+Latin) (Deutsch)

Ars Notoria This medieval magic text centers around orations which can impart instant knowledge of divine and human arts and sciences.

Book of Protection, Hermann Gollancz (1912)

Armand Delatte: Anecdota Atheniensia: Containing the text of a large number of magical manuscripts, including the Magical Treatise of Solomon (in GREEK)

Folger MS. V.B.26 Book of Magic (pdf) (ca. 1577-1583)

Ganell, Berengar: Summa Sacrae Magicae (contents)

Ghent 1021A excerpts: Scrying with the 7 aerial kings (pdf)

Hermes The Book of the 12 Images of the Hours of the Night (pdf), courtesy of Mihai Vârtejaru (2021)

Honorius of Thebes: Liber Juratus, or the Sworn Book of Honorius. This thirteenth century Grimoire is one of the foundation works of European magical practice. It was one of Dr. Dee's sources for the Sigillum Dei Aemeth.

Key of Solomon variants:

This is the most famous and influential handbook of magic.

Key of Solomon Mathers' edition.

The Key of Knowledge. A Sixteenth-Century English translation of the Key of Solomon.

The Clavicle of Solomon, revealed by Ptolomy the Grecian. (Sloane 3847)

Clavicules du Roi Salomon, Par Armadel. Livre Quatrieme. Des Esprits qui gouvernent sous les Ordres du Souverain Createur. (The Key of King Solomon, Book 4: The Spirits which govern under the Orders of the sovereign Creator.) (Excerpts, French)

The Veritable Clavicules of Solomon, Translated from Hebrew into the Latin Language by Rabbi Abognazar (Lansdowne MS. 1203).

Mafteah Shelomoh / Clavicula Salomonis, A Hebrew Manuscript Newly discovered and now described, by Hermann Gollancz (1903)

Sepher Maphteah Shelomoh (Book of the Key of Solomon) An exact facsimile of an original book of magic in Hebrew, ed. by Hermann Gollancz, (1914)

VSG334 (pp. 25 ff.) (Latin, ca 1550)

Zecorbeni sive Claviculae Salomonis (pdf) Transcribed from Oxford, Bodleian Libraries MS. Aubrey 24.

D388. Clavicula Salomonis filii David. Printed book, ca 1650.

The Lesser Key of Solomon (Lemegeton): All five books. This famous 16-17th century grimoire was compiled from earlier texts. It was considered important by Crowley, Mathers, Waite, and others. The scrying methods correspond closely with Dee's.

Liber Trium Animarum ("The Book of Three Souls") (pdf) (Latin)

The Magical Calendar (Calendarium Naturale Magicum Perpetuum) by Johann Baptista Großschedel. (excerpts)

Messalah: The Book of the Seven Rings of the Planets of Messalah, edited and

translated by Mihai Vârtjaru. Used with permission.

Paracelsus: Archidoxis of Magic (excerpts, English)

Peter of Abano (pseudo):

Heptameron, or Magical Elements (Latin with English translation)

Lucidarium in arte magica (Latin)

Picatrix (The Goal of the Wise) pseudo-Majriti. (Summary)

Reginald Scot's collection of magical texts A fine example of Elizabethan English

Romanus-Büchlein Little Charm-book of the Roma (Gypsies). One of the main sourceworks for Hoodoo and American Folk magic. (German and English)

A. W. Greenup: Sefer ha-Levanah -- The Book of the Moon (Hebrew)

Sefer Shimmush Tehillim - Book of the Magical Uses of the Psalms

Ebenezer Sibly, A New and Complete Illustration of the Occult Sciences, Book 4. (1795?) Methods used for raising up and consulting Spirits are laid open, including a general Display of the Mysteries of Witchcraft, Divination, Charms, and Necromancy. Also includes an alchemical process for raising the form of plants from their essences (ala Borelli).

Sepher Raziel (English translation from SI. 3846, colophon dated 1564)

Sixth and Seventh Books of Moses. This has already become one of the most requested documents at this site.

Sword of Moses Tenth century Hebrew handbook of magic

Testament of Solomon One of the oldest magical texts attributed to King Solomon, dating First to Third Century A.D. Includes a catalog of demons summoned by King Solomon, and how they can be countered by invoking angels and other magical techniques.

Theosophia Pneumatica (pdf)

Vadian manuscript (VSG 334) (pdf). One of the earliest texts of the Key of Solomon as well as Lucidarium of the Art of Necromancy. Used with permission.

Black Magic

Clavicula Salomonis de Secretis (Secrets of Solomon) (LATIN)

Clavicles du Roi Salomon, Par Armadel. Livre Troisieme. Concernant les Esprits & leurs pouvoirs. ("Concerning the Spirits and their Capabilities")

Douze Anneaux (Lansdowne MS 1202)

Grimoire pour les conjurations (pdf) (18th ce)

Le Grand Grimoire One of the most famous and outrageous Grimoires of black magic. (French and English)

L'art de commander les esprits ... du Grand Grimoire (1750?) Another edition. (French)

Il Grand Grimoire (Italian) (pdf)

Le Grimoire du Pape Honorius, "Perhaps the most frankly diabolical of the rituals connected with Black Magic."

Véritable gremoire (Lyon, ca 1770?)

Le Grimoire du Pape Honorius. "Rome 1670" (French)

GREMOIRE du Pape Honorius, avec un recueil des plus rares secrets (Rome, 1670-B). Another edition, with quite different text and drawings. (French)

Gremoire du Pape Honorius. "Rome 1800" (French) Very similar to 1670-B, but missing one plate

Grimoire du Pape Honorius. "Rome 1760" (i.e. Lille, Blocquel) (French)

The True Grimoire of Pope Honorius ("1736") Edited and translated by Mihai Văltejaru, 2003. Used with permission.

Grimorium Verum: (Alibeck 1817, French) Called "par excellence the magical book of Europe."

(Italian, 1868)

(Italian, 1880)

The Necromantic Rings of Solomon. Translated and edited by Mihai Vartejaru (2017)

Le Petit Albert Secrets merveilleux de la magie naturelle et cabalistique du petit Albert

Johann Weyer: Pseudomonarchia daemonum (Latin with English translation) This catalog of demons was perhaps the prototype for the Goetia.

Verus Jesuitarum Libellus (Latin with Eng. transl.)

Sigillum Dei Aemeth

UPenn LJS 226 (1410)

Ganell's Summa Sacre Magice, Kassel 4° Ms. astron. 3, fol. 104r.

My reconstruction based on description in Liber Iuratus and Ganell's drawing

Athanasius Kircher Oedipus Aegyptiacus (1652) Kircher's discussion of Sigillum Dei Aemeth (Latin)

Leipzig mag. cod. 16, p. 175, from uni-leipzig.de (ca 1750)

BNF ms. 14783 f6r

Sloane 313, fol 4r. (late 14-early 15 ce)

My reconstruction based on Sl. 313

Sloane 3850, fol 70v

Sloane 3853, fol 127v

From Faust, Magia Naturalis et Innaturalis

From an Italian manuscript of the Key of Solomon in the Bodleian Library, MS. Mich. 276, fol 13r.

Redrawn but based on Mich. 276.

From a Latin manuscript of the Key of Solomon in the Bodleian Library, MS. Aubrey 24, fol. 60r (1674)

John Dee

From Will Erich Peuckert, Pansophie (Berlin, 1956)

La Véritable Magie Noire ("Rome", "1750")

Oxford, History of Science Museum (16th ce?)

Miscellaneous

Semamphoras table

FONTS

Occult symbols and esoteric GIF's

Angel Registry: Index of Angel names, magical words, and names of God

Theodore Besterman, Crystal-Gazing

Chaldaean Oracles of Zoroaster (W.W. Wescott, 1895)

Chaldaean Oracles (Stanley, 1661)

Images from Bartholomeus Cocles, Chyromantie ac phisionomie anastasis
(Bononie 1504)

Dionysius the Areopagite: Mystical Theology

Dionysius the Areopagite: The Celestial Hierarchies

E.S. Drower: Peacock Angel (1941)

Magical Psalter

Magic wand lore

Pseudo-Psellos, On the Operation of Daemons.

Solomon and the Ars Notoria: From Lynn Thorndike, Magic and Experimental
Science, 1923-58, Chapter XLIX.

Iamblichus: Theurgia, or the Mysteries of Egypt

Giovanni Pico della Mirandola: Of Being and Unity

Pico: Conclusiones sive Theses DCCCC (Latin)

Proclus: Metaphysical Elements

The Sphere of Sacrobosco

Selected quality occult links by Topic:

Magick, Aleister Crowley

Tarot

Mysteries, the Paranormal

General Encyclopedias of Occult, search engines

Faeries, Angels, Mystical Beings

UFOs, aliens, crop circles

Magick, Aleister Crowley

Magick

<http://www.magick.com.au/community/>

An occult community with posts

Theosophical Society in America

<http://www.theosophical.org/>

Theosophical Society

Occult Spiritual Magick

<http://www.bezoarstones.com>

Magickal stones, magickal empowerment and many other magickal topics

Tarot

Individual Tarot cards

<http://www.learntarot.com/cards.htm>

Images and interpretations for all the Ryder Waite tarot cards
Mysteries, the Paranormal
Nazca
<http://www.crystalinks.com/nasca.html>
See amazing photographs of the lines
General encyclopedias of Occult, search engines
Occultopedia
<http://www.occultopedia.com/occult.htm>
An encyclopedia of the metaphysical, curious and supernatural
Paraseek.com
<http://www.paraseek.com>
The paranormal search engine
The Esoteric Search -Search for Inner spiritual meaning
<http://www.esotericlinks.com/index.shtml>
The esoteric search engine
My-find. net
http://www.my-find.net/cgi-bin/links_page.pl?site=49589&bgcolor=black
The Pagan pride search engine

Metareligion
<http://www.meta-religion.com/links.htm>
religious, spiritual and esoteric site

Faeries, Angels, Mystical Beings
Sandra Dees World
<http://www.sandrad.com>
Beautiful worlds of faeries, angels and butterflies;highly graphic
UFOs, aliens, crop circles
AlienstheTruth.com
<http://www.aliensthetruth.com/>
We are not alone in the Universe (That would be lonely.)
Lucy Pringle's Homepage
<http://home.clara.net/lucypringle/>
Explanations and Photos

Dark-Ufo.com
<http://www.dark-ufo.com>
Exploring the evidence of the alien presence.

Linking Occult Banners and Occult web-rings:

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The Hermetics Resource Site was established to provide online resources to a growing community of individuals seeking answers to age old questions, as well as those who need study material to aid their inner quest.

Throughout history a body of knowledge has existed providing a philosophy of life that is attuned to the true nature of things with clear instructions and methods for self-realization and transformation. Hermeticism, Hermetism and Hermetics is one name for this body of knowledge.

Essentially, Hermeticism is the ancient philosophy, theory and practice of the inner secrets of man, nature and spirit. It's origins are lost in the mists of prehistory. Its revivals in the Hellenistic, Renaissance and modern times have often been pale reflections of its real nature. Though much of its records are lost, it has re-risen from the flames like the Phoenix under many different guises. Fragments of this great primal teaching are distributed throughout the world.

The ancients have called Hermes Trismegistus, its legendary founder, the originator of writing, the sciences and arts, as well as the patron of esoteric teachings, alchemy, astrology and theurgy. He has been equated as one and the same as Tehuti, Thoth, Enoch and Idris, among many other spiritual teachers at the dawn of human history.

Hermetic teachings have been transmitted through a long line of masters and teachers throughout the ages. Its survival throughout the ages has been accomplished by means of guardians of the holy mysteries. These guardians have emerged from time to time to disclose precious fragments of these timeless teachings.

Alchemy

Ancient Mysteries

Astrology and Divination

Eastern Tradition

Hermetic Order of the Golden Dawn

Hermeticism

Kabbalah and Judaism

Magic

Mark Stavish

Rosicrucian and Martinist

Sufism and Islam

Alchemy

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William Heckethorn
madde işareti The Rosy and Golden Cross by Arthur Edward Waite
madde işareti Saint-Germain and Cagliostro by Arthur Edward Waite
madde işareti Fratres Lucis by Arthur Edward Waite
madde işareti In the Pronaos of the Temple of Wisdom Part 1, Part 2, by Franz
Hartmann, M.D.
madde işareti

Splendor Solis by Salomon Trismosin with 22 coloured plates

madde işareti Alchemy Rediscovered and Restored Part I and [Parts II & III] by
Archibald Cockren
madde işareti Theurgy or the Hermetic Practice - Part 1, Part 2 by E. J. Langford
Garstin
madde işareti The Secret Fire: An Alchemical Study - Part 1, Part 2 by E. J.
Langford Garstin
madde işareti Secret Fire: The Relationship Between Kundalini, Kabbalah and
Alchemy by Mark Stavish
madde işareti Abrahadabra by Mark Stavish
madde işareti Alchemy, It's Not Just for the Middle Ages Anymore by Mark

Stavish

madde işareti	The History of Alchemy in America by Mark Stavish
madde işareti	Practical Plant Alchemy Part 1 by Mark Stavish
madde işareti	Practical Plant Alchemy Part 2 by Mark Stavish
madde işareti	Practical Plant Alchemy Part 3 by Mark Stavish

Alchemists, the Rosicrucians and Asiatic Brethrens
By Charles William Heckethorn

The following article is an extract from the first volume of the author's "The Secret Societies of All Ages and Countries" (revised edition of the 1875 edition) first published in 1896. Written in the quaint biased style of an outsider. It should be read with discernment, as the subject, veiled as it is, is often distorted by hearsay, and open to abuse by charlatans. The period spelling of such words as Alchymists have not been altered. Our copy of the book, a reprint, was printed by University Books, New York, 1965. A new reprint can be obtained from Kessinger Publishing.

ALCXYMISTS

"In our day men are only too much disposed to regard the views of the disciples and followers of the Arabian school, and of the late Alchymists, respecting transmutation of metals, as a mere hallucination of the human mind, and, strangely enough, to lament it. But the idea of the variable and changeable corresponds with universal experience, and always precedes that of the unchangeable."—LIEBIG

The alchymist he had his gorgeous vision
Of boundless wealth and everlasting youth;
He strove untiringly, with firm decision,
To turn his fancies into glorious truth,
Undaunted by the rabble's loud derision
Condemning without reason, without ruth,
And though he never found the pearl he sought,

Yet many a secret gem to light be brought.

Related Texts:

On the Islamic Origin of the Rose-Croix - E. Dantinne

Brotherhodd of the Rosy Cross:

Chapter XVI - The Rosy and Golden Cross

Chapter XVII - Saint-Germain and Cagliostro

Chapter XVIII - Fratres Lucis

E-Books:

Rosicrucian and Martinist

Online Library:

Rosicrucian and Martinist

Videos:

Secret Societies

Occult

238. Astrology perhaps Secret Heresy.—The mystic astronomy of ancient nations produced judicial astrology, which, considered from this point of view, will appear less absurd. It was the principal study of the Middle Ages; and Rome was so violently opposed to it because, perhaps, it was not only heresy, but a wide-spread reaction against the Church of Rome. It was chiefly cultivated by the Jews, and protected by princes opposed to the papal supremacy. The Church was not satisfied with burning the books, but burned the writers; and the poor astrologers, who spent their lives in the contemplation of the heavens, mostly perished at the stake.

239. Process by which Astrology degenerated.— As it often happens that the latest disciples attach themselves to the letter, understanding literally what in the first instance was only a fiction, taking the mask for a real face, so we may suppose astrology to have degenerated and become false and puerile. Hermes, the legislator of Egypt, who was revealed in the Samothracian mysteries, and often represented with a ram by his side—a constellation initiating the new course of the equinoctial sun, the conqueror of darkness—was revived in astrological practice; and a great number of astrological works, the writings of Christian Gnostics and Neo-Platonists, were attributed to him, and

he was considered the father of the art from him called hermetic, and embracing astrology and alchymy, the rudimentary efforts of two sciences, which at first overawed ignorance by imposture, but, after labouring for centuries in the dark, conquered for themselves glorious thrones in human knowledge.

240. Scientific Value of Alchymy.— Though Alchymy is no longer believed in as a true science, in spite of the prophecy of Dr. Girtanner, of Göttingen, that in the nineteenth century the transmutation of metals will be generally known and practised, it will never lose its power of awakening curiosity and seducing the imagination. The aspect of the marvellous which its doctrines assume, the strange renown attaching to the memory of the adepts, and the mixture of reality and illusion, of truths and chimeras which it presents, will always exercise a powerful fascination upon many minds. And we ought also to remember that every delusion that has had a wide and enduring influence must have been founded, not on falsehood, but on misapprehended truth. This aphorism is especially applicable to Alchymy, which, in its origin, and even in its name, is identical with chemistry, the syllable *al* being merely the definite article of the Arabs. The researches of the Alchymists for the discovery of the means by which transmutation might be effected were naturally suggested by the simplest experiments in metallurgy and the amalgamation of metals— it is very probable that the first man who made brass thought that he had produced imperfect gold.

241. The Tincture.— The transmutation of the base metal was to be effected by means of the transmuting tincture, which, however, was never found. But it exists for all that; it is the power that turns a green stalk into a golden ear of corn, that fills the sour unripe apple with sweetness and aroma, that has turned the lump of charcoal into a diamond. All these are natural processes, which, being allowed to go on, produce the above results. Now, all base metals may be said to be imperfect metals, whose progress towards perfection has been arrested, the active power of the tincture being shut up in them in the first property of nature. If a man could take hold of the tincture universally diffused in nature, and by its help assist the imprisoned tincture in the metal to stir and become active, then the transmutation into gold, or rather the manifestation of the hidden life, could be effected. But this power or tincture is so subtle that it cannot possibly be apprehended; yet the Alchymists did not seek the non-existing, but only the unattainable.

242. Aims of Alchymy.—The three great ends pursued by Alchymy were the transmutation of base metals into gold by means of the philosopher's stone; the discovery of the panacea, or universal medicine, the elixir of life; and the universal solvent, which, being applied to any seed, should increase its fecundity. All these three objects are attainable by means of the tincture—a vital force, whose body is electricity, by which the two latter aims have to some extent been reached, for electricity will both cure disease and promote the growth of plants. Alchymy was then in the beginning the search after means to raise matter up to its first state, whence it was supposed to have fallen. Gold was considered, as to matter, what the ether of the eighth heaven was as to souls; and the seven metals, each called by the name of one of the seven planets, the knowledge of the seven properties really implied being lost—the Sun, gold; Moon,

silver; Saturn, lead; Venus, tin ; Mercury, iron; Mars, mixed metal Jupiter, copper,(1)—formed the ascending scale of purification, corresponding with the trials of the seven caverns or steps. Alchemy was thus either a bodily initiation, or an initiation into the mysteries, a spiritual Alchemy; the one formed a veil of the other, wherefore it often happened that in workshops where the vulgar thought the adepts occupied with handicraft operations, and nothing sought but the metals of the golden age, in reality, no other philosopher's stone was searched for than the cubical stone of the temple of philosophy; in fine, nothing was purified but the passions, men, and not metals, being passed through the crucible. Böhme, the greatest of mystics, has written largely on the perfect analogy between the philosophical work and spiritual regeneration.

243. History of Alchemy.—Alchemy flourished in Egypt at a very early age, and Solomon was said to have practised it. Its golden age began with the conquest of the Arabs in Asia and Africa, about the time of the destruction, of the Alexandrian Library. The Saracens, credulous, and intimate with the fables of talismans and celestial influences, eagerly admitted the wonders of Alchemy. In the splendid courts of Almansor and Haroun al Raschid, the professors of the hermetic art found patronage, disciples, and emolument. Nevertheless, from the above period until the eleventh century the only alchemist of note is the Arabian Geber, whose proper name was Abu Mussah Djafar al Sofi. His attempts to transmute the base metals into gold led him to several discoveries in chemistry and medicine. He was also a famous astronomer, but—sic transit gloria mundi !—he has descended to our times as the founder of that jargon known by the name of gibberish! The Crusaders brought the art to Europe; and about the thirteenth century Albertus Magnus, Roger Bacon, and Raymond Lully appeared as its revivers. Edward III. engaged John le Rouse and Master William de Dalby, alchemists, to make experiments before him; and Henry VI. of England encouraged lords, nobles, doctors, professors, and priests to pursue the search after the philosopher's stone; especially the priests, who, says the king— (ironically?)—having the power to convert bread and wine into the body and blood of Christ, may well convert an impure into a perfect metal. The next man of note that pretended to the possession of the lapis philosophorum was Paracelsus, whose proper name was Philip Aureolus Theophrastus Paracelsus Bombastus, of Hohenheim, and whom his followers called “Prince of Physicians, Philosopher of Fire, the Trismegistus of Switzerland, Reformer of Alchymistical Philosophy, Nature's faithful Secretary, Master of the Elixir of Life and Philosopher's Stone, Great Monarch of Cbymical Secrets.” He introduced the term *alcahest* (probably a corruption of the German words “all geist,” - “all spirit”), to express the universal solvent. The Rosicrucians, of whom Dr. Dee was the herald, next laid claim to alchymistical secrets, and were, in fact, the descendants of the Alchymists; and it is for this reason chiefly that these latter have been introduced into this work, though they cannot strictly be said to have formed a secret society.

244. Still, Alchemists formed Secret Societies.—Still, in the dedication to the Emperor Rudolph II., prefixed to the work entitled *Thesaurinella Chyrnica—aurora tripartita*, we read “Given in the Imperial City of Hagenau, in the year 1607 of our salvation, and in the reign of the true governor of Olympus, Angelus Hagith, anno

cxcvii.” The author calls himself Benedictus Figulus. The dedication further mentions a Count Bernhard, evidently one of the heads of the order, as having been introduced to a society of Alchymists, numbering fourteen or fifteen members, in Italy. Further, Paracelsus is named as the monarcha of this order; that is, the monarch, a local head, subject to the governor of Olympus, the chief of the Italian society. The author also, beside the usual chronology, gives a separate sectarian date; if we deduct cxcvii. (197) from 1607, we obtain the date 1410 as that of the foundation of the society. Figulus says it was merged in the Rosicrucian order about the year 1607. Whether it was the same as that mentioned by Raymond Lully in his “Theatrum Chymicum,” whose chief was called Rex Physicorum, and which existed before 1400, is uncertain.

245. Decay of Alchymy.—Alchymy lost all credit in this country by the failure, and consequent suicide, of Dr. James Price, a member of the Royal Society, to produce gold, according to promise, the experiments to be performed in the presence of the Society. This occurred in 1783. But in 1796 rumours spread throughout Germany of the existence of a great union of adepts, under the name of the Hermetic Society, which, however, consisted really of two members only, the well-known Karl Arnold Kortum, the author of the *Jobsiade*, and one Bährens, though there were many “honorary” members. The public, seeing no results, though the “Society” promised much, at last took no further notice of the Hermetics, and the wars, which soon after devastated Europe, caused Alchymy to be forgotten; though up to the year 1812 the higher society of Carlsruhe amused itself, in secret cliques, with playing at the transmutation of metals. The last of the English Alchymists seems to have been a gentleman of the name of Kellerman, who as lately as 1828 was living at Lilley, a village between Luton and Hitchin. There are, no doubt, at the present moment men engaged in the search after the philosopher’s stone; we patiently wait for their discoveries.

246. Specimens of Alchymistic Language.—After Paracelsus the Alchymists divided into two classes: those that pursued useful studies, and those that took up the visionary fantastical side of Alchymy, writing books of mystical trash, which they fathered on Hermes, Aristotle, Albertus Magnus, and others. Their language is now unintelligible. One brief specimen may suffice. The power of transmutation, called the Green Lion, was to be obtained in the following manner :—“ In the Green Lion’s bed the sun and moon are born; they are married and beget a king; the king feeds on the lion’s blood, which is the king’s father and mother, who are at the same time his brother and sister. I fear I betray the secret, which I promised my master to conceal in dark speech from every one who does not know how to rule the philosopher’s fire.” Our ancestors must have had a great talent for finding out enigmas if they were able to elicit a meaning from these mysterious directions; still, the language was understood by the adepts, and was only intended for them. Many statements of mathematical formulæ must always appear pure gibberish to the uninitiated into the higher science of numbers; still, these statements enunciate truths well understood by the mathematician. Thus, to give but one instance, when Hermes Trismegistus, in one of the treatises attributed to him, directs the adept to catch the flying bird and to drown it, so that it fly no more, the fixation of quicksilver by a combination with gold is meant.

247. Personal Fate of the Alchymists.—The Alchymists, though chemistry is greatly indebted to them, and in their researches they stumbled on many a valuable discovery, as a rule led but sad and chequered lives, and most of them died in the utmost poverty, if no worse fate befell them. Thus one of the most famous Alchymists, Bragadino, who lived in the last quarter of the sixteenth century, who obtained large sums of money for his pretended secret from the Emperor of Germany, the Doge of Venice, and other potentates, who boasted that Satan was his slave—two ferocious black dogs that always accompanied him being demons—was at last hanged at Munich, the cheat with which he performed the pretended transmutation having been discovered. The two dogs were shot under the gallows. But even the honest Alchymists were doomed—

"To lose good days that might be better spent,
To waste long nights in pensive discontent;
To speed to-day, to be put back to-morrow,
To feed on hope, to pine with fear and sorrow
To fret their souls with crosses and with cares,
To eat their hearts through comfortless despairs.
Unhappy wights, born to disastrous end,
That do their lives in tedious tendance spend!"

THE ROSICRUCIANS

268. Merits of the Rosicrucians.—A halo of poetic splendour surrounds the order of the Rosicrucians; the magic lights of fancy play around their graceful daydreams, while the mystery in which they shrouded themselves lends an additional charm to their history. But their brilliancy was that of a meteor. It just flashed across the realms of imagination and intellect, and vanished forever; not, however, without leaving behind some permanent and lovely traces of its hasty passage, just as the momentary ray of the sun, caught on the artist's lens, leaves a lasting image on the sensitive paper. Poetry and romance are deeply indebted to the Rosicrucians for many a fascinating creation. The literature of every European country contains hundreds of pleasing fictions, whose machinery has been borrowed from their system of philosophy, though that itself has passed away; and it must be admitted that many of their ideas are highly ingenious, and attain to such heights of intellectual speculation as we find to have been reached by the Sophists of India. Before their time, alchemy had sunk down, as a rule, to a grovelling delusion, seeking but temporal advantages, and occupying itself with earthly dross only: the Rosicrucians spiritualised and refined it by giving the chimerical search after the philosopher's stone a nobler aim than the attainment of wealth, namely,

the opening of the spiritual eyes, whereby man should be able to see the supernal world, and be filled with an inward light to illumine his mind with true knowledge. The physical process of the transmutation of metals was by them considered as analogical with man's restoration to his unfallen state, as set forth in Böhme's *Signatura Rerum*, chapters vii., x.—xii. The true Rosicrucians, therefore, may be defined as spiritual alchemists, or Theosophists.

269. Origin of the Society doubtful.—The society is of very uncertain origin. It is affirmed by some writers that from the fourteenth century there existed a society of physicists and alchemists who laboured in the search after the philosopher's stone; and a certain Nicolo Barnaud undertook journeys through Germany and France for the purpose of establishing a Hermetic society. From the preface of the work, "Echo of the Society of the Rosy Cross," it moreover follows that in 1597 meetings were held to institute a secret society for the promotion of alchemy. Another indication of the actual existence of such a society is found in a book published in 1605, and entitled, "Restoration of the Decayed Temple of Pallas," which gives a constitution of Rosicrucians. Again, in 1610, the notary Haselmeyer pretended to have read in a MS. the *Fama Fraternitatis*, comprising all the laws of the Order. Four years afterwards appeared a small work, entitled "General Reformation of the World," which in fact contains the *Fama Fraternitatis*, where it is related that a German, Christian Rosenkreuz, founded such a society in the fourteenth century, after having learned the sublime science in the East. Of him it is related, that when, in 1378, he was travelling in Arabia, he was called by name and greeted by some philosophers, who had never before seen him; from them he learned many secrets, among others that of prolonging life. On his return he made many disciples, and died at the age of 150 years, not because his strength failed him, but because he was tired of life. In 1604 one of his disciples had his tomb opened, and there found strange inscriptions, and a MS. in letters of gold. The grotto in which this tomb was found, by the description given of it, strongly reminds us of the Mithraic Cave. Another work, published in 1615, the *Confessio Fraternitatis Rosicrucian Rosæ Crucis*, contains an account of the object and spirit of the Order.

270. Rosicrucian Literature.—The *Thesaurinella Chymica aurea*, already referred to (sect. 244) may have been a Rosicrucian work, as also *Raymundii Lullii Theoria*. In 1615, Michael Meyer published at Cologne his *Themis Aurea, hoc est, de legibus Fraternitatis Rosæ Crucis*, which purported to contain all the laws and ordinances of the brotherhood. Another work, entitled "The Chymical Marriage of Christian Rosenkreuz," and published in 1616, in the shape of a comic romance, is really a satire on the alchymistical delusions of the author's time. Both works were written, as we learn from his autobiography, by Valentine Andrea, a Lutheran clergyman of Herrenberg, near Tübingen. But instead of being taken for what the author intended them—satires on the follies of Paracelsus, Weigel, and the alchemists—the public swallowed his fictions as facts: printed letters and pamphlets appeared everywhere, addressed to the imaginary brotherhood, whilst others denounced and condemned it. One Christopher Nigrinus wrote a book to prove the Rosicrucians were Calvinists, but a passage taken from one of their writings showed them to be zealous Lutherans. Andrea himself, in his "Turns

Babel" and " Mythologia Christiana," published circa 1619, condemns Rosicrucianism. Impostors, indeed, pretended to belong to the fraternity, and to possess its secrets, and found plenty of dupes. Numerous works also continued to appear. Here are the titles of a few of them

"Epistola ad patres de Rosea Cruce." Frankfurt, 1617.

"Quick Message to the Philosophical Society of the Rosy Cross." By Valentine Ischirnessus. Danzig, 1617.

"The Whole Art and Science of the God-Illuminated Fraternity of Christian Rosenkreuz." By Theophilus Schweighart. 1617.

"Discovery of the Colleges and Axioms of the Illuminated Fraternity of Christian Rosenkreuz." By Theophilus Schweighart. 1618.

"De naturæ secretis quibusdam at Vulcaniam artem chymicæ ante omnia necessariis, addressed to the Masters of the Philosophic Fraternity of the Rosy Cross." 1618. N. P.

"Sisters of the Rosy Cross; or, Short Discovery of these Ladies, and what Religion, Knowledge of Divine and Natural Things, Trades and Arts, Medicines, &c., may be found therein." Parthenopolis, 1620.

"The Most Secret and Hitherto Unknown Mysteries of All Nature." By the Collegium Rosianum. Leyden, 1630.

Of course the scientific value of all these writings was nil, the literary scarcely more.

271. Real Objects and Results of Andrea's Writings.—The account given in the preceding paragraph of the literary performances of John Valentine Andrea is the popular one. But certain explanations are necessary. Andrea's Rosicrucian writings concealed political objects, the chief of which was the support of the Lutheran religion, which the Rosicrucians themselves followed. Andrea made two journeys to Austria—the first in 1612, when the Emperor Mathias ascended the throne; and the second in 1619, a few months after the Emperor's death. At Linz he had private interviews with several Austrian noblemen, all of them Lutherans. Rosicrucian lodges, to further the objects of the Reformation, were established, but numerous Catholics obtained admission to them, and gradually turned their tendencies in the very opposite direction. Andrea perceiving this withdrew from Rosicrucianism, and endeavoured by the subsequent writings, mentioned above, to disavow his former connection with it. With the same object also he, during his second residence in Austria, founded the "Fraternitas Christi," to which many members of the Protestant Austrian nobility sought admission. Three years after the society was prohibited by the Government, and its final suppression hastened by an opposition society, founded by the Catholics, with the sanction of the Pope, first at Olmütz and then at Vienna, the leaders being the Counts

Althan, Gonzaga, and Sforza; the order was called that of the “Blue Cross.” The Rosicrucians, being no longer under the influence of Andrea, broke up into a number of independent lodges, which quickly degenerated into mere traps to catch credulous dupes and their money; hence the duration of most was short. But on the accession of Joseph II., whose liberal principles were known, the Rosicrucians, as well as other secret societies, sprang into life again. Freemasonry became the fashion of the day. Masonic implements were worn as “charms;” the ladies carried muffs of white silk edged with blue, to represent the Mason’s aprons, and so on. The Emperor found it necessary to regulate the conduct of these secret societies. He suppressed all except that of the Freemasons, to whom in 1785 he granted a patent, which began thus: “Since nothing is to exist in a well-regulated state without proper supervision, We deem it necessary thus to declare our will: The so-called Masonic Societies, whose secrets are unknown to us, since we never were curious enough to inquire into their juggleries (gauckeleien),” &c. This edict, which abolished the other societies, but allowed the Freemasons to continue their “juggleries,” as the Emperor called their ceremonies, threw many of the suppressed societies, including the Rosicrucians, into the arms of the Masonic Fraternity; the Asiatic Brethren, as we shall see further on (281), transferred their activity from Vienna to Sleswick.

272. Ritual and Ceremonies.—The “juggleries” of the Rosicrucians, whom the Emperor suppressed, were those of the “constitution” of 1763, and as follows :—The apartment where the initiation took place contained the *tabella mystica*, presently to be described. The floor was covered with a green carpet, and on it were placed the following objects:— A glass globe, standing on a pedestal of seven steps, and divided into two parts, representing light and darkness; three candelabra, placed triangularly; nine glasses, symbolising male and female properties; the quintessence, and various other things; a brazier, a circle, and a napkin.

The candidate for initiation is introduced by a brother, who takes him into a room where a light, pen, ink, and paper, sealing-wax, two red cords, and a bare sword are laid on a table. The candidate is asked whether he firmly intends to become a pupil of true wisdom. Having answered affirmatively, he gives up his hat and sword, and pays the fees. His hands having been bound, and his eyes bandaged and a red cord put round his neck, he is led to the door of the lodge, on which the introducer gently knocks nine times. The doorkeeper opens it and asks “Who is there?” The hierophant answers, “An earthly body holding the spiritual man imprisoned in ignorance.” The doorkeeper, “What is to be done to him?” The introducer, “Kill his body and purify his spirit.” The doorkeeper, “Then bring him into the place of justice.” They enter, place themselves in front of the circle, the candidate kneeling on one knee. The master stands at his right hand, with a white wand, the introducer at his left, holding a sword; both wear their aprons. The master says, “Child of man, I conjure you through all degrees of profane Freemasonry, and by the endless circle, which comprises all creatures and the highest wisdom, to tell me for what purpose you have come here?” The candidate, “To acquire wisdom, art, and virtue.” The master, “Then live! But your spirit must again rule over your body; you have found grace, arise and be free.” He is then unbound, steps into the circle, the master and the introducer hold the wand and sword crosswise, the candidate

lays three fingers thereon, and as soon as the master says "Now listen," the candidate repeats the oath propounded to him, which is simply a declaration that he will have no secrets from his brethren, and will lead a virtuous life. Then he is invested with the title of the order, the seal, password and sign, hat and sword, and has the mystical table interpreted to him, after which, like the Masons, he and the other brethren go from "labour" to "refreshment."

This mystical table is divided into nine vertical and thirteen horizontal compartments. The first column of nine divisions gives the numbers, the second the names of the different degrees. The lowest comprises the Juniores, who know next to nothing; the highest the Magi, from whom nothing is hidden, who are masters over all things, like Moses, Hermes, Hiram. Their jewel is an equilateral triangle. According to the table, the different degrees have meeting-places all over Europe and Asia; the Magi meet at Smyrna [Izmir, Turkey] every ten years; the Magistri, a degree below, at Cambray, in Poland, and Paris, in France, every nine years; the Juniores every two years at such a place as may be most convenient. The admission fee to the degree of Magus is ninety-nine gold marks; to that of Junior, three marks. The Minores, who know the "philosophical sun," and "perform marvellous cures," pay what they choose.

273. Rosicrucians in England in the Past.—The works of Andreaë excited much attention in England, where mysticism and astrology at that time had many adherents, as Wood's "Athenae Oxonienses" fully shows. Robert Fludd in this country was the great champion of the Rosicrucians. His two most important works concerning them are "Apologia et Compendiaria Fraternitatem de Rosea Cruce suspicionis et infamiae maculis aspersam. veritatis quasi Fluctibus abluens et abstergens." Leyden, 1616. "Tractatus Apologeticus integritatem Societatis de Roseae Cruce defendens." Lugduni Batavorum, 1617. This latter is really a duplicate of the former with a new title.

Fludd was followed by one Heydon, born 1629. Strange to say, an attorney, who, among other works on the Rosicrucians wrote "An Epilogue for an Apologue," wherein occur passages such as this: "I shall tell you what Rosicrucians are, and that Moses was their father. Some say they were of the order of Elias, some of Ezechiel, others define them to be the officers of the generalissimo of the world; that are as the eyes and ears of the great king, seeing and hearing all things, for they are seraphically illuminated as Moses was, according to this order of the elements, earth refined to water, water to air, air to fire." Such gibberish as this was served up for the reading public some centuries ago, and, I suppose, satisfied them. In another of his works Heydon maintained that it was criminal to eat—though he did not abstain from the practice himself—but that there was a fine fatness in the air quite sufficient for nourishment, and that for men of very voracious appetites, it was enough to place a cataplasm of cooked meat on the epigastrium to satisfy their hunger.

In 1646 Elias Ashmole, William Lilly, Dr. Thomas Wharton, George Wharton, Dr. J. Hewitt, Dr. J. Pearson, and others formed a Rosicrucian society in London, practically to carry out the scheme propounded in Bacon's "New Atlantis," that is, the erection of the House of Solomon. It was to remain as unknown as the island of Bensalem, that is to

say, the study of nature was to be pursued esoterically, not exoterically. The carpet in their lodge represented the pillars of Hermes ; seven steps, the first four of which symbolised the four elements, and the other three salt, sulphur, and mercury, led to an “exchequer,” or higher court, or stage, on which were displayed the symbols of creation, or of the work of the six days. Some of the members of this society were Freemasons, hence they were enabled to hold their meetings in Masons’ Hall, Masons’ Alley, Basinghall Street. They kept nothing secret except their signs.

274. Origin of Name.—The name is generally derived, from the supposed founder of the order, Rosenkreuz, Rose Cross; but according to others, it is taken from the armorial bearings of the Andreä family, which were a St. Andrew’s cross and four roses. Others again, modern writers, say it is composed of ros, dew, and crux, tile cross ; crux is supposed mystically to represent LVX, or light, because the figure X exhibits the three letters; and light, in the opinion of the Rosicrucians, produces gold; whilst dew, ros, with the (modern) alchemists, was a powerful solvent. But Mr. Waite, in his “Real History of the Rosicrucians” (London, 1887), argues with much force, that the Rosicrucians bore the rose and cross as their badge because they were ardent Protestants, to whom Martin Luther was an idol, prophet, and master, and the device on the seal of Martin Luther was a cross-crowned heart rising from the centre of a rose. The theory has much in its favour, but we cannot quite set aside the fact that in all mystical systems the rose and the cross have always been emblems of paramount importance. We meet with them in the most ancient Hindu mythology. Lackschemi, the wife of Vishnu, was found in a rose with 108 leaves, whence the Indian rosary has the same number of beads, and to the Hindus the cross was the symbol of creation. We have already seen in the account of the Eleusinian Mysteries what importance was attached to the rose, and that Apuleius makes Lucius to be restored to his primitive form by eating roses; and the “Romance of the Rose” was considered by the Rosicrucians as one of the most perfect specimens of Provençal literature, and as the allegorical chef d’oeuvre of their sect. It is undeniable that this was coeval with chivalry, and had from thenceforth a literature rich in works, in whose titles the word Rosa is incorporated; as the Rosa Philosophorum, of which no less than ten occur in the *Artis Auriferæ quam Chiemiam vocant* (Basilea, 1610). The connection of the Rosicrucians with chivalry, the Troubadours, and the Albigenses, cannot be denied. Like these, they swore the same hatred to Rome; like these, they called Catholicism the religion of hate. They solemnly declared that the Pope was Antichrist.

275. Statements concerning themselves—They pretended to feel neither hunger nor thirst, nor to be subject to age or disease; to possess the power of commanding spirits, and attracting pearls and precious stones, and of rendering themselves invisible. They stated the aim of their society to be the restoration of all the sciences and especially of medicine and by occult artifices to procure treasures and riches sufficient to supply the rulers and kings with the necessary means for promoting the great reforms of society then needed. They were bound to conform to five fundamental Laws:— 1. Gratuitously to heal the sick. 2. To dress in the costume of the country in which they lived. 3. To attend every year the meeting of the Order. 4. When dying to choose a successor. 5. To preserve the secret one hundred years.

276. Poetical Fictions of Rosicrucians. — These are best known from the work of Joseph Francis Borri, a native of Milan. and it is to them the “poetic splendour which surrounds the Order,” which, in fact, gave real existence to it, is due. Having preached against the abuses of the Papacy, and promulgated opinions which were deemed heretical. Borri was seized by order of the Inquisition and condemned to perpetual imprisonment, He died in the Castle of St. Angelo in 1695. The work referred to is entitled *The Key of the Cabinet of Signor Borri*,” and is, in substance, nothing but the cabalistic romance entitled “*The Count de Gabalis*,” published in 1670 by the Abbé de Villars. What we gather from this work is that the Rosicrucians discarded for ever all the old tales of sorcery and witchcraft and communion with the devil. They denied the existence of incubi and succubi, and of all the grotesque imps monkish brains had hatched and superstitious nations believed in. Man, they said, was surrounded by myriads of beautiful and beneficent beings, all anxious to do him service. These beings were the elemental spirits; the air was peopled with sylphs, the water with undines or naiads, the earth with gnomes, and the fire with salamanders. These the Rosicrucian could bind to his service, and imprison in a ring, a mirror, or a stone, and compel to appear when called, and render answers to such questions as he chose to put. All these beings possessed great powers, and were unrestrained by the barriers of space or matter. But man was in one respect their superior: he had an immortal soul, they had not. They could, however, become sharers in man’s immortality, if they could inspire one of that race with the passion of love towards them. On this notion is founded the charming story of “*Undine* ;“ Shakespeare’s *Ariel* is a sylph; the “*Rape of the Lock*,” the *Masque of “Comus*,” the poem of “*Salamandrine*,” all owe their machinery to the poetic fancies of the Rosicrucians. Among other things they taught concerning the elemental spirits, they asserted that they were composed of the purest particles of the element they inhabited, and that in consequence of having within them no antagonistic qualities, being made of but one element (II), they could live for thousands of years. The Rosicrucians further held the doctrine of the *signatura rerum*, by which they meant that everything in this visible world has outwardly impressed on it its inward spiritual character. Moreover, they said that by the practice of virtue man could even on earth obtain a glimpse of the spiritual world, and above all things discover the philosopher’s stone, which, however, could not be found except by the regenerate, for “it is in close communion with the heavenly essence.” According to them the letters INRI, the sacred word of the Order of Rose Croix, signified *Ignis Natura Regenerando Integrat*.

277. The Hague Lodge.— In the year 1622, Montanus, or, by his real name, Ludwig Conrad, of Bingen, was expelled from an order of Rosicrucians which then existed at The Hague, where they had a grand palace. ‘They held their meetings by order of the master, called “imperator,” in great cities, such as Amsterdam, Danzig, Nuremberg, Hamburg, Mantua, Venice, besides such as were held at The Hague. They publicly wore a black silk cord, but at their meetings they put on a gold band, to which were attached a golden cross and rose. Their card of membership was a large parchment, with many seals affixed with great ceremony. When holding a public procession, they carried a small green flag. This Montanus, who wrote a book entitled “*Introduction to the Hermetic Science*,” says. that he spent his patrimony and his wife’s fortune, of eleven

thousand dollars, for the benefit of the society, and that when he was totally impoverished he was expelled, being, however, bound over to keep their secrets, "which latter, indeed, I kept, as women do not reveal anything where there is nothing to reveal." These pretended secrets are supposed to be contained in a book entitled "Sinceri Renati Theophilosophia Theoretico-practica," but I have not been able to obtain or see a copy of this work. The society is supposed to have become extinct at the beginning of the eighteenth century.

278. A Rosicrucian MS.— According to a statement made by Dr. von Harless in his "Jacob Bohme and the Alchymists" (2nd ed., Leipzig, 1882), a society of Rosicrucians must have existed in Germany in the year 1641. Dr. von Harless says, "I have recently had an opportunity of inspecting a Rosicrucian MS. hitherto unknown. It was probably written about 1765, and contains the statutes of an order of Rosicrucians, with the title Testamentum. The original must date from the middle of the seventeenth century, as is proved by a special warning given to members to observe secrecy, especially towards Roman Catholic ecclesiastics, two members having, from not attending to this caution, been great sufferers in 1641. The MS., besides the statutes, also contains instructions for alchymistic operations. The Order, according to the MS., had one chief, called imperator; its chief seats were Ancona, Nuremberg, Hamburg, and Amsterdam. The members were to change their residence every ten years, and maintain the greatest secrecy as to their existence. The apprenticeship lasted seven years. Their mode of addressing one another was: ave frater; the answer: ~ rosæ et auræ. The first: crucis; then both together: Benedictus Deus qui dedit nobis signum. Then the mutual production of the signum, consisting of an engraved seal, a specimen of which was also shown to Dr. von Harless."

On taking steps to obtain further particulars from Dr. von Harless himself, I learnt to my regret that he had died in 1878; and as he had given no intimation in the above-named works where the MS. is deposited, I am unable to report further thereon. But it would seem that the society referred to in the MS. was the same as the one spoken of in the "Thesaurinella," mentioned towards the end of sect. 244.

279. New Rosicrucian Constitution.—In 1714. or one hundred years after Andrea's writings, there appeared a new Rosicrucian constitution, entitled, "The True and Perfect Preparation of the Philosopher's Stone of the Brotherhood of the Golden and Rosy Cross. Published for the benefit Filiorum Doctrinæ by Sincero Renato, Breslau." The preface stated that the treatise was not the writer's work, but intrusted to him by a professor of the art, whom he was not allowed to name. The author divides the work into practica ordinis minoris and practica ordinis majoris, indicating the division of the Order into two distinct fraternities, the superior one being known as the "Brethren of the Golden Cross," their symbol being a red cross, and the inferior one as the "Brethren of the Rosy Cross," their symbol being a green cross, from which it is evident that the real work of the Order was alchemy. Each brother, on being initiated, dropped his real name, and assumed a fictitious one, as we have seen that Ludwig Conrad was known in the Order as Montanus (277), and as hereafter we find the Illuminati assume all kinds of fancy names. Renato's book further states that the Order possessed large seminaries,

as the above-named Montanus had asserted. Article 42 of the statutes prohibited the reception of married men into the Order; in Article 17 members who wished to marry were allowed to take wives, but were to live with them philosophice, whatever that may have meant. Article 44 enjoined that if a brother should, by misfortune or want of caution, be discovered by any potentate, he was rather to die than reveal the secrets of the Order.

280. The Duke of Saxe-Weimar and other Rosicrucians.— The first modern writer who openly professed himself a Rosicrucian was Duke Ernest Augustus of Saxe-Weimar, who in 1742 published his “Theosophic Devotions” in a small edition, copies of which are easily recognised by their red morocco binding and the ducal crown and cipher on the cover. In it he refers to the “last great union of brethren,” and, according to the vignette at the end of the book, he must mean Rosicrucians.

We hear of a society of Rosicrucians founded by Freemasons, whose “General Constitutions” were settled in 1763; they were based on the “Themis Aurea” of Michael Maier, who had been physician-in-ordinary and alchymist to the Emperor Rudolph (1576 — 1612). This revived taste was taken advantage of by many adventurers. John George Schroepfer, who kept a coffee-house at Nuremberg in 1777. established at his house a lodge, and made so much pretence to secret and exclusive knowledge, that the Duke Ferdinand of Brunswick and the Duke of Courland—by whose order Schroepfer had once been flogged—invited him to Dresden, where they openly patronised him, while he deluded them with the apparitions of ghosts and magical phantasma—really produced by magic-lanterns and concave mirrors. But his conduct eventually so disgusted his patrons that they refused him further supplies of money, whereupon he shot himself in a wood near Leipzic.

But this vulgar cheat left credulous disciples behind. John Rudolph Bischofswerder (1741—1803), a major, and afterwards Prussian Minister of War, who had almost been a witness of Schroepfer’s death, and John Christopher Wöllner (1732— 1800), a clergyman, and afterwards Prussian Minister of Public Cult, continued what Schroepfer had started. Under the patronage of the Crown Prince, Frederick William of Prussia, the nephew of Frederick the Great, whom he succeeded in 1786 as King Frederick William II., established at Berlin a Rosicrucian lodge, and the enlightened views which had been introduced by, and had prevailed during the reign of, old Fritz were quickly suppressed by religious persecution. At that time Bahrdt had considerable success with his resuscitated order of Illuminati. The two highly-placed rogues saw in this plebeian a man who might some day compete with them for the king’s favour; so whilst they, in league with his mistress, the Countess Lichtenau, more than ever amused their silly royal patron with the calling up of ghosts and drunken orgies, they induced him to put forth the notorious Religious Edict of 1788, which was to stem the ungodly advances of the Illuminati, and which also restored the censorship of the Press. The book (in German). entitled “The Rosicrucian in his Nakedness,” published by Master “Pianco,” an ex-member of the society, in 1782, was a violent attack and exposé of the Rosicrucians; but the delusion continued to flourish.

ASIATIC BRETHREN

281. Origin of the Order—This Order originated probably about the year 1780, though its chiefs were not known in 1788; it was, however, suspected that Baron Ecker and Eckhofen was one of them. He resided at first at Vienna, but afterwards settled at Sleswick; he distinguished himself by his writings, but the superstitious proclaimed him a terrible Cacomagus [note: Gr. black magician] . The order spread from Italy to Russia. Its basis was Rosicrucian, its meetings were called Melchisedeck lodges, and Jews, Turks, Persians, and Armenians might be received as members. The masters were called the Worshipful Chiefs of the Seven Churches of Asia. The full title of the Order was "Order of the Knights and Brethren of St. John the Evangelist from Asia in Europe." The teaching of the Order was partly moral, that is to say, it instructed how to rule spirits, by breaking the seven seals; and partly physical, by showing how to prepare miraculous medicines and to make gold. It inculcated cabalistic doctrines. The names of the degrees were taken from the Hebrew, and were symbolical of their characteristics. The Order did not profess Rosicrucianism, yet in the Third Chief Degree the members were styled "True Rosicrucians." The results of the scientific researches of the masters were not communicated to aspirants; these had to discover them as they could. The fact seemed to be that the masters had nothing to communicate, but this admission would have been fatal to the Order its secrets appearing to exist in the credulity of outsiders only.

282. Divisions of the Order—The Order was divided into five degrees viz., two probationary and three chief degrees. The first probationary degree, that of the "Seekers", never consisted of more than ten members. The period of probation was fourteen months. They had lectures delivered to them every fortnight, and the costume they wore at their meetings consisted of a round black hat with black feathers, a black cloak, a black sash with three buttons in the shape of roses, white gloves, and sword with a black tassel, a black ribbon, from which was suspended a double triangle, which symbol was also embroidered on the left side of the cloak.

The second probationary degree, consisting of ten members, was called that of the "Sufferers." Its duration was seven months. Whilst the "Seekers" were theorists only, the "Sufferers" were supposed to make practical researches in physical science. They wore round black hats with black and white feathers, black cloaks with white linings and collars, on which double triangles were embroidered in gold, black sashes with white edging and three rosettes, white gloves, and swords with black and white tassels.

The First Chief Degree styled its members "Knights and Brother-Initiates from Asia in Europe [note: Asian Minor/Anatolia, the Asian part of Turkey]." They wore round black hats with white, black, yellow, and red feathers, black cloaks with white linings and collars and gold lace; on the left breast of the cloak there was a red cross with four green roses, having in their centre a green shield with the monogram M and A. The same cross, of gold, and enamelled, was worn on a red ribbon; the member further wore a pink sash round the body edged with green and with three red roses, white

gloves with a red cross and four green roses; the tassels of the swords displayed the four colours of the feathers.

283. Initiation into this Degree—On the reception of a “Sufferer” into this degree he was led into a room hung with black; the floor and furniture were covered with black cloth. The room was lit up with seven golden candlesticks, six of which had five branches each, whilst the seventh, standing in the centre, represented a human figure in a white dress and golden girdle. The chair of the master stood in the centre of the room on a dais of three steps, under a square black canopy; the back wall was partly open, but held back with seven tassels, and behind it was the Holiest of Holies, consisting of a balustrade of ten columns, on the basement of which was a picture of the sun in a triangle, surrounded by the divine fire. Under the centre candlestick was the carpet of the three masonic degrees, surrounded by nine lights, a tenth light standing a little further off at the foot of the throne. There stood, on the right, a small table, on which were placed a flaming sword, with the number 56 engraved thereon, and a green rod, with two red ends; to the left lay the Book of the Law.

The “Sufferer,” being then in an adjoining room, was asked three times if he desired to be initiated. His answer being in the affirmative, the Grand Master ordered him to be introduced, after having read the inscription on a red shield in letters of gold over the door: “Here is the Door of the Eternal; the just enter here.” The introducer then rang a bell twice, the Grand Master rang once, and the door was opened. The candidate stepped up to the table, and thrice made the Master’s sign. He was then told that he was accepted, and had to sign an obligation never to reveal the secrets of the Chapter. After a few other childish ceremonies, he was led to the Table of Purification, on which stood three lights on as many columns. The one represented a man with the triangle, the other a woman with the triangle reversed; the central one a man with a double triangle. In the centre of the table stood a crystal cup, filled with water, in which salt had been dissolved, another cup with salt, a spoon, a bundle of cedar-wood bound with hyssop and pink and green silk. The candidate had his coat and waist-coat taken off, the collar of his shirt opened, and his right arm bared. Having knelt down, the Grand Master sprinkled his neck thrice with the water, saying, “May the Merciful One give thee the knowledge of thy weapons, of thy lance, and of the number Four [which with Rosicrucians is the root and beginning of all numbers]. Then touching his right arm he said, “May the Almighty give thee strength in battle;” and touching his breast, “May the Just One give thee as a conqueror rest in the centre.” The “Sufferer” was then dressed again, the Grand Master opened the Holiest of Holies, and the candidate having taken the oath, the Grand Master dabbled him a Knight. Touching his right shoulder he said, “May the Infinite give thee strength, beauty, and wisdom for the fight;” and touching the left shoulder, “We receive thee, in the name of the most worshipful and wisest seven Fathers and Rulers of the seven Unknown Churches in Asia, as a Knight and initiated Brother.” Touching him on the head, he said, “May the Eternal One give thee the light of the number Four, and thou shalt be delivered from the Eternal Death.” Then there ensued mutual embracing, a little more speechifying by the Grand Master, and then the servants brought in salt, bread, wine, lamb and pork, the latter being symbolical of the Old and the New Covenant!

284. Second Chief Degree, Wise Masters.—This degree could only be obtained from the Sanhedrim, which constituted the highest authority, for in this degree began the revelation of secrets. What they were has never become known to outsiders. We may assume them to have been wonderful, considering the wonderful costume the knights were entitled to wear in this degree, viz., a red hat with stripes of the four different colours mentioned, in a red cloak, with a green cross and roses, having in their centre the monogram J and C embroidered in gold on a red field; the same cross in gold, and enamelled in the same four colours, attached to a green ribbon, edged with red, and three green roses; white gloves, decorated with red crosses and green roses inside and out; sword, with green and red tassel.

285. Their Chief Degree, or Royal Priests, or True Rosicrucians, or the Degree of Melchisedeck.—This degree also could be obtained from the Sanhedrim only. The number of its members was restricted to seventy-two. Solomon in all his glory was nothing compared with the True Rosicrucians in their official costume. Here it is: a hat, gold, pink, and green, the brim turned up in front, and the name Jehovah embroidered thereon in gold, and surmounted with white, red, yellow, black, and green feathers; a long pink undergarment, fitting closely to the body, the cuffs of the sleeves being made of materials similar to those composing the hat, as also the sash, worn round the waist, whereon were embroidered three roses, one white, one red, and the centre one the colours of the sash; the stockings or hose and shoes were of pink silk. The cloak consisted of materials similar to those of the hat, and was lined with green; on the left breast was seen a point with many rays issuing from it. Round the neck the knight wore a gold chain, having alternately between the ordinary links shields with the mono-grams M and A and J and C, and the representation of a tree, having on the right hand a man, and on the left a woman, who with one hand cover the pudenda, and touch the tree with the other; to the end of the chain the Urim and Thummim were attached. White gloves, decorated with green and red roses within and without, completed this gorgeous apparel.

286. Organisation of the Order - The Sanhedrim exercised the highest authority, which it could delegate to committees. appointed from among its members. The authority next under the Sanhedrim was the General Chapter, after which came the Provincial Chapters. All these various departments had every one their own officials, with high-sounding titles, which need not be given here—the reader will find enough of them among the Freemasons; but on reading a list of them, one cannot help exclaiming—

"And every one is Knighted,

And every one is Grand,

Who would not be delighted

To join in such a band?"

But to join in this band was somewhat expensive; the Order was a fee-trap of no mean order, something like a few of the spurious degrees in Masonry. On his initiation into the order of the Asiatic Brethren the candidate paid a fee of two ducats; when he took it into his head to found a Master Lodge, he had to pay seven ducats for the privilege, and two ducats for the carpet; for every folio of the Rules of the Lodge, ten kreuzer, or about twopence-halfpenny. The foundation of a Superior Master Lodge cost twelve ducats; of a Provincial Chapter, twenty-five ducats; of a General Chapter, fifty ducats. Every Brother paid to the Superior Master Lodge a monthly contribution of eightpence, and for extraordinary expenses and correspondence a fee proportionate to his means on the days of John the Baptist and John the Evangelist. These fees and subscriptions must annually have amounted to a goodly sum. What became of it? Rolling, a member, in 1787, published the laughable secrets of the Order.

* * *

287. Rosicrucian Adventurers.—In 1781 there appeared at Vienna “An Address to the Rosicrucians of the Ancient System.” The Order seems to have been revived about that time by Fraxinus—evidently a fictitious name—who was Provincial Grand Master of the four united Masonic Lodges at Hamburg. The Masons did not know that Fraxinus was a Rosicrucian, but he evidently knew how to fleece his dupes. We learn from one Cedrinus, who was a member of one of the Hamburg lodges, that for the initiation into the Rosicrucian degrees he was by installments mulcted in the sum of nearly 150 dollars. When Cedrinus began to express dissatisfaction at these continual extortions, Fraxinus, to quiet him, made Cedrinus keeper of the Great Seal of the Hamburg lodges. This gave the latter an opportunity of gaining an insight into the way in which degrees were manufactured, and how Masonry was corrupted by them. He fell out with Fraxinus, and everywhere proclaimed the machinations of the Rosicrucians. Fraxinus expelled him as a perjured brother.

Another Rosicrucian who obtained notoriety at about the same time was Brother Gordianus, who resided at Tübingen. He was supposed to be a Rosicrucian and an alchemist, since he lived well without having any visible means of subsistence. A schoolmaster, known by the initial L. only, had long desired to become a Rosicrucian; he consequently paid Gordianus a visit, who informed him, amongst other matters, that the object of the Order was to carry out the intentions of Valentine Andrea; that certain conditions were imposed on every member, viz., eternal silence on all concerning the Order, the introduction within six weeks of another member, to show that he was capable of winning the confidence of his fellowmen, and the payment of an initiation fee of fifty dollars. The poor schoolmaster after a time raised the money, and received the subjoined receipt, on a small blue card

SUB RATIFICATIONE VENERAND

SUPERIOR

TETTara Receptionis in minum Gradum

Ordinis Philosophorum icogritorum, Fratr.

A. LL et R.C. Systematis antiquioris

A 4077.s. 8

I. GORDINAUS

M.L.3 - + -C.

Fr. Inspector

- l - g. - + -b

Circuli II

On the back of the card was the following :

+

Prævia sancta promissionne religiosæ

Ad impletionis Articuli fundamentalis.

I. et II. et rite ad impleto

Articulo III

Giorianus then proposed to L. that he should translate hermetical and magical writings from Latin into German, which L. did. Gordianus published these translations in a periodical he was then the editor of, without, however, remunerating L., but keeping his faith alive by repeated promises shortly to introduce him to the heads of the Order, who would communicate to him great and valuable secrets. But it seems L. became impatient. He and friends of his made inquiries, and ascertained that Gordianus had boasted that he intended to form a society of cheats and dupes. One of L.'s friends charged Gordianus with it. The latter, in 1785, in writing to L. tried to justify himself, but eventually disappeared from Tübingen, when L. made known the above facts as a warning to others.

288. Theoretical Brethren.—According to the book, “The Theoretical Brethren, or Second Degree of Rosicrucians,” published in 1785, the Rosicrucian ritual was as follows:— The candidate must have been initiated into the Scotch rite; he is led into a large room lighted with candelabra; at the upper end is a square with a black cloth, on which lie an open Bible, the Laws of the Order, and a black embroidered apron. On the carpet there is a globe, surrounded by two rings; from the outer one rays proceed into a

circle of cloud, in which are seen the seven planets. A cubical stone is placed above Mars, and the Blazing Star above the globe. An unhewn stone stands opposite to Saturn. The planets promote the growth of the seven metals; the Blazing Star represents Nature; the two circles typify the agens and patiens, the male and female principles. The unhewn stone is the materia prima philosophorum; the cubical stone, the patiens philosophorum. The globe signifies the lodge. The oath is confined to promising fidelity to the Order, secrecy and devotion to the study of nature. The apron is white lined with black, and embroidered. The jewel is of gilt brass, and consists of two triangles with rays issuing therefrom, the name of Jehovah in Hebrew letters, and on the reverse the signs. It is attached to a black ribbon.

Sign: raising the right hand, with the thumb and two fore-fingers extended, which is answered by placing the thumb and two fore-fingers on the heart. The grip is given by taking the brother with the right hand round the waist. The word is Chaos. In Hamburg the initiation fee was forty gold marks, about £23; monthly contributions amounted to about eighteen shillings. There are nine degrees. We need not go through the whole of them; a few may suffice.

The third degree is called Bracheus, in which the word is Majim, the answer to which is Brocha. The next degree is that of Philosophus; the word, Ruachhiber; initiation fee of about twenty dollars. There is a ninth degree, the initiation fee to which is ninety-nine gold marks, for which the member becomes a true Magus, knowing all the secrets of nature, with power over all angels, devils, and men; the philosopher's stone is the least of his possessions.

289. Spread of Rosicrucianism.— These Rosicrucians assert that they had lodges in various countries. Vienna, according to their statements, was the seat of the Grand Master of the eighth degree(2); Königsberg, Stettin, Berlin, and Danzig, meeting places of the Brethren of the fifth degree; at Breslau and Leipzig the Brethren of the fourth degree assembled; at Hamburg the Brethren of the sixth degree had a lodge, which cost nine thousand marks. The Order, moreover, had lodges at Nuremberg, Augsburg, Innsbruck, Prague, Paris, Venice, Naples, Malta, Lisbon, Bergen-op-Zoom, Cracow, Warsaw, Basle, Zurich in Europe, and at Smyrna and Ispahan in Asia. The sect was also known in Sweden and Scotland, where it had its own traditions, claiming to be descended from the Alexandrian priesthood of Ormuzd, who embraced Christianity in consequence of the preaching of St. Mark, founding the society of Ormuzd, or of the "Sages of Light." This tradition is founded on the Manichæism preserved among the Coptic priests, and explains the seal impressed on the ancient parchments of the Order, representing a lion placing his paw on a paper, on which is written the famous sentence, "Pax tibi, Marce Evangelista meus," from which we might infer that Venice had some connection with the spreading of that tradition. In fact, Nicolai tells us that at Venice and Mantua there were Rosicrucians, connected with those of Erfurt, Leipzig, and Amsterdam. And we also know that at Venice congresses of Alchemists were held; and the connection between these latter and the Rosicrucians has already been pointed out. Nevertheless the Scotch and Swedish Rosicrucians called themselves the most ancient, and asserted Edward, the son of Henry III., to have been initiated into the Order in 1191, by Raymond Lully, the alchemist. The Fraternity of the Rosy Cross is still

flourishing in England (see below).

290. Transitions to Freemasons.—From the Templars and Rosicrucians the transition to the Freemasons is easy. With these latter alchymy receives a wholly symbolical explanation; the philosopher's stone is a figure of human perfectibility. In the Masonic degree called the "Key of Masonry," or "Knight of the Sun," and the work "The Blazing Star," by Tshudi we discover the parallel aims of the two societies. From the "Blazing Star" I extract the following portion of the ritual: "When the hermetic philosophers speak of gold and silver, do they mean common gold and silver?—" "No, because common gold and silver are dead, whilst the gold and silver of the philosophers are full of life." "What is the object of Masonic inquiries?"—"The art of knowing how to render perfect what Nature has left imperfect in man." "What is the object of philosophic inquiry?"—"The art of knowing how to render perfect what Nature has left imperfect in minerals, and to increase the power of the philosopher's stone." "Is it the same stone whose symbol distinguishes our first degrees?"—"Yes, it is the same stone which the Freemasons seek to polish." So also the Phoenix is common to Hermetic and Masonic initiation, and the emblem of the new birth of the neophyte. Now, we have already seen the meaning of this figure, and its connection with the sun. We might multiply comparisons to strengthen the parallelism between hidden arts and secret societies, and trace back the hermetic art to the mysteries of Mithras, where man is said to ascend to heaven through seven steps or gates of lead, brass, copper, iron, bronze, silver, and gold.

291. Progress and Extinction of Rosicrucians.—After having excited much attention throughout Germany, the Rosicrucians endeavoured to spread their doctrines in France, but with little success. In order to attract attention, they in 1623 secretly posted certain notices in the streets of Paris to this effect: "We, the deputies of the College of the Rosy Cross, visibly and invisibly dwell in the city. We teach without books or signs every language that can draw men from mortal error," &c. &c. A work by Gabriel Naudé gave them the final blow. Peter Mormio, not having succeeded in reviving the society in Holland, where it existed in 1622, published at Leyden in 1630, a work entitled "*Arcana Naturæ Secretissima*," wherein he reduced the secrets of the brethren to three—viz., perpetual motion, the transmutation of metals, and the universal medicine.

292. Rosicrucians in the Mauritius.—I am indebted to Mr. Waite's "Real History of the Rosicrucians" (published by George Redway, 1888) for the following particulars:—It appears that a society of Rosicrucians existed in 1794 in the island of Mauritius. "My authority," says Mr. Waite, gives at length a copy of 'the admission of Dr. Bacstrom' into that society by Le Comte de Chazal. In that document Dr. Bacstrom promises, among other things, 'never to reveal the secret knowledge he receives,' 'to initiate such persons as he may deem worthy,' including women, seeing that 'Leona Constantia, Abbess of Clermont, was actually received as a practical member and master into the Society in 1736 as a Soror Crucis;' that he will 'commence the great work as soon as circumstances permit,' that he 'will give nothing to the Church,' that he will 'never give the fermented metallic medicine for transmutation to any person living, unless he be a member of the Rosy Cross.'" To this document is appended the philosophic seal of the

society, representing a man standing in a triangle, enclosed in a square, and surrounded by a circle. At the head and feet of the man are various cabalistic signs. The whole resembles some of the diagrams which may be found in the *Magical Works of Cornelius Agrippa*," in the chapter treating of the proportions, measures, and harmony of the human body.

293. Modern English Rosicrucians.— Mr. Waite further states that a pseudo-society existed in England before the year 1836, because Godfrey Higgins says that "He had joined neither the Templars nor the Rosicrucians." The present Rosicrucian Society was remodelled about thirty years ago. A previous initiation into Masonry is an indispensable qualification of candidates "the officers of the society shall consist of three Magi, a Master-General, a Treasurer-General, a Secretary-General, and seven Ancients. There is also an Organist, a Torchbearer, a herald, a Guardian of the Temple and a Medallist. The members are to meet four times a year, and dine together once a year. Every novice on admission shall adopt a Latin motto, to be appended to his signature in all communications with the Order. The jewel of the Supreme Magus is an ebony cross, with golden roses at its extremities, and the jewel of the Rosie Cross in the centre. It is surmounted by a crown of gold for the Supreme Magus alone, and is worn round the neck, suspended by a crimson velvet ribbon. The jewel of the general officers is a Lozenge-shaped plate of gold, enamelled white, with the Rosie Cross in the centre, surmounted by a golden mitre, on the rim of which is enamelled in rose-coloured characters LUX, and in its centre a small cross of the same colour. The jewel is worn suspended from a button-hole by a green ribbon an inch wide, and with a cross also embroidered on it in rose-coloured silk. The jewel of the fraternity is the lozenge-shaped jewel of the Rosie Cross, without the mitre, suspended by a green ribbon an inch in width, and without the embroidered cross. Mr. Waite derived this information from a secret record of the association entitled *The Rosicrucian*, a very small quarterly of twelve pages, first published in 1863, which ceased in 1879. In 1871 the society informed its members that their objects were purely literary and antiquarian; that it consisted of 134 fratres, ruled over by three Supreme Magi. Seventy-two members composed the London colleges, the others formed the Bristol and Manchester colleges. A Yorkshire college was consecrated in 1877; a college in Edinburgh had been established some time previously. The prime mover in the association was Robert Wentworth Little; the late Lord Lytton was Grand Patron. But as to Rosicrucian knowledge the Brethren were altogether destitute of it, as they themselves admitted.

(1) New arrangement: Venus, copper; Mercury, mixed metal; Mars, iron; Jupiter, tin.

(2) A somewhat curious fact may be mentioned here The Rosicrucians generally adopted sidereal or alchymistic pseudonyms. In the seventeenth century, under the Emperor Ferdinand III., one John Konrad Richthausen came to Vienna. He was a Rosicrucian, and as such bore the name of Chaos, and eventually was ennobled as Herr von Chaos. In 1663 he erected an institution for the sons of poor or deceased parents. When, three Years after, the Plague raged in Vienna and attacked some of the

youths in the Institution, the executors of Richthausen's will — the testator having died—quickly erected in the district of Mariahilf, almost in the centre of Vienna, another building, to separate the youths attacked by the disease from the others. Gradually the building was enlarged, so that in 1773 it could receive 145 pupils. It was known as the Chaos Foundation (Chaoaische Stift). In 1752 the Empress Maria Theresa purchased the house for a military academy, which purpose it still serves but it continues to be called tile Stift, and the street facing it is still called the Stiflgasse.

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Extracts from
The Brotherhood of the Rosy Cross

CHAPTER XVI
THE ROSY AND GOLDEN CROSS
By Arthur Edward Waite

(Printed by William Rider & Son Limited, London, 1924)

Brotherhodd of the Rosy Cross

Chapter XVII - Saint-Germain and Cagliostro

Chapter XVIII - Fratres Lucis

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Secret Societies

Occult

We have seen that according to the evidence of Sigmund Richter there existed in Germany prior to the year 1710 — as doubtless then and thereafter — a dual Rosicrucian Order, denominated respectively the Brotherhood of the Rosy and Brotherhood of the Golden Cross, that they flourished under one headship whether or not they worked for one end. It is to be wished that it were possible to suggest on the basis of this division that there was a dual understanding and pursuit of the Magnum Opus, respectively on the spiritual and physical side; but in the absence of all evidence such a hypothesis is likely to prove intolerable. In the simple nature of things it is more colourable to suppose that the dedication; or one branch were represented by Elixir Vitæ, the Medicine of Men, and of the other by the Medicine of Metals; but the Laws published by Richter offer no warrant for inference in this or any other direction. We have seen also that according to the same Laws there was a certain manner of acception — presumably into the joint Order — and it was so simple in character that it can be scarcely called ceremonial. It was comparable — as I have said — to the method of conferring the Liveries still prevalent in certain City Companies of London; it was probably not unlike the mode of making an Entered Apprentice and communicating the Mason's Word in Scotland; finally — *coeteris paribus* — it recalls exactly the procedure indicated by some of the Old Charges of English origin. But Sigmund Richter wrote and his Rosicrucian Orders worked prior to the foundation of the first Grand Lodge of Freemasons in 1717, and it was subsequent to this date that the Speculative Art or Science developed in the mode of Ritual and raised up that great beacon of the Craft Degrees which has since filled the world with its speaking light of ceremonial.

After what manner it was propagated and to what additional Rites it gave rise I have shewn elsewhere and recently. The continent of Europe, but above all France and Germany, was like a garden planted everywhere with exotic flowers of Ritual. Between 1737 and 1777 the growth of Masonic Rites and Grades, and of Grades and Rites which passed under the name of Masonry, however little they belonged thereto in the facts of their purport and symbolism, is a thing without precedent in history. The Ancient Mysteries were numerous and widely spread, but in comparison herewith they were few and far between. During the sixty years which elapsed between Sigmund Richter's publication of the Laws of the Brotherhood in 1710 and the next epoch in the German Rosy Cross, which belong; to 1777, there is no evidence before us as to the nature of the secret workings in the Holy Houses,⁽¹⁾ but as regards that year there is the fullest material in print and rare manuscript to shew that the Rosicrucian Brotherhood had developed ceremonial forms and had passed, moreover, under the Masonic ægis. I shall give in the first place an account of the palmary Rite and its content, proceeding thence to a brief consideration of its historical aspects, so far as materials are available.

The Association still flourished as the Brotherhood of the Rosy and Golden Cross, but the denomination was generic and there is no evidence of division into two branches. It is termed otherwise the Most Laudable Order and the Sublime, Most Ancient, Genuine and Honourable Society of the Golden Rosy Cross, abiding in the

Providence of God. In the documents on which I depend there is a traditional history, otherwise a Legend of Foundation, presented in various forms to authenticate the Rite, and it may be summarised thus : (1) That Adam received immediately from his Creator the Gift of Wisdom, in virtue of which he understood universal Nature. (2) That this is intimated by Genesis when it is said that he gave names to all creatures. (3) That such knowledge was transmitted by him to his children. (4) That it has descended through all generations to the Brotherhood of the Golden and Rosy Cross and will remain in their custody, seeing that they are the chosen Sons of Wisdom. (5) That many are called but few elected, for few only are inspired by a valid fear of God and enlightened by the science of Nature. (6) That the succession of Wise Masters included Noah, Isaac, Moses, Aaron, Joshua, David, Solomon. as well as Hiram Abiff and Hermes Trismegistus. (7) That the Keepers of the Secret Tradition separated themselves from the profane multitude and that a law of deepest silence established in Egypt and Arabia in the days of Moses . (8) That the secret association flourished in those of Solomon and Hermes. (9) That it continued to exist in Syria during the Babylonian captivity. (10) That in course of time the hidden science which it connoted was spread over the whole globe, (11) That this diffusion led, however, to its deterioration through the wickedness of mankind. (12) That on such account it was reformed in the sixth century, a.d., by Seven Wise Masters and was brought in fine to its present position and development. (13) That the better to conceal their real purpose the Superiors of the Order established those lower Degrees which pass under the name of Freemasonry. (14) That they served, moreover, as a seminary or preparation for the higher curriculum of the Rosicrucian Order and as a kind of symbolical prolegomenon. (15) That at the same time Masonry has deteriorated on its own part and has passed almost beyond recognition, being profaned and adulterated by so many idle and useless additamenta. (16) That all this notwithstanding it remains the preparatory school of the Rosy Cross and from this source only can the Order itself be recruited.(2)

Those who are acquainted with the broad elements of the Secret Tradition, in Israel and what may be called its charter of transmission will see that this Legend of Foundation is varied but slightly therefrom. the Brotherhood of the Rosy Cross being substituted for other equally mythical keepers, such as the Sons of Doctrine in the Zohar. The Legend is notable otherwise as formulating for the first time, and on the authority of the Order itself, what may be called the once familiar and even popular thesis which represented Speculative Masonry as emerging from a Rosicrucian centre. Assuredly those writers of the early nineteenth century, such as Bihie and Nicolai, who put forward this view were unacquainted with these unprinted sources from which my account is drawn, and it is interesting that they were forestalled by the Brotherhood some twenty-five years at least. It should be added that the qualification required for Juniores of the Rosy Cross was that of Master Masons, who were termed Masters of the Appearance of Light, otherwise Masters of the Dawn of Light and of the Lost Word. At the beginning of his experience as a Novice the Candidate received a summary explanation of the Craft Grades in the light of Hermetic science. The Pillars J. . and B. . are significant of far more than simple Beauty and Strength: they connote eternity and time, the male and female principles, the two everlasting seeds, the active and passive which rule in all created Nature. The Sun, Moon and Stars represent the Three

Philosophical Principles, being Salt, Sulphur and Mercury. These are clear issues at their value, but it is said also — and in a more strained, artificial manner — that the seven steps set forth the wisdom of Solomon in his recognition of the Trinity and the four active qualities. They are typical also of the seven planets and seven metals. As regards Masonic tools — the gavel, compasses, trowel, square and so forth—they do not refer to the building of any earthly temple but to the work of erecting furnaces and the making of vessels which are necessary to the science of physics. In the Third Degree the dead body of Hiram alludes to philosophical putrefaction; the three lights mean God, Christ and Man. the beginning, middle and end of all things, and finally, soul, spirit and body. As regards the Substituted Word in the Third Deg, the Novice is taught thereby that the inferior Brethren — who walks in parabolic darkness — have lost the Word, which is the Name applied to the true matter of the Stone, connoting also the valid understanding thereof and how it is to be sought and found, namely, through God and His wisdom, according to the blessing of Jacob(3) — that is, in the dew of heaven and the fat of the earth. The philosophical matter is said further to bear record of those who are three and one, yet not God, but the principle of the world and the end of all things. I conceive that this is an allusion to the three alchemical principles already mentioned, embroidered on Rosicrucian vestments.

The validity of these interpretations is not a question at issue, but the fact that they were communicated to neophytes as of faith in the Order, combined with the Masonic qualification and the claim that Speculative Masonry originated within the secret circle, are obvious warrants for affirming that whatever Grades were administered by the Golden and Rosy Cross can be regarded only as superposed on the Craft Degrees.(4) It was therefore within its own measures and subject to its distinctive characters a High Grade movement, comparable as such to the Rite of Perfection, the Scottish Philosophical Rite and others by scores. Like genuine Rose-Croix Masonry. it was also Christian and maintained the doctrine of the Blessed Trinity, as we have indeed seen otherwise. The Grades were nine in number, being (1) Fratres Zelatores vel Juniores, (2) Fratres Theoretici, (3) Fratres Practici, (4) Fratres Philosophici, (5) Adepti Minores, (6) Adepti Majores, (7) Adepti Exempti, (8) Magistri, (9) Magi. The authority for this sequence rests in part on the documents, to some of which I have alluded, and in part on that work under the name of Magister Pianco, entitled *The Rosicrucian Unveiled*, published at Hamburg in 1782, the content of which has been discussed in my previous note.

The Masonic qualification was not in itself a sole and sufficient warrant for reception into the Rosy and Golden Cross. The petitioner having made his formal application for admission, and this having been entertained by the Directorate of the Order, he was supplied with a list of questions designed to test his fitness, and put by some texts in the following terms: (1) What in your opinion are the ends of this Sacred Order and in virtue of what motives do you seek admission? (2) Are you acquainted with the aims and dedications of our laudable Brotherhood and what are those qualities by which. In your own expectation, you hope to be found worthy to share therein? (3) Have you diligently examined your own capacity? (4) Are you conscious of such courage and firmness as

will enable you to withstand those trials by which the Superiors of the Order may search your heart and prove your strength of mind? (5) Do you commit yourself with confidence to the Venerable Superiors of the Order, putting trust in their wisdom and love, notwithstanding that they have the power of life and death over those who are under their obedience? (6) Do you confess that the Holy and Worshipful Order is endowed with knowledge and wisdom, that it possesses the highest secrets of Nature, including true cognition of the image of our Principle, and that it can communicate them to zealous disciples, according to their abilities and desert? (7) Do you believe that the elevation of base metals into gold and silver can be performed by the processes of the Order? (8) Have you made any study of the works which treat of true physics, the high science of chemistry founded thereupon, and Natural and Divine Magic? What books do you know—meaning obviously on Hermetic subjects — and what are your views concerning them? (9) Have you made any practical experiments in chemistry, in which case what was the object in view and what was the result attained ? (10) Do you enjoy any secret knowledge whatever, and if so in what does it consist? (11) Are you ready and willing to attain the truth and to learn the refinement of metals by operative practice? (12) Are you pure in your intentions? Are you solely in search of wisdom, knowledge and virtue, according to good pleasure of God and for the service of your neighbour? (13) Have you, in fine, resolved, of your own free will and apart from all compulsion, to petition for admission to the Genuine, Most Ancient and Laudable Order of the Rosy and Golden Cross, submitting to its Laws and Bye-Laws, pledging yourself to inviolable secrecy and unconditional obedience, that you may become a true Son of Wisdom?

As regards the Form of Application which precede the communication of these test questions, it appears to have been brief and informal, the postulant being left to express it in his own terms. A typical example is as follows: "I, N.·N.·, being a Master of the Shadow of Light and of the Lost Word, do petition hereby and herein, and by the Holy Number of the Order, to be received into the most Ancient and Genuine Order of True Rosicrucians, according to the old System." In respect of the question themselves, supposing that the particular Order of the Rosy Cross, whether of the old or another system, were veridic Adepts, familiar with the secrets of transmutation, it is — as we have seen in the case of the Sigmund Richter foundation — an incredible hypothesis that they should have been anxious to receive members and should have devised an elaborate system for the initiation and advancement of Candidates. They had nothing to gain thereby and they ran a considerable risk in respect of the Great Secret, which all alchemists were supposed to guard so jealously, while it was obviously possible that their science could be transmitted in a simpler and safer manner, according to the old traditional method of communication from master to pupil, and could in this way be kept alive equally in the world. I am led therefore to conclude that as this particular branch of the Rosy Cross was at least concerned mainly with the physical work on metals, it was an association on the quest and not at the term of attainment. Its position, in other words, was similar to that of Sigmund Richter, whether or not it had made a certain progress during the intervening sixty years.(5)

I pass now to the Rituals of the several Grades, of which there are five codices

within my own knowledge, premising that they present the earlier stages at full length, while they disclose nothing whatever as regards the status of the Magistri and Magi or the method of induction into these exalted positions. Concerning postulants for the Novitiate, otherwise the Grade of Zelator, it is laid down (1) that the special qualifications are intelligence, sincerity, a disposition towards peace, desire of knowledge and the virtue of willing obedience; (2) that each applicant must be warned against fostering false and illusory notions; (3) that there must be no thought of riches or greatness; (4) that the heart must be set on the path of quickening virtue, realising (5) that it is the duty of one and all to carry the doctrines of the Order by their own diligence into practical experience. On the day for reception, the Candidate was provided with Bread and Wine in a vestibule and was required to wash his hands. There also he was asked whether it was his sincere wish to become a humble Apprentice of the True Wisdom and a zealous Brother of the Rosy Cross. Having satisfied his conductor, he was led into a second room and was called upon to affirm (1) that he had no vain or evil purpose in view; (2) that he was not covetous of material wealth; (3) that he thirsted after wisdom, virtue and the secret art for the better fulfillment of Christian duty. He was then bound with cords about the hands and neck, a white veil being also placed over his head. In this condition he was led to the third and innermost apartment, where he was presented as one whose spiritual being was imprisoned by an earthly body, which however could be rendered perfect and thus justified by the spirit. He was subject to further questioning and placed within a fourfold circle to take the pledge of the Grade. The circles were respectively coloured black, white, yellow and red, by allusion to the successive states and stages which appear in the Philosophical Work, being (1) Putrefaction; (2) Albation; (3) Gradation; (4) Rubification, or the achievement of the Highest Arcanum of Nature. But the fourfold circle as a whole is said also to be a symbol of eternity — compare the Masonic Grade of Rose Croix — and of the everlasting covenant into which the Candidate enters with God and the Brethren.

The Pledge was taken on the New Testament and — according to one of the codices—was couched in the following terms: "I, Brother X, Y, Z, in the Name of the Triune God, Omnipotent and Omnipresent, in the presence of this Illustrious Order, and before its Worshipful Masters, do hereby and hereon vow, promise and swear: (1) That I will work steadfastly in the fear of God and to His honour; (2) That I will never cause distress to my neighbour of my own will and intent; (3) That I will maintain inviolable secrecy in all that concerns the Brotherhood; (4) That I will always pay due obedience to my Superiors; (5) That I will act with perfect faith in respect of the Order; (6) That I will reserve no secret from the Honourable Fraternity which belongs to the business thereof; (7) And finally, that I will live for the Creator, His Divine Wisdom and for the Order. So help me God Almighty and His Holy Word."(6)

It is obvious that this undertaking lies within the general measures of simple piety and good faith, there being nothing — on the surface — of an occult and much less of a Hermetic character, except in so far as the latter is connoted by the reference to "business" of the Order. In respect of Ritual procedure the Golden and Rosy Cross has not made any signal advance upon the Laws published in 1710, for the matter of its First Grade is practically before the reader. That which remains is concerned with the

communication of Official Secrets, the Symbolic Name, the Arms bestowed on the Novice, and the payment of fees.

Reception to the Grade of Theoreticus is even more like a shadow of procedure. The Candidate is led into the place of convocation, where he undertakes to maintain the Pledge of the Order and submit to all its Laws, after which he receives the Word and Token, together with a special Cipher, the necessity or reason of which does not appear in the text. The Grade of Practicus was important, at least, by its name; therein it was the duty of a Superior to instruct the lower Brethren and to prove all their mental powers, because the praxis of true philosophy must rest on a sound theory. On the day and in the place of his reception the Candidate certifies (1) that in his experience of the Order he has found nothing in opposition to the commands of God, the love of others or the welfare of the State; (2) that he will abide by the customs of the Fellowship; (3) that he desires to be numbered among the Practici; (4) that this is of his own free will and (5) that he covenants once more to maintain inviolably the Seven Points Major of his original Pledge. These undertakings are sealed by the threefold Grip of the Grade and the corresponding Secret Words. When the Grade of Philosophus is worked in ample form there is an elaborate arrangement of apartments and furniture therein, but the essential procedure in most versions lies within a moderate compass. The Candidate is caused to partake of Bread and Wine, and is reminded that the medial or vegetable kingdom of Nature produces nothing more exalted than are these gifts of Heaven, by which also God made and confirmed an Eternal Covenant with the race of man. He is then directed to wash in pure water and to remember in so doing that the Portals leading to the Higher Wisdom are closed to the impure and open only to virtuous and spiritual men. He is asked in formal terms whether he will become a Philosophus, is instructed in that case to pay the fee of the Grade and is welcomed by the Philosophical Brethren, who pray that wisdom, peace and joy in God may be with him. He testifies that he has looked for promotion, as on the previous occasions, that he may attain Wisdom, Art and Virtue, for the service of God and his neighbour. He repeats the Pledge of the Grade, which is one of obedience to the particular Laws thereof, and is anointed with oil in confirmation of his covenant, made with God and with the Order. It is prayed that the Spirit of Wisdom may strengthen his senses, enlighten his mind and rule in all his heart. He is given a new Word and another manner of token, after which he offers incense to the glory of God and His wisdom and for the welfare of all Brethren. In fine he is declared a Philosophical Brother in the name of the whole Order and is embraced by all present.

The Candidate for Rosicrucian advancement passes from the Grade of Philosophus to that of Adeptus Minor. It is the taking of an important step and preparations in all cases are made with solemn care. The President or Superior of his district makes known to him the fact of his election, or a messenger, who is himself an Adept, may be sent to him from the general centre. On the eve of the day of advancement he devotes himself to pious meditations on the Divine Goodness, on the immortality of the soul and its royal race. When the day itself arrives he repairs to the place of assembly in his richest vestures. The Ceremony in most codices, but not throughout the series, recalls that of the Eighteenth Degree in the Scottish Rite, otherwise Rose-Croix of Heredom,

and in the summary account which follows I shall omit all descriptions of interiors by reason of this resemblance. In the part which belongs to the Portal: (1) The Candidate certifies in the presence of chosen Philosophi that he has been called to the rank of Adeptus; (2) The Brethren give him God speed and bid him remember them, even in the Higher Wisdom. (3) The Spokesman of Adepts enters in full regalia and with his face veiled. (4) He wishes all present the blessed fruits alike of eternity and time. (5) He informs the Philosophi that they have been cited as witnesses of a great and holy event, being the transit of one of their number from the fourth to the fifth of the Grade. (6) He invites them to testify concerning him. (7) They give expression to their approval and bear good witness. (8) The spokesman of the Adepts places a gold circlet on the table, puts his right finger therein and directs them to do likewise. (9) They swear to keep secret all that has been performed so far and all that remains to be done. (10) He bids them close the Hall of Assembly in the Philosophical Grade. (11) Thereafter he says that they are about to be deprived of a beloved Brother, but he leaves them in the certain hope that each of them shall be called to advancement in his due turn. (12) The Philosophi are dismissed, and here ends the First Point. In the Second Point the Spokesman of Adepts is alone with the Candidate and what takes place is discourse between them. (1) The Spokesman dwells upon the symbolical contrasts of Darkness and Light, Death and Life, Corruption and Resurrection or Rebirth, Time and Eternity. (2) He speaks of the righteous man and of the state in which all creation becomes an open book, revealing past, present and future. (3) He affirms that the Grade of Adeptus Minor gives increased knowledge of Nature. (4) There is also philosophical and theosophical contemplation, leading to the attainment of the Blessed Stone. (5) The Stone is triune. (6) It proves the existence of God and the Divine Transmutation of Souls in Christ by the regenerating illumination of the Holy Spirit. (7) The Candidate is asked whether he has sinned against the Order, its Holy Covenant and the Seven Points of Obligation. (8) In the event of him making acknowledgment, the free confession is taken as a sign of goodwill and he is asked whether he repents. (9) Supposing that he has nothing to confess he is invited to be sorry in respect of all human errors. (10) The required acknowledgment being made in either case, the Spokesman of the Adepts pronounces absolution in the name of the Order and seals the Candidate in a particular manner on forehead, mouth and breast, after which he is declared made pure and entitled to the Fifth Degree. Here ends the Second Point. The Third takes place in the presence of all the Adepts, amidst incense, lights and the offering of praises to the Glory of God in the Highest, all present being veiled, the Candidate only excepted. (1) The Spokesman of Adepts testifies concerning his charge. (2) The Master of the Temple welcomes him as one who has been created, called and chosen for the work of their Holy Assembly. (3) He is exhorted to manifest the Christian man within him and to unite with them in the praise of the Most High. (4) A curtain is drawn aside from a Representation of the Most Holy Trinity, before which they kneel and and worship. (5) The Candidate pledged in respect of the Fifth, Sixth and Seventh Degrees, which would seem to be a trinity in unity of Ritual. (6) He promises to esteem Divine Wisdom above all earthly treasures, applying the riches of this world to the Glory of God and the salvation of his soul. (7) All present unveil and the Candidate is clothed in the vestments of an Adept, which include an apron after the Masonic manner, to which a special explanation attaches. (8) He receives the Official Jewels. (9) He is told that during the

present Decennium the High Superiors have suspended the Astral Works because of their great difficulty and that they abide in the Mineral Realm. (10) So far as the wording of this observation goes, it appears to apply only to the Grades of Adeptship. (11) Above these there is the eighth, which we know — on other authority than the MSS. from which I derive—to be that of Magistri. (12) It is said concerning this that the Eighth Degree can never be changed, for therein is the great and unique work which is called Treasure of Treasures, otherwise Lapis Philosophorum. (13) It is the magnalian Jewel of Nature, and as such it can be understood why the High Superiors have placed this Mysterium Magnum at the summit of so many steps? — a reference to the staircase of Degrees. (14) The last words addressed to the Candidate, now an adept of the Golden Rosy Cross, pray that he may be blessed, directed, ruled and crowned with the fear of God, love of humanity, long life, health and wisdom, to the Glory of the Eternal Name, for the salvation of his own soul and to the honour of the Order, through Christ his Lord and Saviour.

An Adeptus Minor had a right to petition for advancement to the Sixth Degree, in which there is no Ritual procedure that can be said to deserve the name. It is wanting in some codices. As a fact, he is pledged simply, receive; the Grip or Token and hears the Secret Word. There is a Cipher attached to the Grade of Adeptus Major and another to that of Adeptus Exemptus. So far as records are concerned this and a New Word are the sole communications received on attaining these exalted positions. The mode of Opening and Closing the House or Hall of Assembly is identical in the Three Grades of Adeptship.(7) Ex hypothesi at least. the Eighth Degree is a Grade of the Mastery, and there is no other reference thereto than that which I have cited, either in manuscript or printed sources. The Ninth is the Grade of Magus, which by a colourable supposition may represent solely the status of the Headship and is therefore a Degree in numeration, but without procedure. It would be comparable in this case to the last and highest Grade the Swedish Masonic Rite, being that of Vicarius Salomonis held by one person only, who is the King of Sweden. It would appear, however, that there were several Superiors ruling the Rosicrucian Order in in that particular branch or obedience with which I am at present dealing. It will be remembered that that we hear of an Emperor as sole and supreme head in another and earlier school.

Were any reader at this point 10 intervene and advance that the " Sublime, Most Ancient, Genuine and Honourable Society of the Golden and Rosy Cross," as it is called in the extracts cited by the freimaurer zeitung, was alchemical on the evidence of its Rituals but that its alchemy was of a spiritual and moral kind, it must be admitted that so far as my analysis has proceeded the presumption may seem in this direction, notwithstanding some physical allusions, nor is it reduced by the reference to Lapis Philosophorum as the Summum Bonum reserved to the Eighth Degree, for we may compare at need all that has been cited on this subject from the testimony of Robert Fludd. But as it is important above all to reach a clear issue hereon the analysis has been arranged with this purpose in view, and we must now proceed further. The Ritual content of the Order is before us, with its references — few and far between — to the Three Alchemical Principles, the matter of the Stone and the stages through which it passes in the process of the Great Work. There are, however, certain documents

connected with the earlier Grades, and there are certain things which were communicated to Adepts outside Rituals: the intimations concerning these and their analysis may perhaps afford us light. (1) The Zelatores received an instruction concerning the four elements and the familiar symbols by which they are represented in old physics. The origin of these characters is referred traditionally to Solomon in lectures attached to the First Degree. According to the wise king and the Kabbalists, the primal manifestation of God originated in a first movement of the Eternal Being. This movement is represented by λ , and the Divine Name belonging thereto is ADONAI, held to signify Creator and Omnipotent. The next event was the fall of the rebellious angels, represented by γ . The Divine Name ELOHIM is connected therewith, and is said to mean Judge and Just. The third epoch was the creation of Adam and the promise of a Deliverer to come, represented by δ . Hereunto is referred the Divine Name JEHOVAH. The Triangle signifies also Beginning, Middle and End. It was adopted afterwards as the Signum Magnum of creation and was taken by ethnic philosophy to denote celestial and earthly fire. The discourse goes on to affirm that fire produces smoke, steam and air; that air, if caught up, changes to water; and that water separates itself in earth. Air and fire lie occult in water and earth. If this is Rosicrucian physics in the year 1777, it must be characterised as raving mania. The reverie is developed on the cosmic side by affirming that the Lord God kindled a mighty fire, that a dreadful steam went forth therefrom, and the same was changed into water. These opposing elements — meaning fire and water — were united by Omnipotence in a chaos, from which air and earth were separated. As regards the Hermetic side of the thesis, it is said that he who understands the four elements, who can bring forth therefrom Salt, Sulphur and Mercury, who can also recombine the three, he it is who stands on the seventh step — a reference to the Grade of Exempt Adept — but it is to be known that the Mastery is reserved to a higher Degree. (2) In a General Regulation which is attached to the First Degree, it is affirmed that the fundamental law of the Order is to seek the Kingdom of God and not Mammon, to strive after wisdom and virtue rather than to abide as mere Midas Brethren. This is to be impressed upon every Candidate, who shall be promised no more at reception than he may attain (a) by the mercy of God, (b) by the instruction of his Superiors, and (c) by his own industry. He shall above all and for ever be refused the sight of any other transmutation than that which is prepared by himself. (3) It is laid down otherwise that the cost of experiments undertaken in any House of Initiation shall be on a restricted and economical scale so that the material resources of members may not be imperilled, above all by extravagance on the part of individuals, working with others in the circle. The infringement of this rule is to be visited by heavy penalties, including suspension and expulsion.

So far in respect of Zelatores. The Fratres Theoretici, as the title of their Grade implies, were concerned with instruction, that they might formulate a theory of the work, but they were entrusted with no apparatus. Basil Valentine and his triumphal chariot, the rosarium magnum and other notable texts of Arnold de Villanova, the aurea catena homeri, and the works of the great master Raymund Lully were commended to their studious care. The convocation of assemblies apart from advancements took place in

this Grade, when such authors as these were read and discussed, or there were conversations on the physical sciences, all being intended as preparations for the work awaiting members when they attained the status of Practici. The sole point of theosophical doctrine which emerges in connection with the *Ars Theorica* is that the fire of Divine Love prepared the Heavenly Quintessence and Eternal Tincture of Souls from the cosmic cross or the four elements, and that by this *Medicina Catholica*, the whole human race is liberated from the yoke of hell, delivered from death and transmuted by spiritual regeneration, so that the soul is clothed with the splendour of everlasting being. It will be seen that this is the doctrine of the radiant or resurrection body of adeptship, about which we have heard briefly in connection with Thomas Vaughan, but it is expressed here in language which is curiously reminiscent of Jacob Böhme in those moments when he reflects from Hermetic writers.

A Rosicrucian instruction concerning the seven planets and metals corresponding thereto in old physics is more particularly developed. (1) Quicksilver is in familiar analogy with the planet Mercury, but as it is not to be identified with the star shining in heaven, so it is to be distinguished most carefully from Philosophical Mercury, the true *Mercurius vivus*. Common quicksilver is called the Flying Slave, and this *ignis fatuus* has led sophists and unlettered amateurs into every kind of marsh and pitfall. Its true nature is well indicated by the character which represents it in chemical formulas.

The crescent denotes its lunar part, which is feminine and volatile in nature : this is the *Spiritus Mercurii*. The medial circle has no point in the centre, signifying the immature state of mercurial Sulphur Solis : this is the *Anima Mundi* of quicksilver. The cross at the base represents the volatile body of this metallic substance. It is the Water of Quicksilver, otherwise *Aqua Permanens*; it is also the *Sal Centrale* and *Menstruum Naturale*.(8) In a word, quicksilver is an immature metal, an extremely volatile *ens*. separated from a fixed state as pole from pole. As regards *Mercurius Philosophicus*, it is not described in the text, but the fact emerging from a cloud of Hermetic verbiage is that the so-called work of the wise is really a work in quicksilver, which must be separated from its *Humidum Superfluum* and must be animated by its *Homogenium*. It is said further that whosoever can prepare its medium, so that it becomes *Mercurius Duplicatus* and *Mercurius Animatus* shall be able to combine therewith that which is *Res Perfectissima* and will so produce *Lapis Mineralis*, the end of all research, otherwise *Aurum plusquam perfectum*. Chemical sign of *Mercurius Currens* stands also for *Mercurius Astralis* meaning on the surface the planet Mercury, but there is an intimation behind this, the key to which must be sought in the astral workings followed by the Brothers of the Golden and Rosy Cross in the decennium or period which preceded 1777. Finally, there are *Mercurius Animalis* and *Mercurius Vegetabilis*, because there is its own Mercury in every genus and species. There is, moreover, an attainable adeptship in the three Kingdoms of Nature, and those who wear its triple crown can produce in all *Mercurius Duplicatus*, *Mercurius Triplicatus* and *Mercurius Philosophicus*. This is physical alchemy in excelsis, and it must be acknowledged that the *Fratres Theoretici* received a rare instruction, whether or not

they proved able, at a later stage, to proceed thereby to the practice. It is missing in several versions.

(2) Mars is in correspondence with iron and the chemical sign of this metal shewing an arrow emerging sideways from a circle, signifies that the Sal Martis is celestial rather than terrestrial, while its cross — or sign of corrosion — has been broken up into an open angle, and this is a symbol of fire. On such basis it is affirmed that the inward nature of iron is fiery, active and magnetically attractive, all which appears to indicate that Hermetic operations can be performed thereon with at least comparative facility. Now in the work of wisdom the task before the Adept is to purify the externally adherent Celestial Salt from the Terrestrial Sulphur and locate it within the circle. There will appear a great star which is said in the confused imagery to devour all its brethren, transforming their shapes into its own, then raising them — as it were — from death and crowning them with highest honour. For the Mars of the philosophers has earned such rank on its own part by the spiritual power resident in its sword of fire. This process is like a chaos magnum informatum, but an undertaking is given that it will be demonstrated manipulando modo in the Grade of Practicus.

(3) The character of Venus, to which copper corresponds, is explained in la grande maniere and is shewn to exhibit the supreme operation which must be performed thereon in alchemy. The sign indicates that copper is an imperfect metal, for the point of perfection within the circle from which gold cannot err has been removed from the circle of Venus and has changed into the cross which appears in the lower part of the symbol. This cross signifies the corrosive salts which render copper of a perishable nature. Whosoever can purify these salts will reduce the cross to a point and if he can place that point again within the circle, he will see the sun at its meridian, instead of the Morning Star, and possess a treasure of gold instead of Venusian copper. One text speaks of Divine attainments.

(4) The chemical sign of Jupiter bears witness to the great immaturity of the metal tin, which is in correspondence with this planet. The crescent or half circle indicates that it is essentially of lunar nature, while the cross attached thereto, which is the invariable sign of the sal centrale et fundamentum subjecti, points out that the earth of this metal is mercurial and lunar, the salt arsenical and the sulphur volatile. It follows that the corpus totum can be brought with considerable facility to a state of liquefaction.

(5) Lead is in correspondence with the planet Saturn and is described in the text as an odd and morose fellow, whose disposition is exhibited by his symbol. We learn in this manner that the salt of lead is mercurial and lunar, as also pure and celestial, while the sulphur is terrestrial and solar. It is said further (a) that the pars salis liquifies all bodies, but can neither fix nor render them volatile; (b) that the pars sulphuris devours all metal — gold and silver excepted — penetrating them by the help of vulcan-like lightning, purifying and imparting the highest splendour, but again leaving them; (c) that Mercury is coagulated by the fumus Saturni, while vitrum Saturni renders it fixed and fire-proof. The corpus Saturni is actually a conglomerated and exsiccated Mercury and can be easily changed back thereto. The Hermetic Secret of Saturn is formulated in the

following terms: (a) Salt, Sulphur and Mercury; (b) Separate these Three Principles in Subjectum Saturni; (c) Make out of the Salt a menstruum; (d) Dissolve the Mercury therein; (e) Fix it by the principium of Sulphur. Whosoever can perform this operation conjoins the two crescents or half-circles in the character of Saturn, inserts the cross therein, concentrates the cross into a point within the circle and transmutes into — i.e., lead into gold.

(6) The point within a circle denotes the state of perfection. In the character of the Moon and silver the circle is broken, and as the text says confusedly the missing half is put inward but the point is still in the vicinity. The explanation is that silver is like unto gold, as woman is like unto man ; but gold as the male part is hot and dry, while silver, the female part, is moist and cold. The imperfection of silver is indicated by the ease with which it blackens, but gold is free from this failing. It is, moreover, the Child of the Sun. while silver is the Daughter of the Moon, the light of which is borrowed from the solar orb. The Hermetic Arcanum is this: Communicate the male Sperma Solis to the female matrix of the Moon, or in other words, turn the light inward and draw out the inward half-circle. The artist who so does kindles an independent fire or light and transmutes into i.e., silver into gold. The true meaning of this emerges in one case.

(7) Gold is Principium Solis and the end of all metals is gold, the great intent of Nature in the work of mines. The character of the Sun and gold is also that of eternity. As the visible Sun in the heavens is the most splendid of all the luminaries, so is gold — otherwise the terrestrial sun — most noble among all metals. The point within the circle of eternity denotes Divinity ; but when this circle is used to signify the precious metal the connotation is imperishable and pure being. The Son of the Sun is the product also of profoundly concentrated fire.

The Rosicrucians were neither the first nor last among philosophers by fire to dismember the planetary signs or analyse them as they stand and discover mysteries of alchemy therein, but the work has never been performed so well and attractively as in this text. After such manner the Fratres Theoretici were prepared for the Grade of Practicus, but they were expected moreover to be well acquainted with the three kingdoms of Nature and the harmony which subsists between them. This is a clear issue, but when it is added that they must also have knowledge of manipulations, stones, vessels and so forth, we are reminded of the fact that, as recorded already, they were entrusted with no apparatus. Presumably they fared as they could, and when they became Fratres Practici they had the use of a Laboratorium in the particular House of the Order to which they were attached, making up a common purse for the costs of experiments, under the guidance of their Superior. They were instructed also in the following official processes: (1) Preparation of the Mineral Radical Menstruum; (2) Preparation of the Vegetable Radical Menstruum; (3) Preparation of the Animal Radical Menstruum; and (4) The preparation of an Universal Menstruum. By the hypothesis, each of these Menstrua contains its three principles, from which the Stone could be prepared, according to the nature of the kingdom. It was Lapis Mineralis, Lapis Vegetabilis, or Lapis Animalis, as the case might be. There was in fine Lapis Universalis; but as to their properties, uses and effects there is no indication whatever,

except in respect of the first, which belongs to the transmutation of metals.

There were general and special instructions on the Hermetic Operations which took place in the Grade of Practicus, but I have met with mere vestiges, whether in printed or private sources. In the Fifth Degree, which is that of Adeptus Minor, the Candidate, at the end of his reception, is handed a process drawn up by the Most Worshipful Superiors at the last reformation of the Order. It is certified as true and concordant according to the agreed scheme of procedure adopted at that time. It enables those who possess it to discriminate respecting previous operations and to prepare under favourable circumstances for those which are designed to follow. There is no indication whatever concerning its character. In the Grade of Adeptus Major there is another process presented, and it is affirmed concerning it (1) that it is a secret which has never been obtained and much less examined or worked, except by a few exalted Brethren of the Order; (2) that it is an approved masterpiece discovered to Adepti Majores on account of utility and exactitude. It must be applied and dedicated to the glory of God, for the welfare of others and one's own benefit. It does not appear that Adepti Exempti received anything but the peculiar cipher attached to that Grade, and the general instructions on procedure in the in the alchemical experiments pursued therein. It may be presumed that from the lowest to the highest stage of his advancement a Rosicrucian Brother was taught throughout in symbols and that it depended on his own perseverance, skill and ability whether he decoded the formulas. If he did a title was earned to the Eighth Grade, or that of Mastery: alternatively he remained where he was.(9)

When the message of these instructions is compared with that of the Rituals it emerges with considerable clearness that the concern of the Golden and Rosy Cross in the year 1777, notwithstanding the spiritual and religious atmosphere by which it was encompassed, had no other purpose than the physical medicine of men and metals. The archives of the Order fall after this manner into their proper place as a part integral of alchemical literature. To the alchemist in his laboratory, among alembics and Mary Baths, the work of chemistry was in consanguinity with the work of prayer. Laborare est orare. The quest was a divine quest; it called for a pure heart and a devout mind; success therein was peculiarly a gift of God, and good intention on the part of the operator was the first and an essential qualification. When therefore the Superior in the Grade of Adeptus Minor informed the Candidate that the astral workings of the preceding decennium had been suspended in favour of operations in the mineral realm for the advancement of metallurgical knowledge, it follows that this statement is to be taken in its literal construction, whatever we may elect to understand by astral processes, and however we may interpret that " highest secret of Nature," in virtue of which it is affirmed that the Master Grade can suffer no change. It was always alchemical and (or) always divine. In later days it became wholly spiritual.

This is probably my last word on the purely alchemical subject in the course of the present volume; and as it belongs hereto only in an incidental sense, it must be left unavoidably at a loose end. It may be possible barely at some later date and in yet another work that I can throw some light on the comparative problems of spiritual and

physical alchemy, albeit in the natural order it might be said that the day is far spent for the planning of great undertakings. But He Who overwatches undertakings and is the Warden of those which are conceived and done in His service is the Judge in this respect and in spiritu humilitatis I commend it therefore to Him. There is but a word to add here. To the fact that there are two alchemies in Hermetic literature I have borne witness in many writings; but although they are sufficiently distinct from one another, alike as to path and term, their use or the same symbolism, in a varied sense, of necessity creates a difficulty in respect of their memorials. It is possible to discriminate broadly and to reach a grade of certitude about the comparative positions and intent of certain texts, but the difficulty in other cases is either insuperable or I have failed in my own endeavours, at least for the time being, to take it out of the way. Those who are entitled to speak on these branches of Hermetic literature know that the Latin Geber belongs to physical alchemy and that the Amphitheatrum of Heinrich Khunrath is concerned with the spiritual side; but at this present time I am acquainted with no canon of criticism which will enable us to speak with certainty as to Zosimus the Panopolite and the inward sense of his prolific contributions to the texts of Byzantine alchemy. So also in the Rituals of the Golden and Rosy Cross I confess to a sense of dissatisfaction over one point, and it remains in my mind as if the quest were yet unfinished. It abides in that solitary reference to the Eighth Degree which I have cited twice already and now recur thereto. From decennium to decennium the lower Grades might suffer a variation of concern, and there is nothing to assure us that the measure of change lay only between things astral and things metallurgical. But the Mastery of the Eighth Degree was without change or shadow of vicissitude, and the decades had no power thereon. To what did it belong therefore and in what medium did it work? Was it possible that the inferior ranks might be busy over that or this, and that they were like a series of sifting nets which brought a few only, chosen out of many, over a certain bridge built beyond the Grade of Adeptus Exemptus? Was it possible that this bridge gave upon the threshold of a Sanctuary where transmutation was wrought in souls, no longer in re metallica, where res tingens was Art of the Spirit or God and the Medicine administered was drawn from no other Pierian Spring than that of Eternal Life? There is nothing before us, not even a forlorn hope of light from the sifting or a false witness, and we may be never likely to know. Could it be said that there were chances they would be all against the view, so I leave this part of the debate concerning the Golden and Rosy Cross in that winter of discontent which comes from something remaining over and that something unknown.

The Grade of Adeptus Minor, according to the German Order of the Golden and Rosy Cross may be compared with an almost unknown French Ritual under the title of Brothers of the Rose-Cross, otherwise the Adepts. It is evidently part of a series, representing the same procession of Degrees, and is in fact termed the fifth. It is possible that it reflects the Rite prior to its reformation in 1777, or alternatively it may be a later variant. The following points are from sources outside the Ritual but attached thereto by way of annotation, and it will be seen that they are of considerable importance. (1) It is said that the renowned Order of Princes Chevaliers de Rose-Croix is classified in two distinct categories, corresponding to the two classes of Rosicrucian Science itself. (2) The Great Mystery is one, being the Stone of the Wise, which

notwithstanding it is of two kinds, or Theological and Philosophical. (3) Theology — which calls to be understood here in the sense of Theosophia — has in view the transmutation of man from the state of sin and its corruption, according to the Law of Nature, into the state of perfect sanctity which qualifies for Eternal Life, according to the Law of Grace. (4) The Stone of the Philosophers gives health to diseased bodies — human, animal, vegetable and even mineral, thus procuring temporal felicity of being. (5) But the Stone of the Theosophists communicates eternal beatitude, to be preferred before all things else. (6) The Elementary Stone unfolds the greatest Mysteries of Nature. (7) The Theological or Theosophical Stone leads into the Most Sublime Mystery of Incarnate Divinity. (8) The majority of Frères Chevaliers de Rose-Croix are said to hold the temporal aspect of the work in disdain, while admitting its necessity, for which reason they belong to both branches of the Order. It is said finally (9) that the ancient salutation was Ave, Frater, the answer to which was Roses Crucis, on the part of those who were Rose-Croix Brethren only, but subjoining Aureæ Crucis in the case of those belonging to both classes. It will be seen that from this unexpected source we derive an intelligible explanation of the separation into two classes for which we looked in vain either in the account of Sigmund Richter or the Reformed Rite of 1777. My inference is that we might add substantially to our knowledge were the whole French series available.

It cannot be said that the Ritual procedure corresponds in any wise to the German Grade of Adeptship. The Candidate is counselled to lay aside all preconceived opinions, so that he may be free to receive the truth. Having- been veiled and hoodwinked, he is placed between two Pillars on the threshold of the Sanctuary and is admitted after a battery of five knocks. The Temple is in charge of a Grand Master, to whom he is brought in ceremonial form and by whom he is asked (1) whether he is resolved to sacrifice life itself rather than reveal the least of those Mysteries, whatsoever they may be, which are now about to be communicated ; (2) whether he will renounce cheerfully all his worldly possessions; or alternatively (3) whether he will accept with gratitude that which the Lord of Lords may permit him to retain thereof. Having assented, he is called upon to pray (1) for liberation from all sophistry; (2) for the kindling fire of Divine Love; (3) for the Gift of the Holy Spirit; (4) for knowledge of the true Mercury of Philosophers ; (5) for separation from all aims except the glory of God, desire of the soul's salvation, the splendour of holy religion and the relief of the poor.

The Obligation is taken in the Name of the Holy Trinity and includes the following clauses : (i) To preserve inviolate whatever may be made known in this Sublime Degree ; (2) To keep faith with the Sovereign and observe the laws of the realm; (3) To love all Brethren; And (4) to let them " share in the Great Work if God permits me to accomplish it." It follows that the adeptship of the Fifth Degree was nominal or symbolical in character and that its members were on the Great Quest but not in the Great Attainment. The Pledge is followed by that curious observance which has been met with in the Laws of the Golden and Rosy Cross, according to Sincerus Renatus. One of the officers cuts off seven locks from the hair of the Candidate, places them in separate sealed packets and the whole in a single packet, which is also sealed and handed to the Grand Master, the officer affirming that they are "seven branches from the head of that

Tree which God planted in the Earthly Paradise." The Grand Master answers in taking them : " Every tree which bringeth not forth good fruit shall be cut down and cast into the fire."

It is now only that the hoodwink is removed, after which the Candidate is clothed with a linen ephod and girdle and is told that " these are symbols of that purity which gives entrance into the Sanctuary of God, for we are not only the elect but also priests of the Most High, even the priestly kingdom of Levi, into which we were adopted from the tribe of Judah." (10) It should be explained here that the Grand Master is himself clothed somewhat after the manner of a priest of the Old Law,(11) his Assistants representing Abiathar, son of Abimelech, " for the things which are of God," and Joab for those of the King.(12) The salutation offered to the new Adept Brother is: " God be with thee, on the faith of perpetual silence, according to the promise of God, in the bonds of our Holy Society." A discourse on the nature of man follows and insists on the necessity of his transformation into a New Adam. the old body being destroyed.(13) So only, it is said cryptically, shall God give him the power to contain all things. The text presents what is done in a shortened form, and it is difficult to codify the next event of the Ritual, being a solemn Prayer on the part of the Grand Master. The heads of its thesis are seemingly (1) that Man is the Temple of God;(14) (2) that three worlds are within him, as they are also in God;(15) (3) that man moreover contains the true Matter from which the Stone is formed. It will be observed that this is important for the spiritual side of the Great Work. There is a final exhortation to the Brethren on the duties attached to the Grade, being the tenderness and charity of the Pelican towards all men but especially those who are within the sacred circle, and the uttermost secrecy not only in respect of the "profane" but also towards Masons who are not of Rosicrucian Grades. It is affirmed specifically that "we look upon Master Masons of the first three Degrees as but little above the profane." If they are "found worthy to search for the Truth at its source, which is God Himself," they are to be led into the light, but this failing the very name of Adepts must be concealed, the reason being that otherwise " we should be in danger of our lives." As regards the furniture of the Temple, I need say only that the Tracing-Board — as we should call it in Craft Masonry — represents the Sanctuary and Sanctum Sanctorum of the first Temple, with the things contained therein.

The Ritual concludes with a Catechism, according to the prevailing custom of Masonic and Super-Masonic

Grades in France. Like the Lectures attached to the Craft Degrees, most of them covered the Ritual procedure for a second time, with occasional explanatory developments. In the case of the Freres Chevaliers there is another manner of instruction which is not only exceedingly curious, but so unlike anything amidst all the cloud of Rituals that I propose to append it in full. (1) Are you of the number of the Reformed?(16) — That is my belief, because I know the Truth. (2) What is Truth? — It is the Great Architect of the Universe. (3) What has declared it unto you ? — His works, and the work of my hands. (4) How in His works? — All His creatures testify concerning Him. (5) How by the work of your hands? — Because I have seen the likeness of His creation.(17) (6) Who taught you this work? — Our Excellent Master. (7) What did he teach you? — That in Salt and Sol we have all things. (8) What is this Sun? — It is the

Work or the Philosophers. (9) How many Principles do you recognise? — Three, that is to say, Salt, Sulphur and Mercury. (10) In what are they contained? — In one only thing. (11) What is this one thing? — It is that Matter out of which all things, Man included, are formed. (12) What is its name? — Aphar-Min Adama. (13) How can this be the First Matter? — If it be not, it at least contains it. (14) It is not then the First Matter? — It is the Second, which contains it. (15) How do you describe it? — As a Circle encompassed by a Square. (16) What does the Circle symbolise? — Unity, from which the Quaternary Number results. (17) What does this enigma signify? — That from One there were made Four. (18) What are these Four? — They are the Four Elements. (19) What do these become? — A Triangle, and this must be enclosed in a Circle. (20) What does this become in its turn? — It suffers no further change, for this is all. (21) Have you any other Mystic Figures? — We have the Blazing Star and the Interlaced Equilateral Triangles. (22) What is symbolised by the Blazing Star? — That subtle Quintessence which penetrates all things in a moment by its moist and temperate fire, and so communicates its virtues. (23) What is signified by the Interlaced Triangles? — Our Alkahest. (24) What is your Alkahest? — It is our Fire. (25) And what is this Fire? — It is our Water and very powerful Dissolvent. (26) What is this Water? — It is our Salt. (27) What is this Salt? — It is our Sulphur. (28) What is this Sulphur? — It is our Mercury. (29) You are speaking to me of incredible things. — I could tell you more if you were older. (30) What is your age? — It is like that of Methuselah. (31) Yet you appear to be very young. — It is the effect of the King crowned with glory, even of Him Who died and rose again perfect. (32) Do you know the Root? — I know its Bath, being that of its Spouse, and I have seen him naked therein, bathing with his Wife. (33) Why do you speak so obscurely? — So that only the Sons of God may understand me. (34) Who are these? — They are those who do His will. (35) How long have you been born? — From the moment that I died. (36) What is the hour? — It is a great day which knows no darkness. (37) Why do you answer my question indirectly? — How can I determine the hour of a perpetual day? (38) Where did you find the Light? — In Darkness. (39) When do you work? — When I take my rest. (40) What is your Wage? — The perfection of my work. (41) What ambition do you cherish in view of all this wealth? — The joy of supplying the needs of men of good report. (42) Have you no further wishes? — Only to be ignored by the world, only to live for God, Who is the sole aim of our true Brethren.

It will be seen that this Catechism combines the symbolical language of Alchemy with the geometrical emblems of Craft and Arch Masonry, but that it abandons both in the end and passes to the terms which veil a purely mystical research, pursued in the experience of mystical death and the illumination which follows thereon. The work that is performed in rest is 'an intimation of the activity at the centre, and it is known that the realisation therein is the plenary reward thereof.

It remains only to say that whether the Grade of Frères Chevaliers derived approximately or remotely from Rosicrucian sources prior to 1777 or whether it represented a variant in Ritual from that epoch of reform, it was subsequent to the Rite of Perfection and to that Eighteenth Degree which developed out of Rosicrucian elements a Grade of princely knighthood.

In the year 1785 there began to appear at Altona a work of extraordinary interest under the title of *Secret Symbols* of the Rosicrucians of the Sixteenth and Seventeenth Centuries.(19) The text included *Aureum Seculum Redivivum* — otherwise the *Golden Age Restored* of Henricus Madathanus — and the *Tractatus Aureus* of an anonymous German Adept. Both had been translated into Latin and published previously in *Museum Hermeticum Reformatum et Amplificatum* at Frankfurt so far back as 1678, and prior to this in the original edition of the same work, which belongs to 1625, and contains nine tracts against twenty-two of the enlarged collection. Both also had appeared originally in German. They were reissued under the Rosicrucian auspices as if made public for the first time, but adding a reference to the Brethren of the Golden Cross in the sub-title of *The Golden Treatise*, and describing Madathanus as *Theosophus, Medicus et tandem Dei Gratia Aureæ Crucis Frater*. Whereas also he subscribed his preface "to the worthy and Christian reader" as "written at Taunenberg, March 23, 1622, it is represented in the *Secret Symbols* as datum in Monte Abiegno, die 25 Martii, anno 1621, as if put forward by authority from the Holy House of the Brotherhood. The original text of Madathanus had certain Order references,(21) and it is the subject of allusion in the preface of the anonymous German. It points out rather cryptically that he "could more easily have composed this treatise" and made himself "known to the Brethren of the Golden Cross," if he had not verified his references for the convenience of his readers. His address concludes with an appeal to "the Beloved Brethren of the Golden Cross, who are about to learn how to enjoy and use this most precious gift of God in secret"—presumably owing to his instruction. The appeal is: "Do not remain unknown to me," adding: "If ye know me not, be sure that the faithful will be approved and their faith become known through the Cross, while security and pleasure over-shadow it." These allusions are valuable as a further testimony to the fact that Rosicrucians had begun so early to be known no longer under their original title but under that of the Golden Cross. I need add only that the golden treatise is an interesting collated catena of alchemical authorities, with a parable placed at the end, while the golden age is an allegorical story to which is attached an Epilogue, wherein Madathanus beseeches "the Creator of this Art" that he may not "speak of this Mystery or make it known to the wicked" lest he be found "unmindful" of his vow, "a breaker of the Heavenly Seal, a perjured Brother of the Golden Cross, and guilty of the sin against the Holy Ghost.

It follows that this tract is important to our purpose from the standpoint of its own hypothesis, as speaking from the seat of authority on the subject of Hermetic Doctrine and Practice.(22) It is unfortunately by the hypothecs only, for the golden age restored is the story of a dream and a waking in which the matter of dream continues. It tells of a virgin in the court and harem of Solomon who is described in the terms of the song or canticle of canticles and is therefore all beautiful; but her garments — which lie at her feet — are "rancid, ill-savoured and full of venom." The virgin is "Nature bared and the most secret of all secrets that is found beneath the sky and earth. "The duty imposed on the dreamer was to cleanse the garments with a certain lye, the recompense of which would be the hand of the virgin, together with "a flowing salt, an incombustible oil and an inestimable treasure. "At this point the dreamer awakes and finds the foul garments

in his chamber. As he does not know how to proceed he changes his room and leaves them untouched for five years, when he is on the point of burning them but is hindered by another dream, in which he is reproached bitterly as having caused the virgin's death. Having protested his innocence, he is told of a box beneath the garments and of great treasures therein. He discovers it in the waking state and after further failure as the fruit of ignorance he is able to open the casket and gaze upon "brilliant lunar diamonds and solar rubies." Thereafter the dawn breaks, which is that of the restored Golden Age ; all who see it rejoice in the Lord. while the dreamer kneels down and glorifies His Holy Name.

An Epilogue explains that this is the Great Mystery of the Sages, "the power and glory thereof and the Revelation of the Spirit." It is otherwise an exposition of "the Most Precious Philosophical Stone and the Arcanum of the Sages." On the surface at least it is concerned with the work on metals, and the Preface derides those who seek the Blessed Matter among animal or vegetable substances and anywhere indeed apparently except in the House of the Seven Metals. But it is difficult to say, for all the processes and apparatus of Alchemy are condemned as plausible impostures — the purgations, sublimations, putrefactions, solutions, coagulations and so also the athanors, alembics and retorts. Nature, it is affirmed, "delights in her own proper substance" and "knows nothing of these futilities." The work is not therefore performed by processes comparable to those of chemistry and would not seem to be a material work. Yet an Epigram at the end of the Preface affirms as follows : "I have sought; I have found ; I have purified often ... I have matured it. Then has followed that Golden Tincture which is called the Centre of Nature. ... It is the Remedy . . . for all metals and for all sick persons." On this understanding it can be only a physical Elixir, and Madathanus testifies: that he has "seen with these eyes and handled with these hands." We are therefore in the usual medley of words and symbols which are all at issue with each other. I note only as regards " the Centre of Nature " that it was shewn to the dreamer " in the Triangle of the Centre " by Solomon, when accompanied by all his queens, concubines and virgins, while in the course of a later episode "his whole harem was stripped naked," expecting that in this manner some light on the Great Mystery would come to the dreamer. If therefore aureum seculum was issued as pretended from a House of the Rosy Cross, it would look as if that House were at work on a mystery of sex and that owing to its nature Madathanus may have been justified in saying that "the laws which obtain in the Republic of the Chemists forbade me to write more openly or plainly," the reason being that "many evils would arise from a profanation of the Arcanum" and that it "would be manifestly contrary to God's will." He intimates further that in the enjoyment of such "hidden fruits of philosophy" the "Brethren of the True Golden Cross and the lect Members of the Philosophical Communion are and remain joined together in a great Confederation."

So far as regards the main texts of the secret symbols, but the work opens with an untitled section concerning the Magistry of the Philosophical Stone, the Universal Tincture of all metals, the cryptic language and parables of the Art, the First Matter, the Three Principles, the putative Elements and the several processes which succeed one another in the course of the Great Work. Stress is laid upon the innate Sulphur of

Mercury, by which the latter is stilled and fixed. It is said to be a secret and hidden fire which — according to Crebrerus — digests the cold and moisture of Mercury in the long procession of time. This preface, if it may be so called, is followed by eleven elaborate plates in colour, the majority of which are closely set about with German text. The next item is an octosyllabic poem on the Emerald Table of Hermes, after which comes the golden age restored, succeeded by thirteen further plates, coloured in like manner and also inscribed heavily within and without. They complete the first part, published at Altona in 1785. The second part followed at the same place in 1788 and it opens with the golden treatise, to which are appended twelve final plates. The entire work is said to have been found and translated by J. D. A. Eckhardt, about whom I can report nothing.

>As regards the scheme of colour there are certain broad lines less or more followed, but in several cases it is difficult to see that there is any real order at all or that the arrangement — if any — is not a matter of fantasy. The four elements, Fire, Air, Water and Earth are respectively red, yellow, green and blue, which obtains generally, but not without exceptions, for on one occasion Water is represented white. The Holy Trinity in Its relation to temporal things is referred to elemental colourings, the Father to the Red of Fire, the Son to terrestrial blue, the Holy Spirit to yellow and Air, while the circle which represents Jesus Christ as God and Man, Alpha and Omega, is coloured green and is thus attributed to Water. The allocations in respect of the Son and the Son of Man are explicable only on very fantastic lines. Among other attributions there are some which are not explicable at all, as for example the Cross in one of its representations to a drab cinnamon-brown, minerals to blue and the Light of Nature to blue also. In fine there are some and many which call for no interpretation, being plain upon the face of their symbolism because it draws from the nature of things. All things which connect with the Sun and with gold, its metallic correspondence, are coloured golden yellow : so also are the Sun of Righteousness and other types of Christ. Salt, Sulphur and Mercury, the three Philosophical Principles, are Blue, Reddish and pale Yellow. So also there are traditional grounds for connecting Saturn with Indigo, Jupiter with Blue, Mars with Red, the Sun with Orange, Venus with Green, Mercury with Brown and the Moon with White. The subject and its variants could be pursued further but it would serve no purpose here. I am acquainted with other Rosicrucian schemes of colour which have been developed in a logical order, and there is one of them which I regard as important because of certain analogies with the modes and gifts of grace ; but they are not those of the Secret Symbols. However they are allocated and whether reflecting tradition or not, it must be said that they are all arbitrary in the last resource, and their eloquence — such as it is — is that of agreed signs.

I have dwelt at some length on the subject of the secret symbols, because of that which is intimated by their letterpress, apart from the text of the work. Whether it was issued by the same House or Temple which adopted the Reformation of 1777, it is impossible to say, but it may be observed that there is no trace of Emblematic Freemasonry. We are in the presence of a school or system which drew in part from Paracelsus, in part from Jacob Bohme, which did not despise the secret of Tinctura Philosophica, but regarded this evidently as the least of its accredited treasures. It may or may not have been acquainted with the eloquent memorials of Robert Fludd, but it

was carrying on the tradition established or adopted by him. It has the aspect of a text produced by an occult and theosophical Church in Christendom, and it reflects so closely the mystical House of Election pictured by Eckhartshausen a few years later on that when we remember his dedications in Alchemy, the higher Magia and the mystery of numbers it seems by no means impossible either that he was the concealed author or alternatively that it emanated from a foundation to which he belonged and about which he wrote otherwise subsequently. However possible, it must be understood at the same time that there is nothing overt in his acknowledged writings to connect him with the Rosy Cross.(23)

It remains to be said that in 1888 and at Boston, U.S.A., Dr. Franz Hartmann produced an English edition of the secret symbols, stating that it was "copied and translated from an old German MS." Dr. Hartmann added material of his own, outside the original text, which represents the views and speculations of modern Theosophical schools, and which can hardly be held to accord with the Rosicrucianism of the eighteenth century. It is just, however, to add that the colour-printing is much better than was the case in the original work. About a third of the plates are omitted, and part of the German text is wanting in the translation.

NOTES

Particulars of any nature are few and far between. According to the German Spectator, Vol. VI, No. 17, p. 198, the Society of True and Ancient Rosicrucians became extinct in the Fatherland after the death of a leader named Abraham von Bruna or Brun in 1748. It is not to be supposed, however, that the Order was represented by a single group; the existence of several independent bodies is antecedently probable and there may be said to be vague traces. For example, the record which I have just quoted refers — at least on the surface—to another foundation than that of Sigmund Richter, while the Reformation of 1777, with which I am about to deal represents by its hypothesis a change in an organisation then in being, as it might be, that of Richter, the denomination of which was preserved.

See archives mythohermétiques. It will be observed that the twelfth clause of this traditional history passes over twelve hundred years in a sentence. It happens, however, that the work entitled *der rosenkreutzer in seiner blösse*, under the name of Magister Pianco, fills part of this great gap with supplementary legend which belongs to the same source, and these are the heads of its instruction : (1) That a time came when the Confederacy of Initiates — being those otherwise described in the text above — began to feel the need of a general unification, in which Christian teaching should be joined to the old wisdom of the Magi; (2) that a new alliance arose in this manner and framed its laws in accordance with the doctrine of Christ; (3) that under this form it suffered many changes and adopted many names; (4) that in 1115 it was known as the Magical Alliance of Magical Brothers and Associates; (5) that this was the period of the Crusades and that the Knights Templar were formed with the help of the Alliance; (6) that the Templars were associated with the Magical Brothers and shared their secrets;

(7) that they stood, however, in the same rank as the last and youngest Grade of the Secret Knowledge, under the rule of the Alliance; (8) that when the Templars were practically exterminated in 1311 these Apprentices or Neophytes were "overlooked in the cruelties of the time" and escaped the evil days; (9) that they incorporated subsequently with the remnant of surviving Templars and founded a permanent Brotherhood, with definite rules for its maintenance; (10) that like the Magical Alliance at large — which recedes into the background and is said to have suffered a decline — this institution assumed different names at different epochs; (11) that it was called the Order of the Cross, the Brothers of the Cross, Noachites, and finally Freemasons; (12) that under the Masonic guise the headquarters were situated at Berlin ; (13) that in the capacity of a Head Lodge it promulgated the true and fundamental system of Masonry, but the statement is worded so vaguely that the significance of the affirmation escapes; (14.) that in addition to the three Craft Grades which were of universal recognition there were also High Grades subsisting from time immemorial and involving apparently many local differences of practice, claim and privilege ; (15) that the High Grade Masons included many earnest students of the Secret Knowledge, who knew that Freemasonry was rooted in the Ancient Mysteries; (16) that an incorporation was formed by these for the extension and application of knowledge derived from those sources and from the Magical Alliance of antiquity ; (17) that it was known as the Alliance of the Wise and then as the Golden Alliance, in succession to the Templars and the fallen Magical Brotherhood; (18) that it received only the highest class of Master Masons or Masters of the Appearance of Light; (19) that the foundation of this Alliance belongs to the twelve century; (20) that by reflection on the Jewish and Christian Scriptures in conjunction with 72 MSS. and other writings of the Magi transmitted from the past of ancient wisdom; they produced a new book, "adorned with the halo of religion"; (21) that they assumed another title thereupon, to mark, as it were, a new epoch or dispensation, and became in this manner Brothers of the Golden and Rosy Cross, otherwise true Freemasons; (22) and that they have been known under this denomination since 1510. It must not be thought that this involved fable is the invention — so to speak — of a moment or of a single person: it grew up out of several reveries and, so far as Rosicrucianism is concerned, the roots of it go back to Michael Maier and his *Symbola AUREÆ MensÆ*. The work from which I have quoted appeared at Amsterdam in 1781, just prior to which Count Hans Heinrich Ecker und Eckhoffen is said to have been expelled from the Rosicrucian Order, but under circumstances which do not seem to affect his honour in any real sense. We shall see that in the same year he founded a new association called the Asiatic Brethren — as it is affirmed, by way of reprisals. He is credited also with the authorship of *The Rosicrucian Unveiled*, as part of his alleged policy of revenge, because it is a revelatory work. It is a difficult and very dubious question on several accounts and among them because he has been regarded alternatively as having written a reply to Magister Pianco. I suppose — in the absence of direct knowledge concerning it, as there is no copy available — that this is the work which appeared at Leipzig in 1782 under the title of *A Rosicrucian Shining Idas ganze alles geheimen ordensver-bindungen*, Leipzig, 1805 — otherwise a full account of all secret orders, which is said to contain particulars of Magister Pianco. It is alleged also alternatively that the *rosicruciam unveiled* — or literally, "in all his nakedness" — was the work of Friedrich Gottlieb Ephraim Weisse. According to Findel, this on the authority

of Hans Heinrich, who also wrote a pamphlet denying his own connection with the work. By whomsoever written it is notable as a record of revelation, and I have drawn from it there and here. Among the qualifications of a Candidate for the Rosy and Golden Cross it is said that he must be a man of honour, of true spiritual power and considerable knowledge, because so only could he be of service to the Sacred Alliance — a clear indication, as it seems to me, that the Order was hoping to attain its objects by the help of its members. By the hypothesis it was the donor, but actually it hoped to receive.

Sec genesis XXVII. 28,.

At the Masonic Convention of Paris, held in 1785, Baron de Gleichen affirmed (1) that the Rosicrucians claim to be the Superiors and Founders of Freemasonry; (2) that they explain all its emblems Hermetically; (3) that it was brought in their hypothesis to England during the reign of King Arthur; (4) that Raymund Lully initiated Henry IV, King of England; (5) that the Grand Masters of the Order — then as now — were designated by the titles of John I, II, III and so onward; (6) that the jewel was a golden compass suspended on a white ribbon, as a symbol of purity and wisdom; (7) that the emblems of the "floor-cloth," or Tracing Board in modern parlance, included Sun, Moon and Double Triangle, with an Aleph placed in the centre; (8) that the Grades at this period were three in number: and (9) that the Master-Grade, as practised now among us, is the shadow of something which was then of great significance.

Compare Thory's Acta Latomorum, which affirms that the Brotherhood of 1777 promised the Secret of the Great Work and the Universal Medicine. It would be the current report of the period.

One alternative version was as follows and was taken on the Gospel according to St. John : I, N. N., of my own free will and accord, after due and mature consideration, do vow hereby and hereon to worship the Eternal Jehovah from this day forward, even to my life's end, in spirit and in truth; so far as in me lies, to seek out the Wisdom of God Almighty in Nature; to forego the vanities of this world; to strive for the welfare of my Brethren ; to love them ; to aid them in their necessity with my counsel and consolation ; and finally, to maintain inviolable secrecy. As God is everlasting. See H. G. Albrecht : secret history of the rosicrucianS, 1792, p. 103. We may compare also a Pledge which seems to have beer; written and signed by the Novice with his own hand after Reception : " I, A. B., of my own free will and accord, in sincerity and truth of heart. do obligate and dedicate myself, soul and body, to God and to the Most Ancient and Venerable Fraternity of the Golden and Rosy Cross, dwelling under Divine Protection. I acknowledge my integration therein by virtue of reception into the First Degree of Junieres and. that the same has been ratified, in the Supreme Degrees by the Secret Name and Coat of Arms conferred upon me. I submit myself cheerfully and with my whole heart to the ordinances and commands of my Superiors. I undertake to

maintain the Seven Points of Obligation, as imposed already upon me, to the best of my ability; and to act as a true Son of Wisdom, deferring to my Director with all patience and obedience. I will keep inviolable the Laws and Regulations of the High Illustrious Brotherhood. I will love and be true thereupon. I will preserve everything concerning it in profound and eternal secrecy, in accordance with the third sworn Point of Obligation. So help me God and His Holy Word — See OSTERR. FREIMAURER ZEITUNG. It is probable that this lost-initiation Pledge was dedicated to the Novice, thus accounting for its correspondences and variations in several cases. It is on record that one new member was required to keep silence about certain aberrations and differences, referring presumably to those events which I have cited already as having caused a revolution in the Order circa 1777.

According to Clavel, the Reformation of 1777 was comprised in three Grades, the inexactitude of which statement is now evident and 10 characteristic of the *Histoire Pittoresque* in all its sections. Probably the author had heard a report concerning the Grades of Adeptship. He makes four statements otherwise, which must be left to stand at their value: (1) that the Golden and Rosy Cross spread into Sweden; (2) that it claimed to be under the direction of Unknown Superiors, thus recalling the Rite of the Strict Observance; (3) that these Superiors were said to be located at Cyprus, Naples, Florence and Russia; and (4) that in 1784 one of the known chiefs was at Ratisbon and was in fact that Baron de Westerde of whom we have heard otherwise. He acted certainly as if in the capacity of an Envoy at the Convention of Wilhelmsbad. As regards the alleged abodes of Superiors, they may be compared with those published by Magister Pianco in the *rosicrucian unveiled* and reproduced in a folding plate facing p. 218, Vol. II, of my secret tradition in freemasonry. It should be added that according to Pianco the Brethren of the Nimh Degree — i.e., Magi or Wise Masters — gave instruction in Divine Things.

Compare Dee's *monas hieroglyphica passim*.

The question of good faith is assumed in this statement, and it is of course the point at issue. I am not affirming it, having no evidence before me on either side. The case is supposed for a moment. In the contrary event it is obvious that there would be no advancements. Hostile criticism is likely to suggest that the whole Ritual scheme was astutely arranged to lead its dupes onward, always left to their own devices, always failing of the desired term, and permanently ignorant that the ruling headship occupied no better position. I have indicated already my own view that it may have been a headship of ardent alchemists with generations of processes behind them, on the threshold — in their own opinion — of the great, unrealised secret and hoping that the activities in the lower Grades might bring the quest to its issue in the accident or providence of things. There is no need to add that I hold this view fluidically and that it is speculative, like its alternatives. But I am very certain that among the errors and enthusiasms of criticism there must be included that disposition which sees knavery or advanced mental delusion only in the highways and byways of all occult history. We have found that the early memorials of the Rosy Cross offer eloquent and valuable testimony to the frauds of alchemical literature, but their authors knew that there was

another side of the subject, and I have certified to its existence on my own part there and here in these pages.

As if from the Kingdom of those who are chosen in this world to the spiritual Kingdom of everlasting Priesthood.

That is to say, with an ephod of white linen, but the Grand Master wore also an imperial crown, as one who is king and priest..

See, however, I KINGS ii, 26, 28.

It is difficult to see why the wisdom of solomon is quoted in this connection as follows ; Occultum faceat manifestum, et manifestum occultum.

Citing the testimony of St. Paul.

Presumably an allusion to the Holy Trinity.

This appears to connote the Reformation of circa. 1777, but there is no certitude on the subject. There may have been an earlier development of Ritual under Masonic influence, and it would have constituted an earlier reform.

The progress of the Great Work in the crucible was often likened to the work of creation, and the generation of the spiritual man is in analogy with that of the natural man.

A parenthesis explains that this signifies Adamic Powder.

This part of the Questioning should be followed in comparison with some important symbolism of the Holy Royal Arch.

The fore-title of Part I reads geheime figuren der rosenkreutz aus dem 16ten und 17ten jahrhundert. The title itself is as follows die lehren der rosenkreutz aus dem 16ten und 17ten jahrhundert, Oder Einfaltig A B C Buchlein für Junge Schüler so sich taglich fleissig üben in der Schule des H. Geistes, etc. Part II which was not issued until 1788, has no fore-title and appears in the full title as gehEime fiGUREn, etc.

It described the author, moreover, as Aureæ Crucis Frater.

According to Sedir, Madanthanus gives accounts of Rosicrucian statutes and jewels, but he has been misled by materials which he did not collect himself.

In the theosophist, Vols 1. 8 and 9, there appeared long ago certain rosicrucian letters, signed F.H. and H. in the case of the last. It is affirmed that No. 6 was addressed to Eckartshausen. They have been republished since in an American periodical, the initials suppressed and the whole series described as written to

Eckartshausen between 1792 and 1801. It is claimed that they are translated from the Spanish. The initials suggest obviously the hand of Dr. Franz Hartmann.

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Extract from
The Brotherhood of the Rosy Cross
By Arthur Edward Waite

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CHAPTER XVII
SAINT-GERMAIN AND CAGLIOSTRO

Brotherhood of the Rosy Cross

Chapter XVI - The Rosy and Golden Cross

Chapter XVIII - Fratres Lucis

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The romance or the Rosy Cross has formed for generations, which have almost passed into centuries a prolific fund of suggestion in the fact that its early history obtained for the Brethren a title as mysterious as that which they had assumed on their own part. They were called—as we all know—the Invisibles. It mattered little to romance that the denomination was applied originally by way of derision, for those who manufactured and those who marketed in that creative world carried a hallowing wand. All the problematical personalities who emerged for periods or moments from the background of history, carrying a knapsack or wallet of strange pretensions, were sealed by imagination with the symbol of the Rosy Cross. The apparitions and occultations of the Comte de Saint-Germain would have earned him the title had he made only a small percentage of his imputed claims. It is interesting to note how the myth has grown concerning him, till at this day lie has received his crown and nimbus in the form of a cultus. We shall see that there is no cultus which, is so utterly its own and no other as that of Saint-Germain. For the purpose, however, of this sketch, the most notable repots concerning him can be reduced within a small compass. It is by reason only of his growing importance from the cultus point of view that it is desirable to notice him at all.

I will make a beginning with unquestioned matters of fact, contained in certain diplomatic correspondence preserved in the British Museum under the title of MITCHELL PAPERS, (1) On March 14, 1760, Major-General Joseph Yorke, English Envoy at the Hague, wrote to the Earl of Holderness, reminding him that he was acquainted with the history of an extraordinary man, known as the Comte de Saint-Germain, who had resided some time in England, where, however, he had done nothing. Since that period, and during a space of two or three years, he had been living in France, on the most familiar footing with the French King, Mme. de Pompadour, M. de Belleisle and others. He had been granted an apartment in the Castle of Chambord and had made a certain figure in the country. More recently lie had been at Amsterdam, "where he was much caressed and talked of," and on the marriage of Princess Caroline he had arrived at the Hague, where he called on General Yorke, who returned his visit. Subsequently he desired to speak with the English Envoy, and the appointment was kept on the date of Yorke's letter. Saint-Germain produced two communications from Marshal Belleisle, by way of credentials, and proceeded to explain that the French King, the Dauphin, Mme. de Pompadour and practically all the Court, except the Duc de Choiseul, desired peace with England. They wished to know the real feeling of England and to adjust matters with some honour. Madame de Pompadour and Marshal Belleisle had sent this "political adventurer" with the King's knowledge. The conversation with Yorke lasted for three hours, but we are concerned neither with the generalities of the English Envoy nor with the needs of France.

(2) On March 21 the Earl of Holderness informed General Yorke that George II entirely approved the manner in which he had conducted the conversation with Comte de Saint-Germain. The King did not regard it as improbable that the latter was authorised to talk as he had done by persons of weight in the Councils of France, and even possibly with the King's knowledge. Yorke was directed, however, to inform Saint-Germain that he could not discuss further such "interesting subjects" unless

Saint-Germain produced some authentic proof that he was "being really employed with the knowledge and consent of His Most Christian Majesty." On that understanding only King George II would be ready to "open himself " as to the conditions of peace.

(3) On April 4 General Yorke reported that Saint-Germain was still at the Hague but that the Duc de Choiseul had instructed the French Ambassador to forbid his interference with anything relating to the political affairs of France and to threaten him with the consequences if he did.

(4) On May 6 the Earl of Holderness wrote to Mr. Andrew Mitchell, the English Envoy in Prussia, referring to all that had passed between General Yorke and Comte Saint-Germain at the Hague; to the formal disavowal of Saint-Germain by the Duc de Choiseul; and to Saint-Germain's decision that he would pass over to England "in order to avoid the further resentment of the French minister." The Earl mentioned also the fact of his arrival; his immediate apprehension on the ground that he was not authorised," even by that part of the French Ministry in whose name he pretended to talk"; his examination, which produced little, his conduct and language being "artful"; and the decision that he should not be allowed to remain in England, in accordance with which he had apparently been released and had set out" with an indention to take shelter in some part of his Prussian Ministry's Dominions," which intention Mr. Andrew Mitchell was desired, on the King of England's part, to communicate to the King of Prussia.

The Mitchell papers by no means stand alone. There is also extant in the French Record Office of Foreign Affairs certain correspondence on the same subject at the same period between the Duc de Choiseul and Comte d'Affy, who will be distinguished in the following summary by the letters A and B. (1) The Hague: February 22nd 1760. From B to A. Saint-Germain is reported at Amsterdam, claiming to be entrusted with an important mission on the financial position of France. He is said to have spent a long time formerly in England and to affect many peculiarities. (2) March 7th. From B to A. It is said that Saint-Germain "continues to make the most extraordinary assertions in Amsterdam." (3) March 10th From B to A, stating that Saint-Germain had visited him at the Hague, using much the same language as he was said to have used at Amsterdam on the state of French finances and his intention to save the kingdom, in part by securing for France the credit of the principal bankers of Holland. (4) March 14th. From B to A, stating that he had seen the scheme of Saint-Germain and intends to tell him that affairs of the kind have nothing to do with the Ministry with which he—A—is honoured. (5) Versailles: March 19th. From A to B, enclosing a letter from Saint-Germain to the Marquise de Pompadour, which is described as sufficiently exposing "the absurdity of the personage." He is an adventurer of the first order and seems also to be exceedingly foolish. B is to warn Saint-Germain that if he chooses to meddle in politics" he shall be placed for the rest of his days in an underground dungeon." He is to be forbidden B's house, and all the foreign ministers as well as the Amsterdam bankers are to be informed. (6) April 3rd. From B to A, reporting that M. de Bentinck, "no longer seeing M. de Saint-Germain coming to my house, and knowing that I have openly discredited him, is ready to disavow him." (7) April 5th. From B to A. Reports a visit from Saint-Germain, to whom B communicated the instructions which he

had received from A. Saint-Germain back to Harwich and warned to quit the English shores. He was now thought to be on his way to Berlin. (15) From B to A. March 23rd, 1762. Recalls the Comte de Saint-Germain, says that he is again in Holland under assumed names, that he has purchased an estate in Guelders and suggests that he is making dupes of people, with chemical secrets, in order to earn a living.

It will be seen that the papers in the French Record Office of Foreign Affairs give the inner significance of facts and proceedings to which the Mitchell papers bear witness. It remains to say concerning the French documents that my knowledge is derived from Appendix II of a work entitled THE COMTE DE SAINT-GERMAIN, published at Milan in 1912 by Mrs. Cooper-Oakley. It contains also some very full abstracts from the Mitchell papers, but these have been examined on my own part at the British Museum, as well as other important documents cited by her at various points of her monograph. It is obvious that their subject-matter lies far away from the concern of the present work; but in view of modern theosophical claims concerning Saint-Germain and his alleged place in the history of the Rosy Cross it is desirable to shew under what circumstances and in what environment we begin to meet with authentic particulars concerning him.

There is full documentary evidence for the fact that Louis XV assigned him the Castle of Chambord in 1758 as a place of abode and that he was actually installed thereat in the month of May. There is also extant a letter from Saint-Germain to the Marquise de Pompadour, dated March 11, 1760, which most certainly exhibits his relations with the Court of Versailles in no uncertain manner and justifies what is said upon this subject in the Mitchell correspondence. Furthermore, it presents the writer as anxious to act in the cause of peace apart from personal interest. It does not shew, however, that he was accredited by Versailles after any manner, however informal. This notwithstanding, at the value of such a tentative view, it seems to me quite possible that he had a private verbal commission to see if he could arrange anything in the matter of peace with England behind the back of the Duc de Choiseul, and that when his attempted intervention became known to that minister he was thrown over by the French King, after the best manner of Louis XV. Whether Saint-Germain shewed any considerable ability and tact on his own part is another question. Experience in these later days tells us that the role of the professional occultist is seldom set aside by those who have once adopted it, and it would appear that he had failed signally at an interview with Pitt's clerk, However this may be, Saint-Germain comes before us as an unsuccessful political emissary who was used at best as a cat's-paw, and it must be added that when he addressed the King's mistress it was not ut adeptis appareat me illis parem et fratrem, or

Lofty and passionless as date-palm's bride,
Set on the topmost summit of his soul.

He tells her that he has spoken to Bentinck of "the charming Marquise de Pompadour" from "the fullness of a heart" whose sentiments have been long known to herself, reminds her of the "loyalty" that he has sworn to her and alludes to Louis XV as

"the best and worthiest of kings." It is not at such cost that adeptship repays the favour even of a palace at Chambord. Let us now glance briefly at some other records.

(1) December 9, 1745. Horace Walpole writes to Sir Horace Mann, stating that "the other day they seized an odd man who goes by the name of Comte St.-Germain." He is said to have been in England for two years and had confessed that he was not passing under his real name, while refusing all information as to his origin and identity. Walpole acknowledged Ills great musical abilities but testifies otherwise that he was mad.¹ We hear from a later source that he was arrested because some one who was "jealous of him with a lady slipt a letter in his pocket as from the Young Pretender . . . and immediately had him taken up." It is said that his innocence was proved and that he was discharged. See Read's WEEKLY JOURNAL OF BRITISH GAZETTEER, May 17, 1760, the reminiscence of 1745 arising out of Saint-Germain's second visit to England. (2) He is heard of next at Vienna, "from 1745 to 1746," with Prince Ferdinand von Lobkowitz, "first minister of the Emperor," as his intimate friend. He became acquainted with the Maréchal de Belle-Isle, who "persuaded him to accompany him on a visit to Paris." The authority is J. van Sypesteyn: HISTORISCHE ERINNERUNGEN, 1869. (3) On his own testimony at its value he was in India for a second time in 1755. (4) It would appear that he revisited Paris about 1757 and according to Madame de Genlis her father was a great admirer of his skill in chemistry.² (5) April 15, 1758. Writing to Frederick the Great, Voltaire mentions Saint-Germain, "who will probably have the honour of seeing Your Majesty in the course of fifty years. He is a man who never dies and who knows everything."³ (6) Notwithstanding the events of 1760, Saint-Germain is said to have been in Paris in 1761, and when the Marquise d'Urfé mentioned the fact to the Duc de Choiseul the latter answered: *il a passé la nuit dans mon cabinet*.⁴ (7) Saint-Germain is reported at St. Petersburg, presumably circa 1761-2, and according to the Graf Gregor Orloff he "played a great part" in the Russian Revolution.⁵ (8) In 1763 he was at Brussels, as appears in a letter of Graf Karl Coblenz, who regarded him as the most singular man whom he had ever seen, affirms that he witnessed his transmutation of iron "into a metal as beautiful as gold," his preparation and dyeing of skins, silk, wool, etc., all carried to an extraordinary degree of perfection, as also his composition of colours for painting.⁶ There is no need to particularize further: considerable evidence exists for the fact that Saint-Germain had signal skill in chemistry. (9) If we can trust the MEMOIRES of Casanova, and research has placed them in a better position than criticism had assigned formerly, Saint-Germain was at Tournay at some later time in the same year and permitted the famous adventurer to visit him, when Casanova found him wearing a long beard and an Armenian dress. (10) Between 1763 and 1769 we have the authority of Dieudonné Thiébauld for the fact that Saint-Germain spent a year in Berlin, where he became acquainted with Abbe Pernety, who was a considerable figure in Hermeticism and High Grade Masonry at that period and later.⁷ (11) The Graf Max von Lamberg met him in Venice under an assumed name, engaged in experiments on flax, and in July, 1770, they were staying together at Tunis.⁸ (12) He is said also to have been at Leghorn in the same year during a visit of the Russian fleet, when he wore a Russian uniform "and was called Graf Saltikoff by the Graf Alexis Orloff." I have not met with confirmation of this story.⁹ (13) According to Von Sypesteyn, 1770 is another year in which the Count revisited Paris, being after the fall

of the Due de Choiseul.¹⁰ (14) The same writer states that Saint-Germain was again at the Hague in 1774, after the death of Louis XV, and proceeded thence to Schwalbach, where he carried on alchemical experiments with the Markgraf, but their nature and results do not appear. (15) In 1776 it is certain that he was at Leipzig and at Dresden in the following year, when Graf Marcolini offered him an important post in that city, which, however, Saint-Germain refused. According to a letter of Baron von Wurmb, written on May 19, 1777, the Count was at that date between sixty and seventy years old. There is also extant a communication in his own hand which shews that he was acquainted with Baron de Bischoffswerder,¹¹ whom we shall meet with again as an active member of the Rosicrucian Order at the Court of Frederick William II of Prussia. (16) In or about 1777 Saint-Germain was at Hamburg and afterwards on a visit to Prince Karl of Hesse, with whom he engaged in experiments, presumably on various herbs, but the particulars are vague. (17) The last authentic record is that of the Church Register of Eckrenforde, which has this entry: "Deceased on February 27th, buried on March 2nd, 1784, the so-called Comte de St. Germain and Weldon — further information not known—privately deposited in this Church." On April 3rd the Mayor and Council of the town certified that "his effects have been legally sealed," that nothing had been ascertained as to the existence of a will, and that his creditors were called upon to come forward, "with their claim," on October 14th. The result of this notice is unknown.¹²

There are foolish persons who challenge the truth of these later records, because, according to the protestant Anti-Mason Eckert, Saint-Germain was invited to attend the Masonic Congress at Paris in 1785 and that of Wilhelmsbad in February of the same year, according to another account. It has not occurred to them that such invitations could be issued without knowledge that a mysterious and unaccountable individual, ever traveling under assumed names, and ever vanishing out of view with great suddenness, had at last departed this life in a private manner.¹³ There are other uncritical persons, and Mrs. Cooper-Oakley is among them, who take the Comtesse d'Adhemar's *SOUVENIRS SUR MARIE-ANTOINETTE* ¹⁴ seriously, instead of as an exaggerated and largely fictitious narrative, no important statement in which can be accepted, unless it has been checked independently. They certify among other marvels innumerable to the appearance of Saint-Germain and to the fact that she saw him with her own eyes (1) at the execution of Marie Antoinette; (2) "at the coming of the 18th Brumaire "; (3) on the day after the death of the Duc d'Enghien; (4) in the month of January, 1813; and (5) "on the eve of the murder of the Duc de Berri," in 1820. According to his alleged promise, she was to see him yet once more and was not to wish for the meeting, meaning evidently on the eve of her own death. In any case, on the basis of these statements Saint-Germain survived his recorded burial in Germany by at least thirty-six years, and by as many more as we may choose to imagine after 1820. He may have even attended his own funeral in 1784. It is also on Madame d'Adhémar's unsupported authority that we hear of Saint-Germain being present at the Court of Versailles long before herself—that is to say, in 1743. Notwithstanding her absence she is able to give an almost microscopical account of his appearance and especially of his apparel.

We may compare the *CHRONIQUES DE L'ŒIL DE BŒUF*, ¹⁵ which is equally

explicit on appearances and not less mendacious after its own manner.

We hear of a Countess von Gergy, who met him at Venice in 1710, looking about forty-five years, and fifty years later she talked to him at the Court of Louis XV, no older to outward seeming by a single day. When she said that he must be a devil he was "seized with a cramp-like trembling in every limb, and left the room immediately."¹⁶ The Baron de Gleichen bears witness also to the Count's presence in Venice at the date in question but makes it clear in his sincerity that he has derived it at second hand.¹⁷

There are other fables besides those which have been quoted, and when all have been set aside as accretions which, accumulate invariably about occult and mysterious personalities, the facts which remain are (1) that Saint-Germain was a wanderer for a considerable period over the face of Europe; (2) that he had the entrée to most courts in the countries which he visited, and this could not have been the case apart from personal and other high credentials; (3) that although there are no occult sciences there are secret arts, and there is very full evidence that he was versed in these; (4) that for twenty-six years he was an occasional figure on the stage of public affairs and that this period was closed by his death. Here is the plain story, which invention has coloured to its liking. The inventions are much more interesting than the plain facts, and I should be very glad if there were evidence of their truth. There is none, however, and their rejection is inevitable on this ground, quite apart from a priori considerations of the possible and probable, in which I have no concern when I write as an historian.

I am of opinion otherwise that Saint-Germain was not an adventurer in the ordinary sense of the term, that he was not living by his wits, that during the whole period of his known activities there is no evidence of dishonourable conduct and that he was a gentleman of his time who acted throughout as such. Those who represent him as making preposterous claims on his own behalf are those precisely whose accounts in particular and in general cannot be accepted on their own warrants and no others are forthcoming. At the same time it is well within possibility that he may have claimed considerable occult powers and may perhaps have possessed some, seeing that such powers exist. Voltaire's scoffing allusion indicates the kind of rumours that were abroad, and whatever they owed to invention their opportunity could have been provided only by Saint-Germain himself. His chemical and herbal knowledge is vouched for fairly well, but does not enter into the consideration. On the other hand, there is also no evidence that he was a man of spiritual experience and much less a mystic in the sense, let us say, of Saint-Martin. He was an occult personality of his period, and whatever his faculties of this kind—if indeed he had such faculties—they could count for nothing on the mystic path of adeptship. For these reasons and on these grounds I do not accept the judgment of his personal friend, the Landgrave Charles, Prince of Hesse, when he affirms that Saint-Germain "was perhaps one of the greatest philosophers who ever lived";¹⁸ it is open to question whether the deponent had any valid canon of distinction on such a subject. But as nothing can be found to the contrary in authentic records of the past, and as it postulates nothing that is in the least unlikely or the least uncommon, I accept and welcome the judgment when the Prince of Hesse affirms otherwise (I) that Saint-Germain was "the friend of humanity," desiring money only that he might give to

the poor; (2) that he was a friend to animals; and (3) that "his heart was concerned only with the happiness of others." For the rest, it seems to me that his own account of himself, which is not wholly unsupported and has reasonable inferences in its favour, may be accepted provisionally, and according to this he was a son of Prince Rákóczy of Transylvania. It seems fairly certain also that in his earlier life he was under the powerful protection of the Duc de Medici. He adopted innumerable aliases during his life-long travels, and some of them may have been dictated by prudence, but others are more readily explicable by the love of mystery for its own sake. It is inalienable from the professional occultist, especially of that period, and if its connotation is a passion for pose, it must be said that Saint-Germain had dispositions of this kind. They are significant of folly, but I have followed the tracks of occult adeptship through all the Christian centuries and I have not found wisdom.

Saint-Germain was a man of his period and a figure in the great world. As such in the eighteenth century he was of course a Freemason. I have quoted elsewhere Casanova's shrewd advice to those who in his time — being that time — had an ambition to make their way: if they were not Masons already, they must become such; it was a condition of future prosperity. Saint-Germain had obviously no way to make, but he had a position to maintain, being that of a great occult virtuoso and master of his period, and all sorts and conditions of occultism were gathered in that day under one or other of the Masonic banners. He is described as an "eager" Freemason by the Landgraf von Hessen-Phillips-Barchfeld, but I find no record of activities, except in suspicious sources. There is nothing to shew that Cadet de Gassicourt was speaking from first-hand knowledge when he describes Saint-Germain as travelling for the Knights Templar, to establish communication between their various Chapters or Preceptories — a reference either to the Rite of Perfection or the Strict Observance. On the other hand, the great vogue of the Strict Observance makes it not antecedently improbable that he belonged to it as part of his concern, though I cannot regard as genuine a letter which he is supposed to have written to Count Gortz and in which there is reference to this Rite. If, however, Saint-Germain was drawn into Masonry as part of his business, it must be confessed that he would be attracted still more strongly by the Rosicrucian Order, and there is evidence that on one occasion he appeals to Bischoffswerder, a militant member of the fraternity, as one who knew and would speak for him. There is nothing to be inferred from this except a precarious possibility, and otherwise there is a complete blank in all the records, which never mention the Rosy Cross, in connection with Saint-Germain or otherwise.

The lacuna thus created has been filled, however, to the brim by occult speculation, expressed as usual in terms of more or less complete certitude. We know too well already that whensoever it has proved convenient every one who practised alchemy was *ipso facto* a Rosicrucian, every one who wrote about elementary spirits or was supposed to have commerce with these belonged to the Order. The

flagitious rule obtained naturally enough in the case of Saint-Germain, but the myth of his membership has been the subject of special effort in the forcing-house of modern theosophy. Out of a casual and unsupported affirmation of Madame Blavatsky, who says that Saint-Germain was in possession of a Rosicrucian cipher-manuscript, Mrs.

Cooper-Oakley leaps to the conclusion that he occupied a high position in the Brotherhood and talks vaguely of his connection with alleged branches of the Order or developments therefrom in Bohemia, Austria and Hungary. She maintains that these things are proven, but how or by whom does not appear in the statement. It is presumably the kind of proof which she met with in a German occult periodical, according to which Vienna at that period was swarming with Rosicrucians, Illuminati, Alchemists and Templars, whence it follows that during his visits to that city he could not fail to come in touch with many "mystagogues," especially in a certain Rosicrucian laboratory, where he is said to have instructed his Brethren "in the science of Solomon." She may have remembered also that LE LOTUS BLEU (1895), a French Theosophical Review, described the Rosicrucians as "perhaps the most mysterious Fraternity ever established on western soil," and obviously therefore a fitting asylum for a professional man of mystery.

It would serve little purpose to quote the fantastic memorials at large, but they have grown from more to more with the effluxion of time, and so it comes about that in the foolish account of the Order published as No. 2 of the Golden Rule Manuals¹⁹ we hear of the hand of Saint-Germain being traceable in the formation or guidance not only of Mystic and Masonic, but of many Rosicrucian bodies, as it would seem, anywhere and everywhere at the end of the eighteenth century. The source of these inventions is not in the records of the past which are known to history but rather in those Akasic Records to which I have referred in my first chapter. They must be left or taken as such, remembering the kind of deponent who skries in that psychic sea. If the Graf Rákóczy is known to certain theosophists at this day in a physical body; if he testifies that he is the Comte de Saint-Germain; if Saint-Germain was Francis, Lord Verulam; and if Verulam was Christian Rosy Cross; it is obvious that the French occult personality of the eighteenth century knew better and more about the mysterious Order than any one else in the world and must have come into his own in every Lodge and House of Initiation that he happened to visit. But outside the Akasic Records there are those of German Rosicrucianism at the close of the eighteenth century, and they have not one word to tell us on the presence or activities of the Comte de Saint-Germain. In this dilemma I am content to leave the issue.

I have now to consider for a moment the case of Count Cagliostro. Whether he is to be identified with Joseph Balsamo — that cheerful Sicilian rogue — as affirmed by the Holy Inquisition, or whether he appeared suddenly in France and London in the role of an occult personality, his antecedents and identity unknown, as Mr. Trowbridge has tried earnestly to prove,²⁰ are not alternatives which call for discussion in this place. The question is whether he also, like Saint-Germain, came out of the hiddenness as a Master of the Rosy Cross, for this is the story concerning him, and though it has been in no wise invented by modern occultists it is cherished near to their hearts. The original of the mythos is to be found in a sensational romance. published anonymously but attributed to the Marquis de Luchet.²¹ It belongs to the year 1785, and the scene of the episode is Holstein, where Cagliostro and Lorenza, his wife, are represented as visiting Saint-Germain and being received by him into the "sect" of the Rosy Cross. That which they learned, however, was (1) that the Great Art is the government of men; (2) that its

secret is never to tell them the truth; (3) that they must get wealth but dupes above all. In a word the account is a comedy, but it set in motion a belief that Cagliostro claimed connection with the Order. There is no particle of evidence that he did. On the contrary the Rosy Cross would have dissolved for him in the higher and more ancient light of Egyptian Mysteries, and what he actually pretended was that he had been initiated at the foot of the Pyramids into the secret wisdom of Osiris, Isis and Anubis. His Rite of Masonry drew, by its hypothesis, from these sources and owes nothing to the later institution. When a catechism attached to its Second

Degree describes the Sacred Rose as a symbol of the First Matter of Alchemy we are far removed from the field of Rosicrucian symbolism.

Having disposed in this manner of the chief occult personalities who figured in France during the second half of the eighteenth century there remains only Martines de Pasqually, whose Rite of the Elected Priesthood had at least one Rosicrucian Grade high up to the ritual sequence. We know practically nothing concerning it, though John Yarker in one of his most confused moments seems to suggest that he has seen it.²² In such case, the procedure included a baptism and apparently a rank in chivalry, for the candidate became in his reception a Knight Rose-Croix, as in the Eighteenth Degree. There was also an Historical Discourse in which it was affirmed (1) that natural philosophy was the object of research in the Order; (2) that its origin was lost in remote time; (3) that the Rose and other symbols, displayed in the Lodge or Temple, represented the vivifying light which renews itself incessantly, but also the everlasting benevolence of the Divine Source; (4) that the Rose in union with the Cross signified the mixed joys and pains of life, "indicating that our pleasures, to be lasting, should have delicacy, and that they are of short duration when delivered over to excess." I think better of Pasqually than to believe that these puerilities entered into the highest Grade of his Rite. They have the flavour of Memphis or Mizraim in the annals of Masonic folly. I should add that Pasqually claimed to derive from Unknown Superiors and at the beginning of his Masonic career he carried a hieroglyphical charter. It may be mere speculation to suggest that it had a Rosicrucian source, but it does not offend probability, and at need I should take this view rather than conclude that a man of his blameless life sought to make capital out of a forged document. Otherwise he drew from elsewhere, and in such case his Rose-croix Grade may have been one more item added to the long lists of developments from the Eighteenth Degree. It would doubtless owe much also to himself, a suggestion which obtains in respect of his Rite at large.

It follows from my whole consideration that France on the eve of Revolution knew little of the Rosy cross except by filtration through Masonic channels.

NOTES

1 LETTERS OF HORACE WALPOLE EARL OF ORFORD, TO SIR HORACE MANN, 1833, Vol. II, pp. 108, 109.

2 Comtesse de Genlis: MEMOIRES INEDITS POUR SERVIR A L'HISTOIRE DES

XVIII ET- XIX SIECLES, 1825, p. 88.

3 See Beuchot's edition of Voltaire: Œuvres, Vol. LVIII, p. 360. The letter is numbered cxviii.

4 F. W. Barthold: DIE GESCHICHTLICHEN PERSONLICHKEITEN IN CASANOVA'S MEMOIREN, 1846, Vol. II, p. 94. The Marquise d'Urfé story seems evidently mythical.

5 C.A.Vulpis . CURIOSITÄTEN DER LITERARISCH HISTORISCHEN VOR UND MITWELT, 1818, pp. 285, 286

6 A. Ritter von Arneth: GRAF PHILIPP COBLENZ UND SEINE MEMOIREN, 1889. See annotation to p. 9.

7 See Thiébault's SOUVENIR DE VINGT ANS DE SÉJOUR À BERLIN, 1813.

8 See von Lamberg's, MÉMORIAL D'UN MONDAIN, 1775.

9 There is no authority in this case beyond that of Mrs. Cooper-Oakley op. cit., p. 60. It is one of the few instances in which she fails to provide a reference.

10 Cornelius Ascanius von Sypesteyn : VOLTAIRE, SAINT-GERMAIN, etc., 1869.

11 Karl von Weber : Aus VIER JAHRHUNDERTEN, 1857, pp. 317 et seq.

12 Louis Bobé: JOHAN CASPAR LAVATER'S REISE TIL DENMARK I SOMMEREN, 1793, published at Copenhagen in 1898, Vol. III, p. 156, cited, by Mrs. Cooper-Oakley, who refers also to BERLINISCHE MONATSSCHRIFT for June, 1785. It may be added that no less a friend than Prince Karl of Hesse is said to have been not only acquainted with the fact of Saint-Germain's death at Eckrenförde but that his illness began while pursuing experiments in colours, his own apothecary preparing innumerable medicaments for his cure in vain.—See THE THEOSOPHIST, May, 1881, reproducing an article from ALL YEAR AROUND.

13 It may be mentioned that Louis Claude de Saint-Martin was certainly invited to these Conventions and as certainly did not attend, though many unequipped writers have said that he did.

14 Published in 1836.

15 Published in 1845 under the name of G. Touchard-Lafosse.

16 Loc. cit. RÈGNE DE Louis XV, chap. XXII, tome III, pp. 407 et seq. Much as the supposed authoress of these memoirs, La Comtesse Douairière de B is acquainted with the Court of Louis XV, she has heard nothing of Saint-Germain's residence at

Chambord or of his political mission. In her story of the Règne de Louis XVI, cap. 4, pp. 450, 451, there is an account of his death, with fabulous details, especially regarding the terrors of his last moments.

17 MÉMOIRES, published at Paris in 1868

18 MÉMOIRES DE MON temps, 1861.

19 THE ROSICRUCIAN already cited on several occasions.

20 This apologist for Cagliostro weaves a thin romance of his own about the Rosicrucians and has scarcely a vestige of evidence for anything that he says, as, e.g., concerning their far-reaching influence. He explains that "contentment" was the Philosophical Stone of the Order, which is taking Addison's rather dubious story literally.

21 MÉMOIRES AUTHENTIQUES POUR SERVIR À L'HISTOIRE DU COMTE CAGLIOSTRO.

22 This at least is the inference to be drawn from an account of the Rite which appeared in THE KNEPH, No. 45.

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Extracts from
The Brotherhood of the Rosy Cross
By Arthur Edward Waite

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CHAPTER XVIII
FRATRES LUCIS

Brotherhood of the Rosy Cross

Chapter XVI - The Rosy and Golden Cross

Chapter XVII - Saint-Germain and Cagliostro

Related Texts:

Alchemists, the Rosicrucians and Asiatic Brethren - C.W. Heckethorn

On the Islamic Origin of the Rose-Croix - E. Dantinne

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Secret Societies

Occult

I have met with no first-hand memorials of the Golden and Rosy Cross in the second half of the eighteenth century, excepting the Rituals which arose out of the Reformation of or about 1777¹. We do not know certainly whether that reform came about in the course of a natural development, as for example in exchanging the astral workings for those of alchemical experiment, or whether it was the result of disruption. It was a stormy period, and the history of Secret Societies—Masonic or otherwise—indicates that titles of adeptship may have had many claims on the good pleasure of Divine favour and recognition but they had few upon the peace of God. I conclude that the Golden and Rosy Cross underwent a revolution which it characterised by a different name. There is another point of uncertainty. We have no means of determining whether the circle about which we have learned so much owing to the survival of its Rituals was the only one of its kind in Germany and elsewhere on the Continent of that period. There may have been several branches admitting no allegiance to one another, but following their own path. In any case the Order survived, and there came a time when two of its important members—who were not, however, Supreme Superiors within the initiated circle—were the chief advisers of Frederick William II, with their hands on the helm of the Prussian ship of state. I refer to Johann Rudolf Bischoffswerder and Johann Christoph Wöllner². The King himself had been received within the ranks, and for a period of eleven years there was the strange spectacle of a Rosicrucian triad ruling over the destinies of an European kingdom. But this period began in 1786 and the initiation of Bischoffswerder must have taken place—under whatever Obedience of the Order—prior to 1773; that of Wöllner is altogether uncertain; it may have been subsequent to the King's reception, which is referable to circa 1780. I do not propose to pursue this subject because it offers nothing to my purpose and information concerning it is available in many quarters³. We are told that the King was a tool in the hands of his brother-adepts and that Wöllner in particular must be called his evil genius. In both cases, however, they were working for their own ends and not for those of the Order. This point seems perfectly clear from all that we know of their history. I set aside, of

course, the bare possibility that the King's treasury might at need have furnished money to the heads of the Rosy Cross through the influence of his two advisors, but no suggestion of the kind has been made from any direction. On the contrary, it would seem that the advantage of a royal patron and member was regarded in another light, for—at the value of such records—it is in evidence that the Master of a House or Temple at Hamburg, speaking in the name of the Highest Superiors, welcomed in absentia a Brother, then newly joined, under the name of Ormesus Magnus, as one who might be able to advance the Kingdom of Christ and the spread of the Order—presumably as a herald of His reign to come. Now Ormesus Magnus was the mystic name of Frederick William II as a Brother of the Rosy Cross⁴.

Meanwhile the Reformation of 1777 had by no means eliminated undesirables or malcontents⁵. The impostor Schrepfer is an example of the first class his pretended evocations made him the comet of a season and there must be some ground on which he called himself a Rosicrucian, for he seems to have been acknowledged by Bischoffswerder, who ought to have known a fellow-initiate. The malcontents also were in evidence, and this fact led to the establishment of other Rites and Orders by what may be called a process of segregation. They were made in the likeness of their original and advanced corresponding claims, e.g., to hold the key of Masonic Symbolism, possessing therefore all its secrets, or to represent the true and original Order of the Rosy Cross. We have seen that there were similar pretensions in France, but they owed nothing to each other and in all probability knew nothing of each other's existence. Three years after the Reformation, or circa 1780, Clavel says that a last schism in the Order produced the Initiated Brothers of Asia in Austria and Italy, but coincidentally therewith or proceeding immediately therefrom was an association of *Fratres Lucis*, otherwise Knights of Light, and this shall be the subject of investigation in the first place as considerable consequence has been attached to it in some modern occult circles. It has been named by a few continental historians of Freemasonry and has figured in a few lists, like those of Ragon, but there was no knowledge concerning it till the late Mrs. Isabel Cooper-Oakley took up the subject with that earnestness which always characterised her excursions in research. She had unfortunately no critical faculty and her sense of evidential values made her judgments worthless, but she was to be trusted implicitly about facts within her first-hand knowledge, and if she said that a document was in her hands, it was most certainly there. The point is of vital importance in the present connection.

Her study of the *Fratres Lucis* was based by Mrs. Oakley on one of many rare MSS. which were once in the library of the late Count Wilkoroki of Warsaw. In connection with the Rosy Cross in Russia, we shall see that this library was looted by Catherine II, but Mrs. Oakley found access to the collection, which is or was in the Imperial Library at Petrograd. It would seem also that she was permitted or found it possible to make extracts or a transcript in full, for she states that the documents belonging to the *Fratres Lucis* passed — apparently from herself — into the charge of a member of the Theosophical Society, "having been committed to his care for possible future use. Many years have elapsed, however, and it does not appear that any result has followed. The

original MS. claimed to comprise or embody the system of the Wise, Mighty and Reverend Order of the Knights or Brothers of Light, working five Degrees, the titles and content of which will appear immediately⁶. It was either divided formally or falls naturally for purposes of consideration into two main sections — otherwise the Laws of the Order and the Rituals worked thereby.

The second division of the manuscript contains the Ceremonies of the Order in what is presumably a rough outline or at least summary form. Preliminary to the whole appear the general conditions on which reception is possible and may become actual. They may be enumerated in the following order: (1) As in the Brotherhood of the Golden and Rosy Cross, Candidates must be Master Masons, raised in a regular Lodge; (2) they must be free from physical defects, thus recalling the whole manhood required by the Craft itself, but the stipulation in the present case connotes something more than perfect limbs, this being insured already by the first condition: it is possible that there is a sex-implicit; (3) they must not be initiates of any other Secret Order: alternatively they must resign there-from, but it is unlikely that this undertaking was fulfilled by the Heads of the *Fratres Lucis*; (4) they must be at least twenty-seven years of age or otherwise Master Masons of seven years' standing, thus intimating that minors were eligible for Masonic initiations at the place and time; (5) they must not be oppressors of the poor; (6) they must not be disputatious and quarrelsome, or must have repented sincerely, as the banal clause adds; (7) they must submit to a probation of seven months, five of which would be occupied by the Superiors of the Order with inquiries into their Masonic conduct and reputation. The significance of these rules is to be sought in all that is omitted rather than anything that is expressed: it will be seen that they turn upon questions of moral fitness, Craft status and tolerably good citizenship. There is no word as to spiritual qualifications, religious aims or attainments, although — by the hypothesis of its Grades — the Rite was one of priesthood. Supposing that the Intelligence Department reported favourably the seven-months' child of its concern might then be born into the Order

On the day fixed for his reception the Candidate was placed in a vestibule, where he was proved in the Three Craft Degrees, after which he was passed to the Chamber of Reception, otherwise the Chapter House, and there signed the following preliminary Pledge: "I, N. N., Master Mason, do promise in the Name of the one God, and by the duty of an honest man, that I will respect all the Mysteries and will observe all the Statutes which shall be imposed upon me by the Reverend, Wise and Worthy Chapter of Knights and Brothers of Light, Novices of the third year, and will hold them as a revelation of the ultimate forces of Nature, even if they seem difficult to follow and dealing with unheard of things." The execution of this undertaking entitled the Candidate to be acquainted with the Laws under which he must abide as a Novice. These may be summarised as follows: (1) He was required to abstain from any action which might militate against the Order itself, its Chapters or its Grades; (2) to exhibit dutiful submission — as pledged — in respect of all its Laws; (3) to prosecute its Mysteries throughout the days of his life, because they emanate from the True Light; (4) to ask nothing respecting their source or those by whom they have been delivered; (5) to maintain, so far as may be possible, the Three Degrees of Freemasonry, seeing that

they are the Elementary School of the Sublime Order; (6) to guard and shield the Reverend, Mighty and Wise Order itself.

Having signified his adhesion to these undertakings in writing, the Novice was then escorted into the Chapter itself, where he was questioned as to when and by whom he had been made a Mason, and as to his age in the Master Grade. The Headship being familiar already with these points of his career, the testimony was exacted presumably for the information of those who were auditors. Having been given and approved, an Officer denominated the Corrector of Novices called the Chapter to prayer by sounding a bell. The Invocation which follows has, however, been mangled in translation or is represented badly by the original⁷. "Thy Name, O God our Creator, is known throughout the earth⁸, and we give Thee thanks in Heaven. Out of the mouth of babes Thou hast established Thy strength against Thine enemies, that Thou mightest put to silence the accuser and the avenger.⁹ I behold the heavens, the work of Thine hands, the moon and the stars which Thou hast made.¹⁰ They that have ears let them hear what the Spirit saith unto the Churches To him that overcometh I will give to eat of the Tree of Life which is in the Paradise of God.¹¹ And to the Angel of the Church of Smyrna write, saying: This is the first and the last, He that was dead and shall live again.¹² They that have ears, etc. (repeated). To him that overcometh I will give of the hidden manna, and I will give him a good testimony written in his name (sic), but none shall know it save he that owneth it¹³. For all this hath the Lord spoken, and the word of the Lord is pure, even as pure silver, purged seven times."¹⁴

The Corrector of Novices then exhorted the Candidate, bidding him pray to "the good elements of all creatures that the One and the Three and the Five and * * * * * may be with us and that they may direct thee on the path which thou hast entered." Robing and unrobing followed, with the recitation of a Psalm, which is not otherwise specified. The Candidate was then warned that he had been brought within the secret circle in order that he might study the Laws of Divine Wisdom, Justice, Mercy and Power. He was called upon to abide among his Brethren in sincerity of heart, with the spirit of goodwill and submission, with love and devotion to the true ends of the Order. In the fulfilment of these conditions it was said that he would be taught "our Mysteries" fully and would be directed to that point when he himself should enter the light. On the faith of this prospect he ratified another Pledge as follows: "I, N. N., do swear by the one law of the True and Unknown Being that I will continue through all my life in fidelity to the duties of Knights and Brothers of Light. If I violate even one of them, may my Superiors, by the miraculous power of Magic, render me the most pitiable of all creatures. May the powers of evil rise up against me for ever, the cruel spirits which hide themselves from the light. May the powerful Princes of Darkness assemble about me all terrors of darkness, to encompass me as with a cloud. May they expel all light from my spirit, my soul and my body, and may the Source of Good, which is One and Three, shut me out for ever from its mercy."¹⁵

The Signs and Passwords are communicated in the next place, after which another Master of Novices delivers the Historical Discourse. It affirms the existence of various occult Societies from past times immemorial and under various names. In all cases their

knowledge and objects were concealed in hieroglyphics, and thus reserved to the elect. The centre was always in Asia, and there on a day it came about that certain Knights were admitted who took part in the war against Saracens under the Banner of the Cross. They learned after this manner many mysteries in Asia, but the time came when part of them perished under a thousand tortures. The reference is of course to the suppression of the Knights Templar, whose story is told in brief. It is added that out of this ruin there arose what is called the Radiz, otherwise Knights of St John, as also "the German Order" — presumably Teutonic Knights — and the Golden Fleece.¹⁶ The wreckage of the Templar Mysteries was inherited by these Associations. Apparently, however, they were not the only heirs, for it is said that the Order of Freemasons, more ancient than any of the above, is that which has best preserved the hieroglyphics of Templar Knights. The Temple of Solomon was their most catholic symbol of all, yet it was used by the Chivalry itself, the Sanctuary of Israel being divided apparently into symbolic portions corresponding to the Grades of the Knighthood. The discourse is confused at this point and it is scarcely possible to understand what is intended. We hear of moral interpretations applied by Templars to sacraments and picture-symbols. It recurs then to Masonry and affirms without further preface that its real objects have been invariably those of Alchemy, Theosophy and Magia, but they have not been pursued owing to the ignorance of Brethren. The Fratres Lucis were, however, in a position to intervene and atone for this deficiency, by means of clear instructions, which would be given to deserving Novices.

In this manner the claim of the Order itself begins to emerge distinctly for the first time, and thereafter the Discourse proceeds to explain the Entered Apprentice Degree of Craft Masonry. The dark room used prior to reception signifies that the First Matter of the Great Work is found in a black earth. It is an earth which contains no metals, and these are removed from the Candidate prior to his reception for this reason. When he is divested of various garments the reason is that "Our Matter is stripped of the veil that Nature has given it." It is said also that it can be "drawn as from the breast of a mother." When the shoe also is removed the reference is to a certain mystical severance and is "one of the most ancient hieroglyphics known to the Israelites," being connected with the refusal to take the wife of a deceased brother, the renunciation of an inheritance, and so forth. The battery which is made upon the floor as a token of affirmation or consent to the reception of Candidates "signifies that we procure our Matter from its habitation in a volcano and that the Order has for its chief objects the physical mysteries wrought by fire." The hoodwink indicates that although the First Matter is luminous, shining and clear in itself, yet it can be found only in a most darksome abode—meaning the black earth already mentioned. The three circumambulations which are made in the course of reception are called "laborious journeys " and with their connected discourses and procedure are not interpreted alchemically: they signify the obedience, fidelity and silence which must be shown towards Chiefs, as well as "the toils, reflections, upright heart and open soul," by which only the Novice can hope to rise towards them. But it is obvious that this is a blundering digression which has forgotten that its business of interpretation is at work on a Craft Grade. The confusion persists throughout the following clauses. The point of the sword making contact with the breast is a reminder that "no two-edged weapon must ever be used to slay our Hiram and obtain his

precious blood, which is shown afterwards by a 'weak' Brother and his blood-stained handkerchief." It is affirmed that this unintelligible reference — which has no Masonic application in our own day — is explained to the Knight-Novice of the seventh year. The silence preserved in the Lodge intimates that our Matter," after its due preparation, operates the dissolution of all metals in stillness. The compasses brought forward on a plate of blood and afterwards applied to the Candidate, with the subsequent elevation of the plate, intimate that "we have another poniard," being that which "we thrust into the bosom of our matter" and cause it to pour forth blood." Whatsoever is repeated thrice indicates that the Matter is animal, vegetable and mineral. Finally, the name of Thooelkam (sic), conferred on the Candidate in virtue of his admission, is another reference to the fact that "our Matter lies where the volcano has its fire and its dwelling."

The Tracing-Board offers an opportunity for further confusion between Masonic symbolism and that of the Fratres Lucis. The four cardinal points or quarters intimate that God has endowed the Chiefs of the Order with such wisdom that they are raised above all mortality, and that to them nothing is unknown. The four principal winds, considered as symbols, offer the same lesson. When the Smaragdine Tablet testifies that "the wind bears it in its belly," the meaning is "carry the Matter, for it is the source and end of all things." The border and the pointing finger are said to denote "our unchangeableness," but this seems pure nonsense. The Masonic flooring reveals the well-known magic squares.

The Sign of the Hexagram appeared on the Tracing-Board and is connected with the words Aesh Mazor, whence it is said to signify the watery-flame or flaming water which belongs to the Hermetic work. The Sun and Moon typify the male and female elements, active and passive, corresponding to Jakin and Boaz. But it is affirmed that these have also their meaning in the operations of Divine Magic, to which statement is appended an unintelligible sentence, referring presumably to the Pillars of the Sephirotic Tree, the Mystery of MERCABA, being the Symbolic Chariot of Kabalism. The last episode of the Grade was a further historical recitation, dealing more especially with the Order of Fratres Lucis and including a sketch of the Theosophia, Magia and Chemia belonging to the First Degree.

It seems that according to the ridiculous nomenclature of the Rite the Mason admitted to the First Degree became a Knight-Novice of the Third Year and that having been proved as such for a period of three years he was entitled to the Second Degree, which is Knight-Novice of the Fifth Year. It is difficult to believe that such a contradictory symbolical scheme of times could have obtained in any sane Ritual, and my inference is that Mrs. Cooper-Oakley, who was always a confused writer, has mismanaged her material. The ceremonial of the Second Degree is said to be substantially the same as the first, and it comes about for this reason that she presents some selections only from certain addresses delivered in the Chapter. They would appear to be explanations of Fellow-Craft Symbolism, though this is little better than speculation in the state of the summaries given. We hear of the "entrance" — whether of the Chapter or the Candidate it is impossible to say — and that it signifies an approaching union of those principles that are separate in themselves. The letter F, placed in the centre of a Blazing Star,

signifies the active principle of the Creative Elohim. There is also an allusion to "the Seven Degrees," which are not specified by name and it is impossible therefore to identify the Masonic Rite they correspond, however, to the seven metals which have to be perfected in the Hermetic Work and to the least number of "the true Jewish name of our Matter." The following cryptic sentence is appended to this statement "Thus Zechariah saw one stone with seven eyes and finally seven wheels, which are our last workmen, by means of whom we raise ourselves to perfection."¹⁸ The degrees, moreover, signify seven stars, the power of which is explained in our Kabalistic science, for Natural Magic is very useful and indeed necessary to our Chiefs in their work."

The time of probation for the Third Degree is not specified, but its title is Knight-Novice of the Seventh Year, and it is either in analogy with the Craft Master Grade or the latter is expounded as to its inner meaning therein. (1) The Temple of Solomon is declared to be the general synthesis of the Hermetic Art. (2) It is affirmed to be clear from Ezekiel that Hiram has an universal meaning — namely, NEPHESH, URIM, THUMMIM — and also that he was slain.¹⁹ (3) He signifies "our Matter, killed by three workmen in order that they may obtain the Word," which Word is Jehovah, otherwise the Central Fire.²⁰ (4) He was buried and the murderers secured his caput mortuum: it is said to appear "as if the spirit were excited by rage" and that the Acacia is an illustration of the fact. (5) As to the nature of the Matter, this is shewn in the Master Grade: it comprises three kingdoms, and these are symbolised in that Grade by (a) the touchstone,²¹ corresponding to the mineral kingdom; (b) the "dead-head," corresponding to the animal; and (c) by the Acacia, which represents the vegetable kingdom. (6) The Name or Symbol of Jehovah, which appears in the centre of a triangle, denotes the fulfilment of the Work, and this itself is called the Central Fire, otherwise "the greatest light." After these explanations, however they may happen to have been communicated in the course of addresses, the Candidate is told as follows: "This Matter, Reverend Brother, is our book, which is here exhibited before thee, and after close study thou shalt find that it is adorned with all these qualities." Mrs. Cooper-Oakley makes tiresome omissions and at points which seem to be vital, but I conceive it possible that some of them were actuated by a desire to reserve what she might regard as Masonic Secrets. If the Philosophical Matter of the Fratres Lucis was literally a book, it is obvious that the work was not physical—in the sense of metallic transmutation — and if the qualities which it is said to contain are a reference to the three kingdoms specified above, then the latter must be understood in an allegorical or mystical sense. One is inclined to speculate whether the Knight-Novice of the Seventh Year had the Bible held up before him and was told that this was the touchstone — otherwise a key to all things — a "dead-head" or caput mortuum in respect of the cortex or external meaning, and the Acacia or sign of life and resurrection, a gage of immortality in respect of its inner meaning. As regards the Third Degree of the Order, I may add that there is one reference to Hiram, King of Tyre, of whom it is said that according to the Chaldaean book JALKOT he gained inexhaustible riches by his wisdom and was eight hundred years old. But a time came when he thought himself equal with God, and this led to his destruction. He fashioned two "beams" by his art and raised seven heavens upon them, in which he caused an altar to be erected, after the fashion of the Altar of God. The purpose of this adventure in emblematic building does

not transpire, nor why it was counted against him as an evil work ; but the story says that God sent Ezekiel to pronounce judgment upon him, that he fell from the height which he had raised and was slain subsequently by men.

In the Fourth Degree the Candidate passes from Grades of supposed Knighthood into offices of priesthood, but as no one can see why his previous experiences should connect with the idea of chivalry, so now there is no reason on the surface, or perhaps beneath it, to account for him becoming a Levite. There may be, however, an explanation in the procedure which does not appear in the extracts. A Catechism contains the following unconnected and mostly inexplicable points. (1) Perfection is 1, 2, 3 and 4, but the sum of these numbers is 10, and the meaning may be that perfection is in the keeping of the whole Law alternatively the allusion may be to the denary scale of the Sephiroth and the emblematic mystery of their ascent. (2) The Perfect Flame is that which illuminates, blazes and destroys not. (3) The word Majim must not be pronounced while proving pure stones of marble. (4) Elohim is Eli and Ki, the light without will and the light with will, otherwise colourless and coloured, will being the source of colour. (5) The serpent which flies through the air and burns is represented by the ant found within its scale — referring, I think, to some rabbinical myth. (6) Moses was forty days with Scharnajim and brought back the natural laws, inscribed on a stone. Mrs. Oakley says that there are many more questions and answers, after which the officiating Brother offers the following Prayer “I beseech Thee, O Lord, to grant me two graces, and may they abide with me through all my life. Take away my idolatry and falsehood ; give me neither poverty nor riches, but only my daily bread. Vouchsafe unto me reason and wisdom, that I may learn both good and evil.” It may be added that the whole Ceremony is much shorter than those of the previous Degrees. Considerable stress is laid upon the ethical side of the Candidate’s life.

In the Fifth Degree and last the Levite becomes a Priest and is told that he has reached the end of the Secret Mysteries of a Royal and Sacerdotal Order. It is said also that he is approaching a barrier, through which he may pass, if God wills, being “enlightened by the light.” He is caused to perform certain ceremonial acts before a Sacred Fire which has been kindled with religious observances. Thereafter the Closing is taken. After making every allowance for a piecemeal translation which may be also indifferently done, it will be seen that on the surface at least the Candidate has learned little enough throughout and that there is practically nothing in the Degrees to deserve calling Ritual. In view of the references to light Mrs. Oakley cherished an opinion that the teaching of the Fratres Lucis was designed to lead members from the darkness of sense-life into that illumination of spiritual being which is our heritage. Her opinion on any subject having debatable elements cannot be said to count, and there is nothing apparently in her original to support the view. The barrier referred to in the Ritual most probably means the guarded threshold of the Fifth Degree, or alternatively the threshold of that secret knowledge which would have been held to lie behind the whole Rite. The intimations concerning it point to a medley of doctrine in combination with a medley of occult practices. As such the Order of Fratres Lucis does not stand alone there are other Rites in its likeness, though there is nothing to indicate that they have drawn therefrom. The characteristic, I am afraid, of all is that they lead nowhere. The highest

Orders and Degrees of Masonry are shadows of things which have never passed into plenary expression, but they can open great vistas of symbolism beyond their own measures this is the distinction between them and a thousand others which were dead before they were born, which contain nothing and impart nothing in themselves, and have no windows from which we can look beyond.

Having exhibited the general Ritual-horizon of the *Fratres Lucis*, I will complete the available information concerning them by reference to the same source. The Order was divided into Provinces, particulars of which are wanting. If the scheme, as it may have been, was laid out on an elaborate scale, it will be understood that most of them were in a state of potential subsistence only, awaiting a day to come when *Fratres Lucis* would have acquired the Masonic world. Actually or hypothetically, each Province was governed by a Head elected by the Brethren over whom he was subsequently to rule. The Chapter on such occasion was in the hands of a Provincial Administrator, who sounded a bell seven times. The process of election began, the votes were taken, the result was announced in due course and the Head-Elect was installed immediately after. Psalm ii: "Why do the heathen rage?" was recited, after which the Chancellor-Assessor and Sword-Bearer uncovered the breast and head of the elected Knight. The questions of the time were then put, namely, (1) Whether he promised to have faith in the Good Author of all creatures to the end of his life; (2) whether he would observe the Statutes of the Order and maintain the same inviolate; (3) whether he would love the Brethren more than he loved himself. When the Assembly had been satisfied on these points, the Chancellor took a golden cup containing oil and anointed the head of the Knight-Elect crosswise on the crown, saying "God chooses thee as the Chief of His Elect." Afterwards the left hand and breast were anointed, with the words: "David said unto the Philistines,²² etc. He was also and finally anointed on the right hand, but seemingly with no verbal formula. He was invested thereafter with the robes of his Office and with the Cap, the Chancellor saying "He who is the Chief Priest among his Brethren, on whose head has been poured the holy chrism and whose hands have been anointed, shall be clothed with this sacerdotal garment, and let him not uncover his head or rend his robe." There were other exhortations, ending with this Prayer: "They who have ears to hear let them hear: he that overcometh shall have the first Tree of Life [sic] in the Paradise of God. And to the Angel of the Church [sic, meaning the Church in Smyrna] he shall write This is the First and the Last, Who shall die and live again [sic]. To him that overcometh I will give of the Hidden Manna, and I will give him a good certificate²³ [sic], and this certificate he alone that hath shall know it [sic]. The lightning shall arise from the Altar, and also the Thunder and the Voice. And seven lighted candle-sticks shall be before the Altar which represent the Seven Spirits of God. May God bless thee and keep thee: may God teach thee and be gracious unto thee: may God turn His countenance and give unto thee peace there-from."²⁴

As regards the Laws of the Order they may be extracted thus: (1) The Grades comprised by the Rite, as already given; (2) Regulations concerning voting, election and so forth; (3) The decorations of the Temple, in the centre of which there was to be a seven-branched candlestick of gold; (4) Offences against the Order and complaints; (5) Rules for the preservation of right and order; (6) The vestments used in the Rite, but

they are omitted by the translator; (7) Concerning alms; (8) Dues payable in the Order; (9i) The Chronology of the Order, and this is given as follows: The Chronology begins with the year of the reform which was inaugurated by John the Evangelist, Founder and Head of the Seven Unknown Churches of Asia, seven years after the death of Christ. By subtracting from A.D. 1781, the year in which the Order was founded, the 33 years of Christ's life on earth and the seven which elapsed before St. John began his work, making 40 years, we arrive at the symbolical or rather mythical year which was arrogated to itself by the Order, namely, 1741. Were it revived at this day on the same basis it would assume the age of 1883 years. The subsequent Laws are devoted to questions of correspondence and business details.

It remains to be said that the manuscript on which Mrs. Cooper-Oakley depended was addressed to the Seven Wise Fathers, Heads of the Seven Churches of Asia, wishing peace in the Holy Number “—presumably the number seven. The Order comes therefore before us as that of a hidden Church or Holy Assembly, *ex hypothesi* like that of Eckartshausen, but passing into substituted manifestation by virtue of its ceremonial workings. The analogy ends at this point; but the reference to the Seven Churches opens a further question. We are taken back to the Asiatic Brethren or Initiated Brothers of Asia, otherwise the Knights and Brethren of St. John the Evangelist for Asia in Europe, which claimed to possess and to propagate the only true Freemasonry. According to Findel, the system consisted of two probationary Degrees of seeking and suffering,²⁵ which were followed by (1) Consecrated Knight and Brother, (2) Wise Master, (3) Royal Priest or Perfect Rosicrucian, called otherwise the Degree of Melchisedek. It should be understood as regards the last that it was neither the Eighteenth Degree of the Rite of Perfection nor any variant thereof but that it drew from the Golden and Rosy Cross of circa 1777 and from Rosicrucian things antecedent thereto in Ritual, so far as served its purpose.²⁶ The proof is that the Initiated Brothers of Asia were almost beyond question a foundation of the Brothers Ecker und Eckhoffen prior to the Knights of Light. Findel seems to be the only writer who has thrown any doubt upon the point, but he has created uncertainty solely by contradicting himself. He says in one place that Baron Hans Heinrich was propagator rather than founder and that he was helped by an Israelite named Hirschmann in recasting the Rituals; but in another place we are told that because he had failed in “obedience, trust and peaceful behaviour” he had been expelled from the Rosy Cross and that in revenge he founded the Asiatic Order. It is possible that this is a correct version of the matter and it seems certain also that the only Rituals to remodel were those of the Rosy Cross.

There is no trace of the Initiated Brothers prior to 1780,²⁷ and by Findel's own shewing the expulsion of Hans Heinrich could not have taken place till very late in the previous year, for in 1779 he is said to have been editing for the Rosicrucians a “collection of Masonic [sic] speeches,” delivered in the “ancient system,” that is, prior to the Reformation of 1777. But the *Fratres Lucis* based their symbolic chronology, as we have seen, on 1781. It is clear therefore that they arose concurrently with the Initiated Brothers, or alternatively that they were different branches or names of one thing. In support of the latter possibility we find that the heads of the Initiated Brothers claimed to have been Directors of the Seven Invisible Churches of Asia, or in other words that they

are the very persons to whom the Wilkoroki manuscript was addressed. Moreover, the chief stipulation with Candidates was the same in both cases, or “not to inquire by whom the secrets were communicated, whence they came now or might emanate in the future.” Finally, the Initiated Brothers dated by their hypothesis from the year A.D. 40, when the *Fratres Lucis* originated under the auspices of St. John the Evangelist. There could be no two emblematical peas more like unto each other in one pod of the Mysteries. It ought not to need adding that nothing attaches to the identity or distinction between the two groups. In modern occult circles of the theosophical type a considerable rumour of importance has grown up about the *Fratres Lucis*, but — against all intention on her part — it has been dispersed by the publication of Mrs. Cooper-Oakley’s analysis of the Warsaw document. The two Orders concern us only as derivatives of the Rosy Cross in the eighteenth century under the Masonic aegis. They are serviceable as illustrating the circumstances under which new branches of the Order or things made in its likeness came suddenly into being, making great claims on present possession of knowledge and on an immemorial past, but with very little behind them and, as it happened in both these cases, with no horizon in front. According to Clavel, the Initiated Brothers were in trouble with the police in 1785 — where, however, being omitted — and in 1787 a writer named Rollig put an end to them by revealing their secrets. My experience of Secret Orders, Masonic and otherwise, shews that they do not suffer death in this manner more often they undergo change.

It is reported also that the *Fratres Lucis* were broken up in 1795, but the fact is exceedingly doubtful on other considerations than are adduced by Mrs. Cooper-Oakley. She refers to a publication entitled *DER SIGNATSTERN*, and terms it an official organ of the Order. It began to appear in small volumes about 1804 and continued for several years, but was not a periodical publication in numbers or in any way corresponding to *Transactions*. It is in reality a collection of archives, and according to these and the general title of the work there were Seven Grades of Mystical Freemasonry, otherwise of the Order of Knights of Light. I can speak with certainty only of the ninth part or division, comprised in a duodecimo volume of three hundred pages and containing (1) a long disquisition on the Mysteries of Egypt and their alleged analogies with those of Freemasonry; (2) the Constitution and Laws or Statutes of the St. John’s Lodge Ferdinand zum Felsen at the Orient of Hamburg, dated in 1790 and signed by Hans Karl Freyherr von Ecker und Eckhoffen; (3) a sheaf of orations emanating from the Grand Lodge Royal York of Friendship. If the archives as a whole are to be judged by these examples, they offer no evidence on the perpetuation of the *Fratres Lucis*. I have no doubt that the Asiatic Brethren survived the revelations of Rollig, and I should regard it as exceedingly doubtful that the concordant or identical association was actually broken up in 1795. It is probable that both lapsed gradually and that the second had passed out of sight at the beginning of the nineteenth century.

As regards the fraudulent antiquity claimed by both Orders, it is alleged concerning the Asiatic Brethren (1) that it underwent some kind of reform in 1541; (2) that it was working at Prague in 1608; (3) that it was closely connected with the Rosicrucians and had been helped by Christian Rosencreutz from time to time — a reference to its supposed activities, in the early fifteenth century; (4) that according to one of its

traditions it was to continue till the Head should return — presumably C :. R :. C :.. The Jew Hirschmann is said to have supplied Kabalistic and Talmudic elements, including instructions on the four worlds of Atziluth, Briah, Yetzirah and Assiah. According to Mrs. Oakley the *Fratres Lucis* were incorporated originally at Berlin, but were first made public as an Order at Vienna in 1780, or immediately after the death of the Empress Maria Theresa. The evidence does not appear, and we have seen that their own chronology points to the year 1781. It appears from the Warsaw manuscript that few Rosicrucians were admitted, it being alleged that they had fallen away from their original ideal, were tainted with the thirst for gold and the search after power.

It remains to say that Hans Heinrich von Ecker und Eckhofen — who seems to have worked always in conjunction with Karl his brother — was a gentleman of the bedchamber and counsellor of the Duke of Coburg-Saalfeld. According to his own statements, he became a Freemason in his sixteenth year and a Rosicrucian at no long date after. We have seen that he was expelled from the latter Order, or such is the recurring allegation, whatever its value.

NOTES

My reference is to official documents, actual or assumed. An important memorial belonging to the period itself, although at the last end, is H. C. Albrecht's *GEHEIME GESCHICHTE EINES ROSENKREUZERS*, from their own documents, published at Hamburg in 1792. It is concerned entirely with the post 1777 period and in particular with (1) the revelations of a certain Cedrinus; (2) the history of Freemasonry; (3) the Order of the Temple; (4) the Convention of Wilhelmsbad; (5) a Rosicrucian romance called *DON SYLVIO*; (6) an *ADDRESS* to the Rosicrucians of the Old System, belonging to the year 1781 and connected with an attempt by Fraxinus to establish or revive the Rosy Cross in Vienna, the nature of which experiment was exposed by Cedrinus; (7) the activities of Theoretical Brethren ; and (8) the *PHYSICA MYSTICA* and *PHYSICA SACRA SANCTISSIMA* of Johann Gottfried Jugel.

Bischoffswerder was a native of Saxony, and was born on Nov. 23, 1741. He had been in the service of the Duke of Courland prior to that of the King, and before he became a Rosicrucian he belonged to the Strict Observance and many of the Secret Rites. He died in 1803. Wöllner was born at Dobritz in 1732 and belonged to the Lutheran ministry. He entered the service of the Prussian King in 1786 as Privy Councillor of Finance. He died on September 11, 1800.

Mr. Gilbert Stanhope's *MYSTIC ON THE PRUSSIAN THRONE*, 1912, gives an excellent general account, with a long list of authorities but it should be understood that the writer neither has nor claims acquaintance with Rosicrucian history, outside the place and period with which he is concerned. As regards these the following summary particulars will clear up the chief issues, and those who are concerned further may be referred to Mr. Stanhope's work. (1) Bischoffswerder had served during the Seven Years' War and again in the Bavarian campaign, at the end of which he was attached to the suite of Frederick William, then Prince of Prussia. (2) He had attained already a high

position in the Rosicrucian Fraternity and was a firm believer in the healing power of an elixir known to the Order. (3) It was used in an illness which befell the Prince, and his recovery was attributed to its virtues. (4) Bischoffswerder thereupon induced him to join the Order, concerning which it is said that the real leaders worked in secrecy, exacting implicit obedience: in a word, they were Unknown Superiors. (5) Delighted as they were—this is of course speculation—at the advent of a royal recruit, they imposed on him a year's probation—as it is said, “to impress him more deeply with the sanctity and seriousness of their authority.” (6) On their own part, as stated at an Order-Convocation and mentioned in the text above, they looked upon his advent from the standpoint of its possible spiritual profit, in view of his exalted position. (7) Bischoffswerder is regarded as sincere, at least at that time; but Wöllner, the son of a pastor, had belonged to the rationalistic party which flourished under Frederick the Great, and is thought to have entered the Order for the furtherance of his own schemes. (8) When Frederick William ascended the throne in 1786 he desired a return to the “orthodox religion,” and Wöllner co-operated. (9) The number of Rosicrucians and mystics multiplied about the new King, and their influence was resented by many of the German princes, including Duke Frederick of Brunswick and Prince Eugene of Würtemberg. (10) Such was the entourage of Frederick William II, so far as occult circles were concerned ; but if the Rosy Cross in Prussia does not shine in any favourable light, there is nothing to shew that its representatives at the German Court were doing anything but play for their own hands. Mr. Stanhope says that the reactionary tendency of Austria made it sympathetic to Bischoffswerder, who regarded it as “a bulwark of monarchical and ecclesiastical authority against the approaching tide of liberalism in religion and politics.” But this at least exhibits a Rosicrucian on the less intolerable of two sides when neither made for goodness. Moreover, the case against Wöllner may call for amendment. It is possible for a rationalist to be sincere when he turns to things represented by the religious side of the Rosy Cross. When he said in a Circle of the Order “O my Brethren, the time is not far off when we may hope that the long-expected Wise Ones will teach us and bring us into communion with High and invisible Beings”—it is scarcely fair to suggest that this was a mere pose. In any case the statement is valuable for my own purpose, as it shews that he was addressing a Lodge of Expectation, a Lodge of Quest, not one of attainment.

That of Bischoffswerder was Farferus Phocus Vibron de Hudlohn, while Wöllner was known as Chrysophiron in outer circles and Helioconus at the ruling centre. The King's sacramental title, having regard to its claim on fabulous inventions of the past was most certainly provided or conferred and not chosen by himself. It indicates the hope of the Order in his respect.

Though Findel knew little of the Rosicrucian subject, and in view of his Masonic hypotheses found little reason for knowing, he has drawn facts belonging to the period under review from various quarters and aids in the extension of our knowledge. (1) We hear of Dr. Schluss of Löwenfeld, Sulzbach, Bavaria, called Phocon in the Order, and Dr. Doppelmayer of Hof as “ stars of the first magnitude “ in what is denominated “the new Order”—otherwise in “the latter half of the eighteenth century.” (2) As regards Shrepfer, who was a native of Nürnberg, it is said that he was the first who became a

public apostle of the “Golden Rosicrucian Order,” but this was before the Reformation—an event with which Findel seems unacquainted—and before it is possible to speak, even incorrectly, of a new Order. (3) Schrepfer shot himself on October 8, 1774, at the age of thirty-five. 4.) He is said to have confessed previously that he was an emissary of the Jesuits, Findel having a mania in this direction, and almost anything served as evidence. (5) There is a story of Schröder—but I know not which as intended of the two Masonic celebrities who bore the name—and according to this he became acquainted with the Rosicrucians and “their first three Degrees” through an unknown alchemist. (6) He is said to have propagated the Order zealously till he lost the address of the person with whom he was directed to communicate. (7) This is on the authority of Lenning, and if the story is not a myth, the Schroder in question can hardly be he whom we shall meet with in the next chapter. (8) The activities of the Brotherhood caused the Order to take root in Lower Germany—especially Hamburg; it appeared in Silesia circa 1773, at Berlin in 1777, and soon after at Potsdam, which became its headquarters. (9) The members claimed direct derivation from the old establishment, and the inheritance of all its secrets, including the only solution of Masonic symbols. (10) About 1782 it is stated that Wöllner placed himself at the head of the new Order,” using three different names in the three different Degrees this is exceedingly doubtful and Findel has admitted previously that the Degrees were nine. (11) According to certain MSS. in the possession of a Dr. Puhlmann, Wöllner corresponded with members at a distance and promoted greatly the extension of the Order. (12) But the BERLINER MONATSCHRIFT exposed the propaganda and declared the whole thing an invention of the Jesuits. (13) In addition to attacks like this, the Order is affirmed to have carried within it the seeds of its own destruction—of what kind does not appear. (14) But when it became evident that the subjection of German Masonic Lodges to its yoke was beyond all expectation, a command went forth in 1787 from Southern Germany, enjoining the suspension of activities. (15) The event coincided with the time when “the credulous were anticipating the last and most important disclosures of that new and general plan which had been promised them.” (16) In the North the Rosicrucians survived till the Prussian crown “changed hands,” dying out in 1797-98. (17) I can see no reason for reliance upon these statements, which indicate a Rosicrucian headship in the South apart from that of the North, after placing Wöllner in charge of the whole Order. (18) As a fact, there seems no evidence for regarding Potsdam as the Rosicrucian headquarters or Wöllner as more than the chief of a single province.

Each Degree was called a Chapter and membership was graded on reducing multiples of the number 27. That of the First Degree was $27 \times 5 = 135$; of the Second $27 \times 4 = 108$ of the Third $27 \times 3 = 81$; of the Fourth $27 \times 2 = 54$ of the Fifth $27 \times 1 = 27$. It will be seen that according to so-called theosophical addition the number 9 ruled throughout, e.g., $27 = 2 + 7 = 9$, and so forward. According to Eliphas Levi, the number 9 is that of initiation, while in Martinism it is of evil import; but there is neither harmony nor analogy between the numerous competitive systems of occult numerology, except in the sense that they appear to be at once arbitrary and worthless.

I speak under certain reserves: there is no end to the follies and confusions of

minor Masonic Rituals, as there is no end to the common-places and ineptitudes of those which rank as major. The Invocation above is, in any case, a mere chaos of Scripture-quotations.

Cf. Ps. viii, 1: How excellent is Thy Name in all the earth."

Ibid., 2 : Out of the mouths of babes and sucklings hast Thou ordained strength because of thine enemies, that Thou mightest still the enemy and the avenger."

Cf. ibid., 3

APOCALYPSE i, 7.

Ibid, 8, but read "which was dead and is alive."

APOCALYPSE, 17, but read: "will give him a white stone, and in the Stone a new name written, which no man knoweth saving he that receiveth it."

Cf. Ps. xvii, 6.

In the imposition of such a Pledge the Order of Fratres Lucis is condemned out of its own mouth, for it is certain that nothing true and of good report would require a Candidate to invoke an eternal judgment on himself. The Masonic Rites and Degrees are content with penal clauses which threaten the destruction or maiming of the body.

We have seen that the Order of the Golden Fleece originated in 1429 in connection with an event belonging to that date and to nothing else ; the Knights of St. John were founded in 1124; and the Teutonic Knights in 1191. It follows that none of these institutions "arose" out of the suppression of the Templars in 1307.

It is said alternatively that the path, according to its affirmed significance, can be found only in secrecy, after great trials, and by firm and fearless constancy.

For the stone with seven eyes see ZECHARIAH iii, 9, but the prophecy has no reference to wheels. In the Vision of Ezekiel the wheels are four in number.

There is no reference to Hiram in Ezekiel, whether the king or the builder and artificer. It is impossible therefore to speculate on the meaning of this statement. Hiram the worker in brass is mentioned only in 1 KINGS, vii, and 2 CHRONICLES iv.

I conclude that this is an attempt to allegorise in a Hermetic sense for the purpose of saving the Masonic situation when it communicates familiar Divine Names and, other formulae as great secrets protected by solemn pledges and Words or Names of power.

I conclude from this interpretation that German Craft Masonry must have

incorporated stone-symbolism into the Third Degree ; but it may be mentioned for the benefit of non-Masons that it is not to be found in any English working, wheresoever practised.

The use of the plural notwithstanding it is not unlikely that reference is intended to 1 SAMUEL, xviii, 45—47: “Then said David to the Philistine, i.e. to Goliath. Compare *ibid.*, xxix, 8 “and David said unto Achish,” i.e. the King of Gath, who was a Philistine; but this is without application.

Cf. the “testimony“ of the previous prayer.

Cf. Ps. iv, 6: “Lift up the light of Thy countenance upon us.”

There were three, according to Mrs. Cooper-Oakley, namely, (1) Seekers, (2) Endurers, (3) Probationers, all classed under the general denomination of Sufferers. She does not cite her authority. See THEOSOPHICAL REVIEW, Vol. XXIV, 1899.

A Grade of Melchisedek connotes Eucharistic procedure and symbolism, but, according to Findel, Hans Heinrich established a Melchisedek Lodge at Hamburg into which non-Christians were admitted, as they were also in Berlin. He promised to unfold the meaning of all Masonic “hieroglyphics.”

This is the date of organisation given by Mackey, an American historian of Masonry. He terms the Asiatic Brothers a Rosicrucian schism.

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IN THE PRONAOS

of the

TEMPLE OF TRUTH
BY

By Franz Hartmann, M.D.

CONTAINING THE HISTORY OF THE TRUE AND THE
FALSE ROSICRUCIANS + WITH AN INTRODUCTION IN-
TO THE MYSTERIES OF THE HERMETIC PHILOSOPHY
AND AN APPENDIX CONTAINING THE PRINCIPLES OF
THE YOGA-PHILOSOPHY OF THE ROSICRUCIANS AND
ALCHEMISTS

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This copy was scanned by hermetics.org. from the original 1945 copy.

I thought the above hauntingly graceful inscription in the book jacket was worth
preserving.

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PREFACE

Quite a number of books dealing with the "History of the Rosicrucians" have
appeared of late for the purpose of amusing and gratifying the curiosity of the
mystery-loving reader; but it does not appear that they have proved to be very
instructive, or that they have succeeded in throwing much light upon this perplexing
subject; neither is it to be desired that the Rosicrucian mysteries should be publicly
bawled out and exposed to the view of the vulgar; because they belong to that which is
most holy and sacred in the constitution of man.

Books on true occultism are on the whole very useless things; because those who
are in possession of occult knowledge will not require them; while those who have no
such knowledge will not understand them; neither will they receive much benefit from
such literature; because real spiritual knowledge must be found within one's own soul; it
cannot be learned from books. The scientist, rationalist, and speculative philosopher
deals only with, so to say, the candlesticks bearing the candles from which is emanating
the light which they cannot see, neither can they see the candle; for the latter is
representing the soul, whose light is the spirit.

Truly occult and Theosophical books ought to be prayers and poems; calculated to
lift the heart and the mind of the reader up to the highest regions of thought, and aiding
him to descend into the innermost sanctuary of his own being; so that he may become
able to open the senses of his interior perception and grasp himself those divine ideals
which are beyond the understanding of the semi-animal intellect; for spiritual truth

cannot be brought down to that level; it requires, for its recognition, the rising up in the spirit to its own plane; neither can any man reveal to another the light, if the light does not reveal its presence to the investigator; all that a book can do is to aid the reader in opening his own eyes.

Little would it benefit us if we knew of the existence of sunlight only from reading about it in books, and were incapable to see the light and to enjoy the rays of the sun. What would it serve us if we theoretically knew all about the constitution of the terrestrial sun if we were encompassed by darkness? What good would it do to us to be informed about all the qualities of the divine powers of God, if we could recognise nothing divine within our own selves?

No man can show to another the light if the latter is incapable to see it himself; but the light is everywhere; there is nothing to hinder a person to see it, except his love for the darkness. His love for the illusions of his terrestrial phase of existence causes him to regard these illusions as real, and to relegate the Real to the realm of fancy and dream. Nevertheless, that which seems now the true light to him will be as darkness when his consciousness awakens to the perception of the light of the spirit.

As light is incomprehensible except by its contrast to darkness, I have not only selected some of the best portions of the writings of the ancient hermetic philosophers and mediaeval "Rosicrucians"; but I have also taken the trouble to collect a few facts from the great storehouse of human follies to be found in the fools' paradise of the visionary and dreamer; but for those who earnestly wish to enter the path and to follow the Light, I have added some of the most precious gems, taken from the books of the sages; whose meaning will be incomprehensible to the would-be wise; while those who are unsophisticated will find therein a great deal of wisdom.

THE AUTHOR.

Chapter One

INTRODUCTION

In the popular books of to-day, dealing with the origin of religion, we find it stated that they originated from fear. It is described how our ancestors, while in a savage state, and being unacquainted with the revelations made by modern science, saw the lightning flash, and heard the noise of thunder and watched other natural phenomena, whose origin they could not explain, and how they came to the logical conclusion that such things must be produced by some extra cosmic supernatural and intellectual power, which might some day take a notion to destroy their possessions; and which must, therefore, be flattered and propitiated so that it might be kept in a good humour.

Such a scientific explanation of the origin of religion and the belief in God may satisfy the speculating brain of the rationalist and thinker, who, living entirely in the moonshine of his own imagination has no perception for the light of that knowledge which belongs to the spirit of man; but such a theory will not satisfy the heart in which there is still a spark of the divine life, and which, therefore, feels the presence of a universal and higher power that is not a product of nature, but superior to her. A religion having such a merely logical origin would be truly the religion of the devil, because it would be thoroughly false. It would be merely a system teaching how God may be cheated and eternal justice be made to come to naught. True religion has nothing to do with fear nor with logical speculation, and its true origin rests in the fundamental relation which the human soul bears to the divine origin of the spiritual power by which she is inhabited. It is the divine spirit in man itself, recognising and through the instrumentality of man the presence of the universal spirit in nature. This divine power is truly "occult," because it cannot be perceived by any external means, neither can its existence be logically proved to those who are not capable to feel it; it will for ever remain a mystery to the "Adam" of earth; because it is divine and can therefore be intellectually known to man only when he has entered into a state of divinity.

Nevertheless, it is a quality inherent in the nature of man that he wishes to know intellectually that whose presence he intuitively feels, and there have, therefore, at all times been men curious to know the nature of God, and attempted to break by their intellectual efforts a hole through the veil that covers the sanctuary of the great mystery, so that they may peep through it, and gratify their curiosity. From the vagaries of such speculators, visionaries and pseudo-philosophers has originated a false system of theology, mysticism, and superstition, which is even to-day often regarded as being Occultism and Theosophy.

The soul of man stands in the same relation to that spiritual power that fills the universe, as the flowers of the field to the light of the terrestrial sun. A plant deprived of life will sicken and die, and a soul in which the spirit of holiness does not exist will become degraded lower than the soul of the animals; because animals are not given to arguing; they act according to the laws of their nature, while the possession of an intellect enables man to act unnaturally, and in opposition to divine law.

But there have also been other men, who, by remaining natural and obedient to divine law, have grown into a state of spirituality superior to the merely intellectual state, and in the course of their interior unfoldment, their inner senses have become opened, so that they could not only intuitively feel, but also spiritually perceive this light of the spirit,. Such men are the true Mystics, Rosicrucians, and Adepts, and with them the historian and antiquarian has nothing to do; because they are beyond his reach of investigation. A "History of Rosicrucians" could, at best, be a history of certain persons who "were supposed to have been spiritually enlightened." It would have to remain for ever uncertain whether a person mentioned in such a "history" had really been a Rosicrucian or not; because that which constitutes a man a saint and a sage does not belong to this earth and cannot be examined by mortal men; it is that part of man of which the Bible speaks when it is written, "We live upon the earth; but our soul is in

heaven."

External investigation can only deal with external things; that whose existence depends on a form can deal only with forms; but all forms are merely fictitious to him who recognises by the power of his spiritual perception the truth which the form represents. The whole of nature is an expression of truth; but there are few who can realize the truth expressed in nature. We are all more or less caricatured images of the truth which we are originally intended to represent. As long as we have ourselves merely a fictitious existence, owing to the non-recognition of the truth within our own selves, we merely know the caricature which we represent, but not our true, real self.

Wisdom, as a principle, is inconceivable unless it becomes manifest in the wise, and only the wise are capable to recognise it. A man without knowledge knows nothing. It is not man in his aspect as a being without any principle who can know any principle whatever; it is always the principle itself that recognises itself in other forms. Thus, if a person wants to know the truth, the truth must be alive in him; if there is no truth in him, he can perceive no truth, neither within himself nor in external nature. For ever the truth is crucified between two "thieves" called "superstition" and "scepticism," and if we see only one of the crucified thieves, we are liable to mistake him for the truth; but the two forms of the thieves are distorted, or, to express it more correctly, the truth is distorted in them. Only when we are capable to recognise the straight form of the Saviour hanging between the two distorted thieves, will we see the difference and know where to search for the Redeemer.

For those in whom the truth has not yet become a living power, fictitious forms are necessary to show them the way, but the majority of the ignorant see only the fiction; there being no truth within themselves, there is nothing to perceive the truth in the form. For this reason the "Secret Symbols of the Rosicrucians" will for ever remain secret" to all who have not the living truth within their own hearts, and they will not comprehend them, in spite of all the explanations produced. These, however, in whom the truth struggles to become alive and who are striving not merely for the gratification of their curiosity, but who love the truth for its own sake and without any personal consideration, may be aided a great deal by the study of the books of the Rosicrucians and their secret symbols, in the same way as a traveller in a foreign country may be aided by those who have travelled there before him and know the way. They can indicate to him the road through the desert and the places where sweet water may be found, but they cannot carry him, he is to do the walking himself.

Divine wisdom is not of man's making, neither is it invented by him. There is no other way to obtain it than by receiving it willingly within one's own heart. If it enters there, then will the storm of contending opinions subside, and the sea of thought be as clear as a mirror in which we may see the truth. Then will the truth itself become strong in ourselves, and we shall know God, not by reading a description of Him in books but in and through His own power, or, to express it in the words of the Bible, we shall attain knowledge of Him "by worshipping Him in Spirit and in Truth."

Like the allegorical language of the Bible and other religious books, the Rosicrucian writings are utter nonsense and incomprehensible, if taken in an external sense and applied from a material point of view. Merely external reasoning, far from being an aid in their understanding, is rather an obstacle in the way; but to him who looks at them with the understanding that comes from the spirit, they are full of divine wisdom.

The Rosicrucians say, "A person who knows Divine truth has attained the highest and desires nothing more; for there can be nothing higher than the attainment of the truth. In comparison with this treasure, wordly possessions sink into insignificance: for he who possesses the highest has no desire for that which is low; he who knows the reality does not care for illusions. Scientific and philosophical speculations in regard to what may possibly be true are useless to him who feels and perceives the truth; he does not need to speculate about that which he already sees and knows. He does not require great riches, for the wants of his physical form are few and simple, and moreover, by the action of the spirit within, radiating in an outward direction, the material principles composing his physical form become more and more sublimated and etherealized, and independent of the necessities of the material plane; until at last, having stripped off the last sheath of the gross and visible form, and having made that principle conscious which gives life within the visible inner body, he may live entirely in the latter, invisible to mortal eyes, independent of material conditions, an ethereal spirit surrounded by indescribable beauties, in possession of powers of whose existence mortal man does not dream—an ethereal spirit, but nevertheless a real and living man."¹

And, again, the Rosicrucians say of him who has tasted of the living water of truth, the true "Elixir of Life":—

"Blessed is he who is above want and poverty, above disease and death, who cannot be touched by that which gives pain, who does not require another roof over his head than the sky, no other bed than the earth, no other nutriment than the air, and who is above all those wants for which mortals are craving."²

"God humiliates the vain and exalts the humble. He punishes the proud with contempt; but to the modest He sends His angels with consolation. He throws the evil disposed into a wilderness; but to the kind-hearted He opens the portals of heaven."³

"Avoid the books of the Sophists; they are full of errors; for the foundation upon which their knowledge rests is their fancy. Enter the realm of the real, and divide with us the treasures which we possess. We invite you, not by our own choice, but by the power of the Divine Spirit whose servants we are."⁴

"What does the animal know about intellectual pleasures? What does the Sophist know about the joys of the spirit? Would it not be a precious thing if we could live and think and feel as if we had been living and thinking and feeling ever since the beginning of the world, and were to continue thus unto its end? Would it not be delightful to know all the secrets of Nature and to read that book in which is recorded everything that has

happened in the past, or which will exist in the future? Would you not rejoice to possess the power to attract the highest instead of being attracted by that which is low, and to have pure spirits instead of animals assembling around you?"⁵

Are such powers attainable by man? It would be useless to attempt to prove it to those who have no desire to attain them; and even if it were proved, what would it benefit those who are poor to prove to them that there are others in possession of treasures which for the former do not exist? Can the existence of powers be proved to one who has no capacity for their perception or comprehension? Even a miracle would prove nothing except that something unusual and unexplained had occurred.

The Fama Fraternitatis says: "The impossibility to reveal such secrets to those who are not sufficiently spiritually developed to receive them is the cause that many misconceptions and prejudices have existed among the public in regard to the Rosicrucians. Grotesque and fabulous stories, whose origin can only be traced to the ignorance or malice of those who invented them, have been circulated and grown in intensity and absurdity as they travelled through the ranks of the gossippers. Falsehoods cannot be eradicated without injuring the roots of the truth, and evil intentions grow useful to contradict the false statements made by the ignorant or wilful deceiver; but what is the testimony of the blind worth when they speak of what they believe they have seen and what value can be attached to the statements of the deaf when they describe what they believe they have heard? What does the untruthful know of the truth, the godless of God, the foolish of wisdom, and the unbeliever of faith? They may think that they are right, nevertheless they are wrong; they may accuse others of harbouring illusions, while they live in illusions themselves. Envy, hate, jealousy, bigotry and superstition are like coloured glasses, which cause him who looks through them to see nothing in its true aspect, but everything in coloured light."

Thus it appears that the "Rosicrucians," in speaking of their society, means something very different from any terrestrial and external organization of persons calling themselves, for some reason or other, "Rosicrucians"; but of a spiritual union, a harmony of divine and con-spiritual, but, nevertheless, individual powers, such as the angels are supposed to be, and which are not concerned in any history connected with the tomfooleries of external life.

It is of that spiritual "association" of which they speak when they say:—

"Our community has existed ever since the first day of creation, when God spoke the word, 'Let there be light,' and it will continue to exist till the end of time. It is the society of the children of light, whose bodies are formed of light, and who live in the light for ever. In our school we are instructed by Divine* wisdom, the heavenly bride, whose will is free, and who comes to him whom she selects. The mysteries which we know embrace everything that can possibly be known in regard to God, Nature, and Man. Every sage that has ever existed has graduated in our school, in which he could have learned true wisdom. We have among our members such as do not inhabit this globe; our disciples are distributed all over the universe. They all study one book, and follow

only one method of studying it. Our place of meeting is the temple of the Holy Spirit pervading all nature, easily to be found by the Elect, but for ever hidden from the eyes of the vulgar. Our secrets cannot be sold for money; but they are free to everyone who is capable to receive them. Our secrecy is not caused by an unwillingness to give; but by the incapacity to receive on the part of those that ask for instruction.

"There is only one eternal truth; there is only one fountain of love, Love cannot be given, it must be born in the human heart. Wherever the quickening takes place, we attend to the birth of divine love. We are in possession of a light that illumines the profoundest depths of the darkness and enables us to know the deepest of mysteries. We have a fire by which we are nourished and by which wonders may be performed in nature.

"Everything in this world is subject to our will, because our will is one and identical with the law; nevertheless, our will is free and bound by no law.

"Do you wish to become a member of our society? If so, enter within your own heart and hearken to the voice of the Silence. Seek for the Master within yourself, and listen to his instructions. Learn to know the Divinity that seeks to manifest itself within your soul. Throw away your imperfections and become perfect in God."

It will readily be perceived that all this refers to the "Inner Man," and not to his mortal physical frame. It is neither the physical body with its external senses, nor the perishing mind of man which can know divine truth. It is only divine truth in man that can know its own self. No man can attain true knowledge of any spiritual power, unless that power becomes alive in him and he identified with it. Occultism is not a question of what one should know, nor of what one should do; but of what one must be. If the inner man has become truly spiritual, not merely in his imagination, but in his will; then his awakened spirit will penetrate even through the physical form and change its nature in the same sense as darkness is consumed by light.

All this refers not to the man of terrestrial flesh; but to him who has been regenerated in the life of the spirit. The elementary body of man is not above disease and death; nor above that which gives pain. That body requires to be sheltered against the elements whereof it is made; and needs terrestrial food; but the man of the celestial kingdom is free. His home is as wide as his thoughts can reach, and his nutriment is the "Manna" from heaven.

"God" (according to Jacob Boehme) is the will of divine wisdom. He who rises up in his self-conceit will fall; because he will be full of his delusive knowledge, and the will of the Eternal cannot awaken divine wisdom in him. True humility does not consist in abject fear; but in the highest sense of dignity, such as can be felt only by him who feels that God is in and with him.

The "sophists" are those sceptical inquirers who diligently examine the external shell of the fruit that grows upon the tree of knowledge; without knowing that there is a

kernel within the fruit. They persuade themselves that there is no kernel, and imagine that those who are capable to perceive by the power of the spirit the light that shines from the interior fountain, are dreamers; while they themselves little know that their own life is merely a sleep and their fancied knowledge a dream.

The spirit of man is not of this world; it belongs to eternity. There never was a time when the spirit of man was not; even since the beginning of creation; neither is its presence limited to this planet Earth. He who succeeds in merging his consciousness with that of the divine spirit that overshadows his personality, and which is his own real self, will know his past forms of existence and see the future; but the animal principles in man cannot partake of that state; they die and enter again into the Chaos, the storehouse for the production of forms.

Chapter Two

THE HERMETIC PHILOSOPHY

Tria sunt mirabilia. Deus et Homo. Mather et Virgo. Trinus et Unus.

There is only one eternal truth and consequently only one divine wisdom. If we wanted to trace the history of those in whom that wisdom became manifest back to their origin, we would have to step out of time and space and enter into eternity. We would have to go back to the first days of creation, when "the spirit of God moved upon the waters," when the "first initiator" (I) instructed a race of semi-spiritual beings, constituted very differently from the human beings as we now know them upon this planet. The externally reasoning historian speaks of the wisdom-religion of the ages, as if it were some system invented by man and evolved from the gradually unfolding speculative power of the reasoning intellect; but the Occultist knows that divine wisdom is eternal and always the same; all that differs is the form of its manifestation, according to the capacity of the minds in which it seeks for expression. A history of the doctrines of the Rosicrucians might, therefore, begin with an exposition of the doctrine of the Vedas or the ancient books of Egypt; but as these subjects have been extensively treated in H. P. Blavatsky's "Secret Doctrine" and other books, we will merely see in what shape the hermetic philosophy presented itself to the minds of the neoplatonic philosophers.

NEOPLATONISTS.

Ammonius Saccas.

this philosopher, who lived about 190 a.d., was the founder of the Neoplatonic School. He was the son of Christian parents, and received a Christian education, but departed from this system and became a "philosopher." He gained a living by carrying burdens for pay, and yet he was one of the greatest philosophers of that age, and well acquainted with the Platonic and Aristotelian philosophy. His disciples were Erennios, Origenes, Plotinus, and Longinus.

PLOTINUS.

Plotinus was born at Lykopolis in Egypt in the year 205 a.d. He received his education at Alexandria. He took part in the war of the Emperor Gordianus in Persia, and went afterwards to Rome, where he established his school of philosophy. Here he obtained great renown and was respected by all. It is said that during the 26 years he lived in Rome he did not have a single enemy. Even the Emperor Gallienus, one of the greatest villains, respected and honoured him.

Plotinus fell sick. As the physician Eustachius entered the room in which Plotinus was dying, the latter exclaimed, joyfully, "I am now going to unite the God that lives within myself with the God of the universe."

The mind of Plotinus was continually directed towards the Divine genius who accompanied him,—his own higher self. He cared little about his physical body, and having been asked about the day when the latter was born, he refused to tell it, saying that such a trifling matter was of too little importance to waste any words about.

Phenomenal existence was to him an error, a mistake, a low and undesirable condition, union with the Divine principle the highest aim of existence. He ate very little, took no meat, and lived a life of chastity. Porphyry, another one of the disciples of Saccas, having become envious of the renown of Plotinus, attempted to use black magic against him, but without success; and finally said that the soul of Plotinus was so strong that the most powerful Will directed against his soul could not penetrate it, and rebounded upon the sender. Plotinus, however, felt that magic influence, and expressed himself to that effect.

According to the philosophy of Plotinus, God is the foundation of all things. There is only one Substance; Matter and Form are merely illusions, or shadows of the Spirit. God is eternal and everywhere. He is pure light, a Unity, the basis of all existence and thought. The Mind (noûs) is the image of this Unity; it is, so to say, the image created by the Eternal by looking within itself. Thus the Mind is the product or creation of God, and yet God itself, and receiving its power from the latter. The Mind is the eternal activity of the Eternal. It is Light, primordial and unchangeable. Thought and every thinkable object exists within the mind. The world of Mind is the internal world; the eternal, sensual world is the external expression of the former. Mind being a Unity, and all beings and objects consisting of Mind substance, all are fundamentally identical, but

they differ in form.

The activity by which the inner world of Mind came into existence is an interior power acting towards the centre. If an external world, corresponding to the inner world, is to come into existence, there must be another activity by which this internal activity is reversed, so as to be directed towards the periphery. This centrifugal activity is the Soul, a product or reaction of the centripetal activity of the Mind, in other words a product of Thought, entering within itself.

There is a universal law according to which something real may produce something approaching its own state of perfection, but not quite as perfect as itself, and therefore the activity of the soul resembles the activity of the mind, but is not as perfect as the latter.

The Soul, like the Mind, is living thought, but unlike the Mind, subject to continual change. The soul, unlike the mind, does not see things within her own self, but sees them in the mind. The activity of the soul is directed outwardly, that of the mind inwardly; the perceptions of the soul are not so clear as those of the mind. The soul, like the mind, is a kind of light; but while the light of the mind is self-luminous, that of the soul is a reflection of the former.

According to the eternal laws of order and harmony existing in the whole organism of Nature, all souls become after a certain time separated from the mind, or—to express it more correctly—the distance between the soul and the centre of mind increases, and they assume a more material state. Moving away from the Divine intelligence they enter the state of matter, they descend into matter. At each step towards materialization their forms become more dense and material, the souls in the air have an airy, those upon the earth an earthly material form. The activity of the soul produces other and secondary activities. Some of the latter have an upward tendency, others follow lower attractions. The upward-tending activities are Faith, Aspiration, Veneration, Sublimity, etc.; the downward tendencies produce reasoning, speculations, sophistry, etc.; the lowest activity of the soul is the purely vegetative power, sensation, assimilation, instinct, etc.

The ultimate aim of the activity of Nature is the attainment of self-knowledge. Whatever Nature produces in a visible form, has also a supersensual form, giving shape to gross matter, so that the form may become an object for recognition. Nature is nothing but a living soul, she is the product of a higher, interior activity, the Universal Mind. There is only one fundamental living power in Nature, the power to imagine; there is only one result of the activity of this power formation, or perception of form, and the same process which takes place in Nature, takes place in the nature of man.

All formations of matter are produced by the soul residing therein. All forms are filled with an interior life, even if not manifested outwardly. The Earth is like the wood of a tree, wherein life exists; the stones resemble twigs which have been cut off from the tree. In the stars, as well as in the Earth, is Divine Life and Reason.

The sensual world and each existence therein has an interior soul, and this soul is all that is lasting about those forms; the external appearance is nothing more than an appearance.

The World of Intelligence, is an unchangeable living Unity wherein there is no separation by space or change in time. In that world exists everything that is, but there is neither production nor destruction, neither past nor future. It is not in space, and requires no space. If we say the world of intelligence is everywhere, we mean to express the idea that it is in its own being, and, therefore, within itself.

The world of Intelligence is the world of Spirit. There is a supreme Intelligence, wherein are germinally (potentially) contained all objects and all intellects, and there are as many individual intellects as can possibly be contained in that world of intelligence. The same may be said about the Soul. There is a supreme Over-Soul, and as many individual souls as can be contained therein; and the latter stand in the same relationship to the former as a species to the one class to which it belongs. There are different kinds of species in a class, yet all originate in the latter. Each species has a character of its own. Likewise, in the intellectual world there must be some certain qualities to produce souls of various kinds, and the souls must be in possession of various degrees of thought-power, else they would all be identical in every detail.

There is nothing absolutely without Reason in Nature, although the manifestations of the principle differ vastly in the various forms. Even animals, which seem to be unreasonable, possess a reason which guides their instincts. Everything that exists has its origin in Reason, and there can be nothing absolutely unreasonable in Nature; but there are innumerable modes in which Reason becomes manifest, because these manifestations are modified by external and internal conditions and circumstances. The inner, spiritual man is far more reasonable than the external one. In the external world Reason manifests itself as observation, logic and speculation; but in the world of intelligence Reason is manifest in direct perception of the truth.

The aim of the internal action of reason is to produce an objective form. As differentiation proceeds and the various powers unfold, they continually lose some of their attributes, and the ultimate products are less perfect than the original power; but the circumstances in which they are placed give rise to the origin of new attributes, and thus a step is made towards rising again into a higher state.

Thus the world of intelligence is a radiation from the fundamental original centre, and the world which we perceive with our senses is a product of the world of intelligence. The state of imperfection and mutability of all things in the external world is caused by their remoteness from the great centre. The Universe is a product of three fundamental principles of existence; it is a great living being or organism, in which all its constituent parts are intimately connected together, and no part in that universe can act without causing a certain reaction in all other, even distant parts because throughout the whole there is only one soul, whose activity, manifesting itself in all parts, constitutes the

organism of the whole. All parts are connected together by that universal power which constitutes the One Life in the universe. All souls lead, so to say, amphibious existences. Sometimes they are attracted more to the sensual plane and become interwoven with the latter; at other times they follow the attraction of Reason, from whence they originated, and may become united with it. The soul ultimately becomes divided, the higher elements rise to the higher planes, the lower ones sink still lower when they are no more held up by their connection with the higher ones. Whenever the incarnation of a human being takes place, the soul furnishes the mortal body with some of her own substance, but she does not, as a whole, belong to the body; and only that part of the soul which has become thoroughly amalgamated with the body takes part in the pains and pleasures of the latter. Man's evil desires come only from that part of his soul, which is thus mixed with the body, and, therefore, the evil consequences of man's evil actions befall merely the animal man—that is to say, his living animal principle—but not the real man or the spirit, connected with the higher elements of the soul. The more the soul is attracted to the vulgar and low, the more grossly material will the organism with which she clothes herself become. After death the gross substances must be purified or destroyed, while the pure elements rise up to the source from whence they came, until the time for a new incarnation in a form of flesh has arrived. This process is repeated until the soul has attained sufficient knowledge to become inaccessible to the attraction of that which is low. In this sense man's terrestrial existence may well be looked upon as being a punishment for harbouring evil desires and inclinations. Intellectual labour is an activity belonging to a lower state of existence, and is necessary because the original faculty of the soul of directly perceiving the truth has been lost. If the soul desires to obtain this faculty again, she must free herself from all intellectual conceptions, and penetrate into the formless. If she desires to reach up to the original inconceivable fountain of all, she must leave her own conceptions behind, she must become free from all sensual perceptions and intellectual speculations, free of thought and speech, and live in a state of spiritual contemplation. That which is beyond intellectual conception can be seen, but can neither be conceived nor described in words. Seeing is better than believing, knowledge is better than logic; spiritual knowledge is one, but human science is a multiplicity, and has nothing to do with the eternal Unity, from which all things take their origin.

It is of the utmost importance that men should be instructed about their own nature, their origin, and their ultimate destiny; because an intellectual person is not inclined to undertake a labour, unless he is convinced about its usefulness. Spiritual perception is a power, which cannot be imparted, but which must be gained by effort.

If a person does not know that such a power exists, or if he cannot realize its usefulness, he will make no efforts to attain that state, his mind will remain without illumination, and he will not be able to see the truth. He may feel the existence of the truth, like a man may feel love for an unknown ideal, of which he does not know whether or not it exists; but he whose mind is illumined sees the object of his love, the light which illumines the world. This light is present everywhere. But it exists relatively only for those who are able to see, perceive, feel, and embrace it, by reason of their own similarity to it. To make the matter still more comprehensible, let us say that if the soul

throws off her impediments and enters that state again in which she originated from the Eternal, then will she be able to see and feel the Eternal. If, after having received these instructions, a person is too indolent to follow them, he will have no one to blame but himself if he remains in darkness. Let all, therefore, try to tear themselves loose from that which is low and sensual, and become united with the supreme power of God.

If you desire to find the Supreme, you must free your thoughts of all impressions coming from the external world, purify your mind of all figures, forms, and shapes.

God is present in all, even in those who do not recognise Him; but men flee from God, they step out of Him, or, to speak more correctly, out of themselves. They cannot grasp Him before whom they are thus fleeing, and, having lost themselves, they hunt after other gods. But if the soul progresses on the road to perfection, begins to realize her own higher state of existence, to know that the fountain of eternal life is within herself, and that she, therefore, has no need to hunt after external things, but can find all that is desirable in the divine element within herself; if she begins to understand that in that God within is her whole life and being, and that she must flee from the realm of illusion to live and exist in Him, then will the time come when she will be able to see Him, and to see herself as an ethereal being, illumined by a super-terrestrial light. She will see herself even as the pure Divine Light itself, as a God, radiant in beauty, but becoming dark again as her light is rendered heavy if it approaches the shadows of the material plane.

Why does not the soul remain in that state of light? Merely because she has not yet freed herself fully from the attractions of matter. If she has become entirely free of these attractions, she will remain in that light, and know that she is one with it. In this state there is no perceiver and no object of perception, there is merely perception, and the soul is that which she perceives. She is, for the time being, identified with the object of her perception, and, therefore, this state is something beyond the intellectual comprehension of man.

Having been united and identical with it, the soul carries its image within herself when she returns to herself. She then knows that during the time of her union with the Eternal she was the Eternal itself, and there was no difference between herself and the former. In herself there was no motion, no sensation, no desire after anything else, neither was there thought nor conception. She was exalted and resting in her own being, she was, so to say, rest itself, in a state surpassing all conceptions of beauty or virtue. A soul entering into this sublime state, in which there is no form and no image, cannot be supposed to enter anything illusive. A soul which sinks into illusions degrades herself, and enters the region of evil and darkness; but the exalted soul enters into herself; she is then neither in a state of being nor of non-being, but in one which is inconceivable and above all being.

malchus porphyrius.

This philosopher was a disciple of Plotinus, and was born in Batanea, in Syria, in the year 233 a.d. He died at Rome in the year 304 a.d. He says that only one single time during his life did he succeed in obtaining his union with God, while his teacher Plotinus, was four times blessed in this manner.

Porphyry says, in regard to the Soul:—The embodied soul is like a traveller who has lived a long time among foreign nations, and has, therefore, not only forgotten the costumes of his own country, but also adopted those of the foreigners. When such a traveller returns from his voyage, and desires to be welcomed by his friends and relatives, he attempts to lay on? his foreign manners,- and to return again to his former way of acting and thinking. Likewise the soul, while banished from her celestial home, and being forced to inhabit a physical form, acquires certain habits from the latter, and if she desires to return to her former state, she must lay aside all she has adopted from her terrestrial form. She must try to put off not merely the gross physical mask in which she is dressed, but also her more interior envelopes, so that she may enter, so to say, in a state of nudity into the realm of bliss.

There are two poisonous sources from which man drinks oblivion of his former condition, and which cause him to become forgetful of his future destiny, namely sensual pain and sensual pleasure. By the action of these two, but especially by the action of the latter, desires and passions are created, and these attract the soul to matter and become the cause of her corporification. Thus the soul is, so to say nailed to the body, and the ethereal vehicle of the soul is rendered heavy and dense. We should avoid everything which may excite sensuality, because wherever sensuality is active, reason and pure Intelligence cease their activity. We should, therefore, never eat for the mere pleasure of eating, but only eat as much as is necessary to nourish the body. Superfluous, and especially animal food, strengthens the bonds which bind the soul to matter, and withdraw her from the Divinity and from divine things. The wise, being a priest of God, should seek to remain free of all impurities while he is in the temple of Nature, and he should never so far forget his dignity as to approach the Source of all Life while he himself constitutes a grave for the dead bodies of animals. He should select for his nutriment only the pure gifts of his terrestrial mother. If we could avoid all kind of food, we should become still more spiritual.

In regard to the difference existing between corporeal and incorporeal things, Porphyry says:—"The Incorporeal governs the Corporeal, and is, therefore, present everywhere, although not as space, but in power. The corporeal existence of things cannot hinder the Incorporeal from being present to such things as it desires to enter into relation with. The Soul has therefore the power to extend her activity to any locality she may desire. She is a power which has no limits, and each part of her, being independent of special conditions, can be present everywhere, provided she is pure and unadulterated with matter. Things do not act upon each other merely by the contact of their corporea1 forms, but also at a distance, provided they have a soul, because the higher elements of the soul are everywhere, and cannot be enclosed in a body, like an animal in a cage, or a liquid in a bottle. The universal soul, being essentially one and

identical with the infinite supreme Spirit, may, by the infinite power of the latter, discover or produce everything, and an individual soul may do the same thing if she is purified and free from the body."

"The realm of the soul, being semi-material, has its inhabitants possessing semi-material (astral) forms. Some of them are good, others evil; some are kindly disposed towards man, others are malicious. Both classes have ethereal but changeable bodies; the good ones are masters of their bodies and desires, the evil ones are governed by the desires of their bodies. They are all powers for good or for evil, divine, animal, or diabolic invisible influences creating, by their interior activity, passions, desires, vices, and virtues in the souls of beings. The more evil they are, the more do their forms approach the corporeal state. They then live on the exhalations of matter; they induce men to murder and to kill animals, they enjoy the vapours arising from the victims, and grow fat by absorbing the ethereal substances of the dying. They are, therefore, always ready to incite men to wars and crimes, and they collect in great crowds in places where men or animals are killed."

Porphyry ridicules the idea that gods, being wiser, more powerful, and superior to man, could be coaxed, persuaded or forced to do the will of man or conform to his desires. He repudiates the theory that clairvoyance, prophecy, etc., were the results of the inspiration by external gods, but says that they are a function of the Divine Spirit within man; and that the exercise of this function becomes possible when the soul is put into that condition which is necessary to exercise it. "The consciousness of man may be centred within or beyond his physical form; and according to conditions a man may be, so to say, out of himself or within himself, or in a state in which he is neither wholly without nor within, but enjoys both states at once." He also states that there are many invisible beings, which may take all possible forms and appear as gods, as men, or as demons, that they are fond of lying and masquerading, and of pretending to be the souls of departed men.

It is said that Porphyry was several times during his prayers levitated into the air, even to the height of ten yards or more, and that on such occasions his body appeared to be surrounded by a golden light. "The gods are everywhere, and he whose soul is filled with such a divine influence to the exclusion of lower influences is, for the time being, the god which that influence represents, possessing his attributes and ideas. The nature of the union of the soul with God cannot be intellectually conceived or expressed in words; he who accomplishes it is identical with God, he is Divinity itself, and there is no difference between him and the latter. The gods are not called down to us by our prayers; but we rise up to them by our own holy aspirations and efforts; we are connected with them by the all-embracing power of love."

JaMBLICHus.

This philosopher was a disciple of Porphyry, and died about 333 a.d. He says:—

"If the soul rises up to the gods, she becomes god-like and able to know the above

and the below; she then obtains the power to heal diseases, to make useful inventions, to institute wise laws. Man has no intuitive power of his own; his intuition is the result of the connection existing between his soul and the Divine Spirit; the stronger this union grows, the greater will be his intuition, spiritual knowledge. Not all the perceptions of the soul are of a divine character; there are also many images which are the products of the lower activity of the soul in her mixture with material elements. Divine Nature, being the eternal fountain of Life, produces no deceptive images; but if her activity is perverted, such deceptive images may appear. If the mind of man is illumined by the Divine Light, the ethereal vehicle of his soul becomes filled with light and shining."

PROCLUS.

Proclus lived at Byzany, 412—485. He was a hermetic philosopher and mystic, having often prophetic visions and dreams. It is said that he had the spiritual power of producing rain by his "prayer" and of preventing earthquakes. He was very pious and self-denying, and on some occasions his head seemed to be surrounded by a glory of light.

He says that the soul of man consists of many coats; some more dense, and others of a more ethereal character, each one being a fundamental principle, changeable only in regard to its form. "The soul can only return to her divine state after having been purified of her earthly desires. Her reason and free will must take part in the sufferings belonging to the material state, until she attains knowledge and becomes free from desires. For this purpose she clothes herself at certain periods in a physical form (reincarnates as a human being), until she has laid off her desires. The more the soul frees herself from her gross external coats (principles) the higher can she rise."

HIEROCLES.

This philosopher says:—"The intelligent soul-substance received from the Demiurgos (Logos) an inseparable immaterial body, and entered thus into being. She is, therefore, neither corporeal nor incorporeal, but comparable to the sun and the stars, which are the product of an immaterial substance. This soul-body, which human beings as well as "spirits" possess, is of a shining nature. The vehicle of the soul is contained within the material body of man; it breathes Life into the lifeless and soulless physical organism, and contains the harmony of the latter. The Life Principle of man is the inner being which produces the activity of Life in the organism. The inner man consists of an intelligent substance and an immaterial (transcendentally material) body. The visible material form is the production and images of the interior man. The external form consists of the animal, unintellectual, gross-material and ethereal bodies, a separation of living substance and dead matter is effected, and thus man may render himself capable of having intercourse with pure spirits.

During the year 529, the imperial bigot Justinian closed the schools of Philosophy at Athens, and their last representatives, Isodorus, Damascius, and Simplicius went to Persia. They expected to find in the East freedom of thought, tolerance, and wisdom. It

was said that Chosroes, the King of Persia, was a philosopher, and they hoped to obtain his protection. But they soon found that the philosophy of that King was very superficial, and that he was a cruel, passionate, and ignorant tyrant, varnished over with some superficial learning. Disappointed, they returned to Greece.

This was the experience of the last of the Neoplatonic philosophers, such as were publicly known, and a long obscuration of the sun of wisdom took place, until a ray of light broke again through the clouds during the 15th century.

Chapter Three

MEDIAEVAL PHILOSOPHERS

Centrum in Trigono Centri

The external world is an image of the interior world. The astronomy of the visible starry sky is an external reproduction of astrological processes taking place in the invisible heavens, and the revolutions of the planets which are within the reach of observation by our physical senses, are symbols by means of which the action of spiritual powers existing in the universe are represented. As the earth has her seasons of heat and cold, according to her position which she occupies in regard to the sun, and as she approaches the sun at certain times and recedes at others, likewise there are regular periods at which the human mind seems to come nearer to the spiritual sun of divine wisdom, and there are other times when a period of darkness and materialism exists. During the times of perihelion, receptive minds will find it easier to rise up in their thoughts to the fountain of eternal truth; while during the aphelion it requires greater efforts to approach the divine luminary. During the time of the Middle Ages there appears such perihelion to have taken place, and a wave of spirituality was passing over the world, illuminating the minds of those who were receptive for wisdom; while in the minds of the vulgar it merely aroused the emotional element, causing among them an epidemic of superstition, which manifested itself on the external plane as the development of witchcraft and sorcery. There were many hermetic philosophers of great prominence living during those times. Foremost of all must be mentioned Theophrastus Paracelsus, of Hohenheim; Jacob Boehme, Cornelius Agrippa, Basilus Valentinus, Robert Fludd, and many others too numerous to be named. As the lives and the philosophy of the two former ones have already been explicitly dealt with in my other books, I will select from the rest the writings of Cornelius Agrippa as a type of what was taught by those mediæval philosophers.

magic, ACCORDING TO cornelius agrippa.

Cornelius Agrippa of Nettesheim was born of a noble family at Coeln (Cologne) on

September 14, in the year 1486. He was a philosopher, physician, lawyer, theologian, soldier, and also a statesman. He studied the Occult Sciences, and is said to have been a good Alchemist. He also organized at Paris a secret society for the purpose of studying the secret sciences. He drew upon himself the hatred and malice of the clergy, whose evil practices he desired to reform, and he was consequently denounced as a black magician and sorcerer, and there are even to-day nearly as many fabulous stories circulating about him as there are in regard to the reputed black magician, Doctor Faustus. He was an open enemy of the Holy Inquisition, continually persecuted by latter, and therefore he had to change his place of residence very often. While only twenty-four years of age he wrote his celebrated work, "Occulta Philosophia," which in his riper age he greatly improved. His study of the occult side of nature led him to realize the fact that the truth cannot be found in illusions, even if they belong to the supersensual plane of existence, and he therefore says in his book, "De Vanitate Scientiarum": "He who does not prophesy in the truth and power of God, but by means of daemons and evil spirits, errs. He who produces illusions by magic spells, exorcisms, citations, cojurations, philtres, and other dæmoniacal methods deserves to be punished in hell."

Cornelius Agrippa made great effort to restore the true meaning of the term "Magic": a term which means the exercise of spiritual functions which are in possession of the wise; but the ignorant even to this day use the term "Magic," when they want to talk about Sorcery and Villainy, which is not wisdom, but the very thing opposed to it. In regard to his book he says: "I have written it in such a manner that those who are wise will find therein all the information they desire; but to the evil disposed and the sceptic the door to the mysterious realm will remain closed, no matter how hard they may struggle to enter it. If you possess the power of seeing with the eye of reason, the whole sublime magic science will appear before your sight, and you will know the powers which Hermes, Zoroaster, and Apollonius knew."

"The Key to the highest and divine philosophy of the mysterious powers nature is reason. The brighter the sun of reason shines, the more powerful will the intellect grow, and the easier will it become for us to accomplish even the most wonderful things. But if the intellect is in the bonds of flesh, if it cannot overcome the errors received by inheritance and false education, it will be unable to penetrate into the divine mysteries of nature and God. He who wants to enter into the sanctuary must die. He must die to the world and to external sensual attractions, die to his animal instincts and desires. Not that by such a death the soul would become separated from the body; but the soul must be able to step out of the latter. Therefore Paulus writes to the Colossians: 'You have died and your life is hidden with Christ in God'; and at another place he says: 'I know a man (but whether he was in the body or out of the body I do not know, God knows it) he was exalted into the third heaven.' Such a death must he die who wishes to know God, and only few are privileged to do so."

"Whatever we read about the irresistible powers of the Magic Art, of the wonderful sights of the Astrologers, etc., will be found to be fables and lies as soon as we take those things in their external and literal meaning. Their external forms cover internal

truths, and he who desires to see those truths must be in possession of the divine light of reason, which is in possession of very few. Therefore those who attempt to solve the problems of the divine secrets of nature by the reading of books will remain in the dark; they are led away from the light of reason by the illusive glare of their erring intellect; they are misguided by the tricks of external astral influences and by erroneous imaginations. They fall continually into error by seeking beyond their own selves that which exists within themselves. You must know that the great cause of all magic effects is not external to ourselves, but operating within ourselves, and this cause can produce all that the Magicians, Astrologers, Alchemists, or Necromancers ever produced. Within ourselves is the power which produces all wonderful things.

Nos habitat, non tartara, sed nee sidera coeli
Spiritus in nobis, qui viget, ilia facit.

"Magic Science embraces a knowledge of the most sublime and exalted truths, the deepest mysteries in nature, the knowledge of the nature of matter and energy, of the attributes and qualities of all things. By uniting the powers of nature and combining the lower with its corresponding higher counterpart the most surprising effects may be produced. This science is therefore the highest and most perfect of all; she is a sacred and exalted philosophy the culminating point of all."

Agrippa regards nature as being a trinity; an elementary (corporeal) astral and spiritual world, and the lower principles are intimately connected with the higher ones, forming thus four more intermediary states; that is to say, seven in all.

The cause of all activity in the universe is the omnipresent principle of Life (being identical with the Will), a function of the universal spirit. This life principle causes the ethereal Soul to act upon the gross element of Matter.

"The Spirit—the Primum mobile—is self-existent and is motion; the body, or the element of matter, is in its essence without motion, and differs so much from the former that an intermediary substance is required by which the Spirit can be united with the body. This intermediary spiritual substance is the soul, or the fifth essence (quinta essentia) because it is not included in the four states of matter, which are called the four elements, but constitutes a fifth element, or a higher state of matter which is perceptible to the physical senses. This soul of the world is of the same form as the world; because as the spirit in man acts upon all the members of his body by means of man's soul, likewise the universal spirit by means of the soul of the universe pervades and penetrates all parts of the latter. There is nothing in the world which does not contain a spark of this universal power; but spirit is most active in those things or beings in whom the activity of soul is strongest.

This astral spirit can be rendered very useful to us if we know how to separate it from the other elements, or if we use such things as contain an abundance of it. There are certain things in which this principle is not so deeply sunk into or so strongly amalgamated with the body as it is in others, and such things act powerfully and may

produce their counterparts.

This is the great alchemical agent, and in it are contained all productive and generative powers. If this spirit is extracted from gold or silver and united with some other metal it transforms the latter into gold, respectively silver.

There is such a great harmony and unity in nature that every superior power sends its rays through intermediary links down to the lowest, and the most inferior thing may rise up through the scale to the highest. Thus the lowest is connected with the highest comparable to a string of a musical instrument, which vibrates in its whole length if touched at one end. If the lower is acted on it reacts upon the higher, and the highest corresponds to the lowest.

A thing of very small size may produce a great effect (as may be seen by the growth of a tree from a seed), but this cannot take place with an elementary quality (physical force). The hidden powers may accomplish a great deal, because they are the properties of the form to which they belong; but the elementary (mechanical or physical) forces, being material, require a great deal of matter to produce great effects upon matter. The powers belonging to the form are called occult powers, because their causes are hidden; that is to say, even the sharpest intellect cannot thoroughly conceive of their nature, and what the philosophers know about them they have learned rather by observation and experience, than by intellectual reasoning.

God created man in His own image. The universe is the image of God and man is the image of nature. Man is therefore, so to say, the image of the image; in other words a Microcosmos, or little world. The world is a reasonable, living, and immortal being; man is equally reasonable, but he is mortal, or at least divisible. Hermes Trismegistus says that the world is immortal, because no part of it is ever annihilated. Nothing is ever annihilated, and if "to die" means to be annihilated, then is "dying" a term without any reason for its existence; because there is no death in nature. If we say that a man dies, we do not mean to imply that anything of that man perishes; we only mean to say that his body and soul become separated from each other. The true image of God is His Word, Wisdom, Life, Light, and Truth; they exist through Him, and the (spiritual) soul is their image. This is the reason why it is said that we (man in its primitive purity as a spiritual being) have been created in the image of God, and not in the image of the world or its creatures. God can neither be touched with the hand, nor be heard with the external ear, nor be seen with the external eye, and likewise the spirit of man can neither be seen, heard, or touched in this manner. God is infinite and cannot be overpowered by anything, and likewise is man's spirit (spiritual soul) free and can neither be forced nor limited. In God is contained the whole world and everything existing therein, and likewise in the will of man is contained every part of his body. Man being thus stamped and sealed in the image of God as His counterpart, necessarily clothed himself in a form, representing the true image of nature. He is therefore called the second or little world; he contains everything contained in the great world, and there is nothing existing in the latter which is not also truly existing within the organism of man. In him are contained all the elements (principles), each principle according to its

own qualities; in him is the ethereal astral body, the vehicle of his soul, corresponding to the firmament of the world; in him is the vegetative power of plants, the principle of sensation, manifest in the animal kingdom, the divine spirit, divine reason, and the divine mind. All this is contained in man, united to a unity and belonging to him by divine right. Man is therefore called by the Bible "the whole creation," and in his aspect as the Microcosm he contains not only all parts of the world, but also contains and comprehends the divinity itself.

The natural Soul is the Medium by which the Spirit becomes united with the flesh and the body, through which the latter lives and acts and exercises its functions. This Medium is intelligent, but also so to say corporeal; or to express it perhaps more correctly, the soul takes part in the materiality of the physical body. This is the doctrine of all hermetic philosophers. Man consists of the higher, the intermediary, and the lower principles. The higher ones are called the illuminated spiritual soul, and Moses speaks of it figuratively as having been breathed by God into the nostrils of man. The lowest is the animal soul (*anima sensitiva*). The apostle Paulus calls it the animal man. The intermediate part is the rational soul which connects the animal soul with the divine mind and takes part in the nature of the two extremes. This part, to become free, must be separated from the lower elements by the power of the Will of which the apostle says, that it is living and cutting like a sword. The divine principle never sins and never consents to sin; but the animal principle sinks continually lower in animal desires unless it is held up by the divine spirit. The highest part of ourselves is never subject to punishment, knows nothing of the sufferings of the lower principle; but returns after being separated from the lower principles to its divine source; but that part which is called the rational soul, and which being free, may choose between the higher or lower, will, if it continually clings to the highest, become united with God and immortal in him; but if the intellectual principle clings to that which is evil, it will become ultimately evil, and grow to be a malicious demon.

God is the centre of the world and enters the heart of man, like a sun-ray. As the spirit of God descends, it surrounds itself with an ethereal substance, forming the Astral body, the vehicle of the soul (the fiery chariot of the soul). From the centre of the heart the spirit radiates into all parts of the body and pervades all its members, combining its own vehicle with the natural heart of the body and with the soul substance generated within the heart. By means of the soul it mixes with and amalgamates with the fluids (the blood, nerve currents, etc.), and with all organs of the body. The soul is therefore equally near to all organs, although she radiates from one organ into another in the same sense as the heat of a fire is intimately connected with air and water, if it is carried from fire to water by means of the air. In this way we may form a conception of the process, by which the immortal spirit by means of its immortal ethereal vehicle may be enabled to adhere to and mix with a dense, mortal, material body. If by disease or otherwise the connection between different parts of the same organism is interrupted, the spirit returns again to the heart. If the life-principle leaves the heart, the spirit departs with the ethereal vehicle and the physical organism dies.

The first Light in God is beyond intellectual conception, and can therefore not be

called a conceivable light; but as it enters the mind it becomes intellectual light and may be intellectually conceived. Entering into the soul it may not only be conceived, but also understood. It is incorporeal. When it enters into the ethereal vehicle it takes form, invisible to the physical senses; but when it penetrates the elementary (physical) organism, it becomes also visible to the external perception. By this gradual progression of this divine Light from Spirit into dense Matter our spirit may obtain great power. It is possible that if the thoughts of the wise are directed with great intensity upon God, the divine light illuminates the mind and radiates its rays through all the parts of the dark and gross body, causing even the latter to become illuminated like a luminous star, and to change its attraction to the earth, so that it may be raised up into the air, and thus it has happened that even the physical bodies of men have been carried away to some distant locality. So great is the interior power of the spirit over the external body that the former may lift the latter up and take him to that place where man's thought travels or where he desires or dreams to be.

Man's power to think increases in proportion as this ethereal and celestial power or light penetrates his mind, and strengthening his mental faculties, it may enable him to see and perceive that which he interiorly thinks, just as if it were objectively and eternal. Spirit being unity and independent of our ideas of space, and all men having therefore essentially the same spirit, the souls of men existing at places widely distant from each other may thus enter into communication and converse with each other exactly in the same manner as if they had met in their physical bodies. In this state man may perform a great many things in an exceedingly short period of time, so that it may seem to us as if he had required no time at all to perform it. But not everybody can do so; it can only be done by those whose imagination and power of thought is very strong. Such a man (an Adept) is able to comprehend and understand everything by the light of the universal power or guiding intelligence with which he is spiritually united.

But if imagination possess such a power that it cannot be impeded or restrained by the obstacles presented by time or distance, if it can even communicate itself to the heavy physical body and carry the latter with it; then it will be reasonable to believe that thought becomes still more powerful if it becomes free and may follow its natural inclinations, instead of being held back by the attractions of the sensual plane. In each man there is such a power, which is the inherent property of his soul by right of the divine origin of the latter; but this power is not equally developed in all men, but stronger in some, weaker in others, and according to the state of its development the possibility to use it differs in different individuals.

By this power two persons being bodily far distant from each other may exchange their thoughts, or one may impress his thoughts upon another, and such a power may be used for good or for evil purposes. Weak-minded persons may thus be fascinated by stronger minds, or be made to fall in love with the person by whom they are thus fascinated. The instrument of fascination is the spirit, and the organ, by which it eminently expresses itself is the eye. Thus the spirit of one person may enter the heart of another by way of the eyes, and kindle a fire therein which may burn and communicate itself to the whole body. If two persons look into the eyes of each other,

their spirits come in contact, and mix and amalgamate with each other. Thus love may be caused by a look in a moment of time, like a wound caused suddenly by an arrow. The spirit and the blood of a person thus affected then turn towards him who fascinated it, like the avenging spirit and the blood of a murdered person turns against the murderer.

The passions of the soul which adhere to the imagination may, if they are sufficiently strong, not only produce changes in the organism to which they belong, but also be transferred upon another organism, and thus impressions may be made by the will of a person upon the elements and external things, and thus diseases of the soul or body may be caused or cured. The state of the soul is the principal cause of the condition of the external body. A strong, exalted soul, stimulated by a strong and active imagination, may not merely cause health or disease in her own organism, but also in that of others with which she comes in contact. Evil disposed persons may exert a very evil influence upon others by their look. The invisible forces emanating from the soul through the eye are much more powerful, stronger, hotter, and more active than the emanations of the physical body. The soul-force of a person entering within the soul sphere of another acts therein not less strong than it would act if it had originated in the latter. By such means one man may exert an influence upon the mind and character of another.

The spirit may accomplish a great deal by the power of Faith. This power is a firm confidence or conviction, based upon the knowledge that one can and will accomplish his purpose. It is a strong, unwavering attention which gives strength to the work, causing, so to say, an image in our mind of the power which is necessary to accomplish the work, and of the work which is to be accomplished in, by, and through ourselves. We must, therefore, in all magic operations, apply a strong will, a vivid imagination, a confident hope, and a firm faith; all of which combined will assist in producing the desired result.

It is well known that if a rich person has confidence and faith in his physician, he is more liable to be benefited by the latter than if he mistrusts him, and often the presence of the physician in whom the patient has faith benefits the latter more than the remedies which he uses. The presence of a spiritually-minded physician who possesses a strong soul, and who desires to help the patient, is a power which is often sufficiently strong to change the pathological activity of the soul-elements of the patient (of which the physical processes taking place in the organism are merely the external expression), and thus to restore the patient. Every physician ought therefore be a magician in a certain sense. He ought not to doubt in the least that he will be successful in that which he attempts to accomplish. He ought not even to permit a thought of the possibility of a failure to enter his mind; because as a firm faith may accomplish wonderful things, like-wise doubt disperses the active power of the operator and renders it ineffective. In such a case the spiritual activity vibrates, so to say, between two extremes: it lacks the projecting impulse to enter the physical organism of the patient, it becomes diffused in space and is lost.

In this power of the spirit over the element of matter by means of the soul rests the power of certain signs, images, formulas, incantations, words, etc., and many wonderful experiments may thus be produced. The activity of the spirit strengthens the soul; by the will and imagination of the spirit the soul receives strength to act upon matter.

There is a spiritual power residing in the soul of man which enables the latter to attract, influence, and change things. If the power of the soul mounts to a certain height she may overpower the elements which hold her in bonds; for that which is above attracts and subjects that which is below, and the latter partakes of the changes of the former. Therefore, a man who has rendered himself capable to receive celestial gifts, by making use of the aspirations (functions) of his soul and employing natural things, may influence another being who is less spiritually strong, and force him to obey.

He may cure another by the power of his will or cause him to be sick or kill him; he may make him joyful or sad, fill him with fear, admiration, respect, veneration, etc.

The root from which all such effects spring is a strong and decided will supported by the spiritual influence coming from and through the heart. An opposing spiritual activity will, if the latter surpasses the former in strength, neutralize or repulse it, or weaken its influence. If a man becomes subject to a fascination, it is not his intellectual principle, but his sensual (animal) soul which is thus affected. The intelligent and spiritual part in man cannot be thus magically influenced. If the organism of a man is suffering it suffers according to its animal and terrestrial, and not in his spiritual or celestial aspect. The intelligent and spiritual part of man can merely know that such influences are acting upon the lower principles by a certain sensation which is communicated from the lower to the higher elements. Intelligent man feels the influence which is exercised by external conditions upon his animal constitution; but he is not himself subject to their influences. Everything belonging to the above moves that which is next to it below according to its degree and order, not merely in the visible, but also in the invisible part of nature. Thus the Universal Soul moves the individual souls, the Mind acts upon the animal, and the animal upon the vegetative principle. Each part of the world acts upon every other part, and each one is capable to be moved by another; and upon each part of the lower world acts the higher world, according to the attributes and conditions of the former, just as one part of the animal organism acts upon another.

There is an art, known only to few, by which the purified and faithful (intellectual) soul of man may be instructed and illuminated, so as to be raised at once from the darkness of ignorance to the light of wisdom and knowledge. There is also an art, by which the knowledge gained by the impure and unfaithful may be taken away from their mind and memory and they thus be reduced to their former state of ignorance.

Apuleius says that the human soul may be put into a state of sleep, so that she will forget her terrestrial conditions and turning her whole being towards her divine origin, she will become illuminated by the divine light, and not only be able to see the future and to prophesy it correctly, but also to receive certain spiritual powers. On such occasions the divine inspiration and illumination may be so great, as even to

communicate itself to other persons near, and to influence them in a similar manner.

Persons in a state of receptivity or passivity may become mediums through which divine demons (influences) may be attracted within the body of man and cause men to perform wonderful things. If the soul of such a person breaks away from the bonds of the body and surrenders herself to the power of imagination, she may become the habitation of demons of a lower order, which may enable her to perform extraordinary things. Thus we may see that a person who has never had any instructions in painting may suddenly exercise that art and produce an artistic work, etc., etc. If the soul enters entirely the intellectual sphere, she may become the habitation of another class of demons and obtain great knowledge in regard to human and external things, and man may thus become suddenly a great philosopher, physician, orator, etc., without having learned those things; but if the soul rises up entirely to the region of divinity, she may become the habitation of divine spiritual influences, and obtain a knowledge of divine mysteries.

Only those who are pure-minded and spiritual can possess true magic powers. Thought is the supreme power in man, and pure spiritual thought is the miracle-worker within him. If the thought of man is bound to the flesh, deeply amalgamated with it and occupied with animal desires, it loses its power over the divine elements, and therefore among those who seek to exercise magic powers there are few who succeed. If we desire to become spiritually developed we must try to find out how we can free ourselves of our animal instincts and desires and become rid of our sensuality and passions, and we must, furthermore, attempt to rise up to a state of true spirituality. Without accomplishing these two propositions we will never rise up to that state which is necessary to obtain magic powers, which result from the spiritual elevation and dignity of man.

We should therefore attempt to remove all external impediments which are in the way of our spiritual development and live in a state of purity. Our thoughts should be continually directed inwardly and within ourselves; for within ourselves is the element of consciousness, knowledge, and power. Nothing hinders us to develop and exercise our own powers, except our misconceptions, imaginations, and external desires. Therefore the divine influences will only come to him who liberates his soul of all such hindrances, carnal desires, prejudices, and hallucinations. A diseased eye cannot bear to look at the light; an impure soul is repulsed by the divine light of truth.

Such a process of development and unfolding is not accomplished at once, but requires time and patience; a neophyte cannot immediately understand the mysteries of initiation when he enters the sacred precincts. The soul must be gradually accustomed to the light until the power of spiritual thought is unfolded, and the latter being, continually directed towards the divine light, becomes at last united with it. If the soul is perfectly purified and sanctified she becomes free in her movements; she sees and recognizes the divine light and she instructs herself, while she seems to be instructed by another. In that state she requires no other admonition or instruction except her own thought, which is the head and guide of the soul. She is then no more subject to

terrestrial conditions of time, but lives in the eternal, and for her to desire a thing is to possess it already.

C. Agrippa here adds the following instructions, copied from Boëthius:—

"The guides on the road to perfection are Faith, Hope, and Charity, and the means to attain this object are Purity, Temperance, Self-control, Chastity, Tranquility of Mind, Contemplation, Adoration (Ecstasy), Aspiration, and Virtue."

If the highest state of spiritual development is attained, the spirit, endowed with the highest spiritual activity of the soul, attracts the truth, and perceives and knows at once the conditions, causes, and effects of all external and internal, natural and divine things. It sees them within the eternal truth like in a mirror of Eternity. By this process Man, while he still remains in eternal nature, may know all that exists in the internal and external world, and see all things, not merely those which are, but also those which have been, or which will exist in the future, and, moreover, by being united and identified with the divine power (The Logos), he obtains the power to change things by the power of his (spiritual) Word. Thus man being within nature may be above her and control her laws."

Those who are able to read the works of Cornelius Agrippa by the light of internal reason, will see that a single page of his books contains more wisdom than whole libraries filled with the speculations and theories of our modern philosophers, and his name and doctrines will be remembered and admired when all the illusions and hallucinations of the latter will have sunk into the oblivion which they deserve.

Chapter Four

AMONG THE "ADEPTS."

A belief in the existence of persons endowed with abnormal or extraordinary psychic faculties or magical powers, by which they can produce wonderful effects, such as are not to be explained by the commonly accepted theories of external science, is nothing new. The Bible and the "Acta Sanctorum" are full of accounts of so-called "miracles," a term which signifies something wonderful, but for all that not anything contrary to the laws of nature. Such "wonders" are performed by the power of the spiritually awakened will. The Yoga philosophy gives a specification of these powers, and describes how they may be acquired.

To those powers belongs the art of making oneself invisible; of leaving one's body at will and returning to it again; of projecting one's soul to a distant place; of prolonging physical life for a long period of time; of transforming base metals into pure gold by alchemical means; of creating subjective illusions which appear to the spectators as objective realities, and of performing numerous other feats, such as belong to the

department of Magic, white or black.

There is sufficient evidence going to show that during the time of the Middle Ages there were numerous people existing in whom such psychic faculties had been more or less developed. It was a time during which the imagination of the people as a whole was more active and more directed toward the supersensual and metaphysical aspect of the world. There was more of the true faith, and likewise more superstition to be found than at present, and faith as well as fear are active powers, capable to produce results on the astral plane. From the true faith, the result of spiritual knowledge, spring the powers of the Adept; from fear and superstition, the phenomena of obsession and sorcery. Persons in possession of magic powers, and especially those who were supposed to know the secrets of Alchemy, were called "Adepts," "Rosicrucians," or "Philosophers," and the greatest of them were supposed to belong to some secret and mysterious society, called "the Brotherhood of the Golden and Rosy Cross."

If we allow a great deal of poetical liberty in the descriptions of the members of this fabulous order, charging it to the fruitful imagination of the writers living at the time of the "knights errant," nevertheless, there remains a considerable amount of historical evidence going to show that there were persons endowed with abnormal powers; although there is no evidence whatever that they were united among themselves by any external association or sect. Neither would such a farce ever be necessary among those whose internal senses were opened, and who would be drawn together by the ties of the spirit. Having the power of interior perception, they would surely not need any external passwords and signs. The true brothers of the Golden and Rosy Cross were and still are a spiritual society, and therefore the effort made at that time of finding a real and living, indisputable true Rosicrucian, were as unavailing as was at a more recent period the effort made by a certain London society of proving the existence of real and living Adepts.

The Rosicrucians have been celebrated in prose and in verse; and their virtues have been extolled by some, while others have denounced them as impostors. Some writers describe them as beings of a superior character, possessed of apparently supernatural knowledge and powers, as men of noble appearance and exercising an invisible but irresistible influence over all with whom they come into contact. They describe them as having the power to read the hearts of men, and to cure the diseases of their bodies by wonderful medicines, or merely by the touch of their hands. They are loved by all and they love all; but their hearts are invulnerable to sexual love. They never marry. They are sometimes described as being of fabulous age, and still appearing in the full vigour of manhood; as being great travellers and speaking the language of each country where they temporarily reside, as fluently and correctly as if it were their own native tongue; as possessing the power of rendering themselves invisible, and again, as often appearing unexpectedly, when their presence is most urgently needed. They are possessed of immense treasures, and have the power to transmute base metals into gold, and yet they despise riches and are contented to live in poverty. They are the wisest of all men, and the knowledge of even the most learned cannot be compared with what they know. They do nothing whatever for the purpose of

obtaining fame, for they are dear to ambition; nevertheless their fame spreads wherever they appear. They are universally honoured, but they seek not for honour, and prefer to remain unnoticed. Palaces are at their disposal, but they prefer the hut of a beggar. They are not proud of their personal attributes, but it is the majesty of the divine principle manifesting itself in them, and shining even through the material envelope called the physical body, which surrounds them with an aura commanding the respect and veneration of all who approach. The glory of supermundane light which shines through their forms is so great that they may even appear luminous in darkness.¹

The following is taken from a book entitled "Hermippus Redivivus," which we will abbreviate as much as possible.

The Sieur Paul Lucas, who, by the order of Louis XIV., travelled through Greece and Africa in search of antiquities, says, "Being at Broussa, we went to a little mosque. We were introduced into a cloister, where we found four Dervishes, who invited us to their dinner. One of these, who said that he was of the country of the Usbeks (a Tartar tribe) appeared to me more learned than the rest; and I verily believe he spoke all the languages of the world. After we had conversed for a time in the Turkish language, he asked me whether I could speak Latin, Spanish or Italian. We then spoke in Italian; but he noticed by my accent that this was not my mother tongue, and when I told him that I was a native of France, he spoke to me in as good French as if he had been brought up at Paris. I asked him how long he had stayed in France, and he answered that he had never been there, but that he desired to visit that country. This man was so learned that, judging from his discourse, he seemed to have lived at least a century; but according to his external appearance he was not more than thirty years of age.

"He told us that he was one of seven friends who had wandered all over the world with a view of perfecting their studies; that at parting they always appointed another meeting at the end of twenty years in a certain town, and that the first who came would wait for the rest. I perceived that Broussa was the place appointed for their present meeting. There were a few of them present already, and they seemed to converse with each other with a freedom which spoke of old acquaintance rather than merely accidental meeting. We spoke of religion, natural philosophy, chemistry, alchemy and the Kabala. I told him that the latter, and especially the notion of the 'Philosopher's Stone,' were considered by modern savants as mere chimeras. He seemed to know all about it, and answered: 'The true sage hears all things without being scandalized at them; but though he may have so much politeness as not to shock any ignorant person by his denial when they talk of such things; yet, let me ask you whether you think that he is obliged to sink his understanding to a level with vulgar minds because they are not able to raise their thoughts to an altitude equal to his? When I speak of a sage, I mean that kind of man to whom alone the title "philosopher" properly belongs. He has no sort of tie to the world; he sees all things die and revive without concern; he has more riches in his power than the greatest of kings, but he tramples them under his feet, and this generous contempt sets him even in the midst of indigence above the power of events.'

"I said: 'With all these fine maxims, the sage dies as well as other people. What

imports it, therefore, to me when I die, to have be«

either a fool or a philosopher, if wisdom has no prerogative over folly and one is no more a shield against death than the other?'

"Alas!" he answered, 'I see you are absolutely unacquainted with our sublime science, and have never known true philosophy. Learn from me, then, my friend, that such an one as I have described dies indeed, for death is a debt which Nature enacts, and from which therefore no man can be exempt; yet he dies not before his utmost time is fixed. But then you must observe that this period approaches near a thousand years, and to the end of that time a sage may live. He arrives at that end through the knowledge he has of the true medicine. Thus he is able to ward off whatever may impede the animal functions of his body or injure the temperature of his nature; and is enabled to acquire the knowledge of whatever comes within the cognizance of man.

"Aboriginal man knew the secrets of Nature by the use of his reason, but it was this same reason which blotted his knowledge again from his mind, for having attained this kind of natural knowledge, he began to mingle with it his own notions and ideas. This created a confusion which was the effect of a foolish curiosity, and he reduced thereby the work of the Creator to a state of imperfection; and this is the error which the true sage attempts to redress. The other animals act only by their instinct, which they have preserved as they obtained it at first, and they live as long now as they did when they first came into existence. Man is a great deal more perfect than they; but has he still preserved that prerogative which he had in the beginning, or has he not lost long ago the glorious privilege of living a thousand years, which, with so much care, he should have studied to preserve? This the true sages have accomplished, and that you may no more be led into mistakes, let me, assure you that this is what they call the Philosopher's Stone which is not a chimerical science, but a real thing. It is, however, known to a few only, and indeed it is impossible that it should be made known to the most of mankind, whom avarice or debauchery destroys, or whom an impetuous desire of life prematurely kills.'

" 'Surprised at all I heard, I said: 'Would you, then, persuade me that all who have possessed the Philosopher's Stone have likewise lived a thousand years?' 'Without doubt,' answered he, gravely, 'for whenever a mortal is favoured with that blessing, it depends entirely on his own will whether he shall reach that age of a thousand years, as in his state of innocence the first man might have done.'

"I took the liberty to mention the illustrious Flamel, who, I said, had possessed the Philosopher's Stone, but was now dead as far as I knew. As I mentioned that name, he smiled at my simplicity, and said with an air of mirth: 'Do you really believe Flamel is dead? No, no, my friend, do not deceive yourself, for Flamel is living still. It is not above three years ago since I left him and his wife in the Indies, and he is one of my best friends.' He was going to tell me how he made Flamel's acquaintance, but stopping himself, he said: 'That is little to the purpose. I will rather give you his true history with respect to which, in your country, I daresay, you are not very well acquainted.'

"A little before the time of Flamel there was a Jew of our fraternity; but as through his whole life he had a most ardent affection for his family, he could not help desiring to see them after it once came to his knowledge that they were settled in France. We foresaw the danger of his voyage, and did all we could to persuade him not to undertake that journey. We succeeded for a while in detaining him; but at last the passion of seeing his family grew so strong upon him that he went. At the time of his departure, he made us a solemn promise to return to us as soon as it was possible. He arrived at Paris, and found there his father's descendants in the highest esteem among the Jews. There was also a Rabbi, who was a true philosopher at heart, and who had long been in search of the great secret. Our friend did not hesitate to make himself known to his relatives, he entered into friendly relations with them, and gave them an abundance of light.

" 'But as the matter requires a long time to prepare it, he put into writing the whole process, and, to convince his nephew that he had not told him falsehoods, he made the "projection" in his presence of some ninety pounds of base metal, and turned it into pure gold. The Rabbi, full of admiration, did all he could to persuade our brother to remain with him, but in vain; for the latter had made up his mind not to break the promise to return to us. When the Jew found this out, he changed his affection into hatred, and his avarice stifling the admonitions of his conscience, he resolved to extinguish one of the lights of the universe. Dissembling his black design, he begged the sage to remain with him only for a few days. He then executed his execrable purpose of murdering our brother, and made himself master of his medicine.

"Such horrible actions never remain very long unpunished. Some other crimes he had committed came to light, the Jew was imprisoned, convicted, and burned alive.

" 'Soon after this a persecution of the Jews began in France. Flamel, who was more reasonable than his enraged countrymen, and whose honesty was known, became a friend of the Jews, and a Jewish merchant entrusted him with all his books and papers, among which were those of the criminal who had been burned alive, and also the book of our brother; which had never been carefully examined by the merchant. When Flamel examined that book, his curiosity became aroused by certain figures contained therein, and he began to suspect that it contained great secrets. He got the first leaf, which was written in Hebrew translated, and from the little he learned from that, he became convinced that his suspicion was well founded; but knowing also that great caution was necessary, he took the following steps: He went into Spain, and, as Jews were settled in many parts of that country, he applied in every place to which he came to the most learned, and engaged each of them to translate a leaf of the book. Having thus obtained a translation of the whole, he returned to France. When he came home, he undertook with his wife the prescribed labours, and in the progress of time they arrived at the secret, by which they acquired immense riches, which they employed in building public edifices, and in doing good to a great many people.

" 'Fame is often accompanied by great dangers; but a true sage knows how to extricate himself from all kind of perils. Flamel saw that he was in danger of being

suspected to possess the Philosopher's Stone, a suspicion which might have caused the loss of his liberty, if not that of his life, and he thought of means to escape all danger. By his advice, his wife pretended to be dangerously sick, and when it was reported that she had died, she had already safely passed the frontier of Switzerland, They buried in her place a wooden image in one of the churches which he had founded. Some time afterwards he used the same stratagem for himself and joined his wife. You know that there could have been no great difficulty in doing this, since in every country, if a man has sufficient money, physicians and priests are always at his service, ready to say or do whatever he directs them. He moreover left a last will and testament, directing that a pyramid should be erected to his memory and that of his wife. Since that time both have led a philosophic life, residing sometimes in one country and sometimes in another. This, depend upon my word, is the true history of Flamel and his wife,' "

The well-known fact that the Adepts and alchemists of the middle ages were continually subject to persecutions, to imprisonment, punishment, torture and death, is the cause that the names of only few of them became publicly known. One reputed alchemist was the Count de Saint Germain, who lived in 1770 at the Court of France. He appeared to be, about forty years of age; some said he was ninety, he himself gave his age as being 370 years. He possessed the art of making artificial diamonds and precious stones, he was clairvoyant, could read people's thoughts and foretell future events. He possessed an "album," in which many of the most celebrated persons of the sixteenth and seventeenth centuries had signed their names; he was able to write with both hands at one and the same time, with each on different subjects.

A somewhat similar character was the Count Cagliostro, whose physical form was born in Italy and received the name Giuseppe Balsamo. The latter was incarcerated in the castle San Angela at Rome, and is believed to have died in one of its dungeons. The problem of Cagliostro will not be solved by our historians until they study the true nature of man in its normal and abnormal aspects, when they may, perhaps, discover the fact that two personalities may inhabit one physical organism, and that a man may, perhaps, be a Cagliostro at one time and a Balsamo at another.²

I have carefully read the proceedings of the trial of the renowned Count Cagliostro before the tribunal of the inquisition in Rome, and have found no proof whatever of his having been an impostor. To everyone acquainted with even the elementary teachings of occultism, the phenomena which occurred in his presence do not appear at all unexplainable, or as having been the products of imposture; but what appears wonderful is the illogical consequence and ignorance of the witnesses for the prosecution, who admit the occurrence of phenomena in his presence, which could not have been produced by his tricks, while in the same breath they denounce him to be an impostor.

To arts of this kind belongs that of making pure gold or silver artificially, of transforming base metals into nobler ones; of preparing a Universal Panacea out of the principle of Life; of curing all diseases; of preparing a lamp which, by the manner in which it burns, indicates the state of health of an absent friend, with whom it is

empathetically connected; of producing a similar sympathetic or magnetic connection between a person and a jewel, a tree, or a mirror; of producing a living miniature image of the world in a closed glass globe; of causing the forms of vegetables or animals to reappear out of their ashes after they have been burnt; of producing artificially man (Homunculi) without the assistance of a female organism; of preparing a fluid, which rises and falls within the bottle where it is contained, according to the increasing or decreasing moon; of preparing a glass wherein it will thunder, and lightning will appear, whenever the same takes place in the air; of producing an inextinguishable magic fire, an ever-burning lamp; a magic mirror, where events can be seen taking place in any other part of the world; a perpetuum mobile, whose rotation is caused by the rotation of the earth; a divining rod, for finding water or minerals, or whatever one wishes to find; a magic ring, which warns the wearer of any approaching danger, and reveals to him many secrets; of causing love or hate at will; of making pearls, diamonds, or any other jewels, which cannot be distinguished from natural ones, or causing them to grow larger; of obtaining power over the elemental spirits of Nature and causing them to render services; of causing the astral spectres of dead persons to appear and talk and answer questions, and many other similar feats, too numerous to mention.

We call that wonderful which is not within our experience, and the causes of which we cannot explain; we are daily surrounded by marvels, and witnessing the most marvellous phenomena, the causes of which we cannot explain; but we do not look at them with a sceptical eye, nor are we at all surprised that they occur. On the contrary, we should be extremely surprised if they once ceased to occur; this merely because we are accustomed to see such things every day. We are surrounded by phenomena of an occult and magic nature, and we live in a laboratory of alchemy. We see how out of a hard little stone—kernel or seed—a germ appears, and grows into a big tree, although we are sure that there was no such tree in the kernel; and what would be still more astonishing if it were not of daily occurrence, is that out of a certain kind of seed a certain species of plant only will grow, and no other. We see how out of an egg a living bird appears, and yet if we examine the same kind of egg as long as it is fresh, and open it we find therein nothing living, and nothing that resembles a bird. We also know that the parent bird does not put a bird into the egg after it is laid, for we may hatch out eggs by artificial heat, and thus produce birds out of the egg, and there is surely no bird in the heat. We see how out of a vegetable substance animal substance can grow, for we feed our cattle on grass, hay, and corn, and yet we are certain that there is no flesh in the grass or corn. We see the ever-burning light of the sun spending its heat year after year. We know of nobody who supplies him with fuel, and yet it seems to have always the same temperature. We know that the globe whereon we live revolves and, flies with tremendous velocity through space, and yet we do not feel it move, nor do we fall head foremost down in the abyss of space when at night it turns the dark side away from the sun; we see that the storm blows down houses and trees, and yet that which does the damage is nothing but thin air; we see the body of water of our rivers and lakes, and if we attempt to step on its surface we sink; but a few weeks or months afterwards we may try it again and find it as hard as rock, able to bear the weight of the skating crowd. There are a thousand other similar marvels in Nature, too numerous to mention.

There are many stories told of the Adepts, and the wonderful things they sometimes performed; how, in mid-winter, they caused beautiful flowers to grow out of the floor of a room, or produced a shower of roses in places where no roses were to be found; how some of them were seen simultaneously in two different places speaking and acting in each; how they sometimes were attended and served by "supernatural" beings appearing in human forms; how they were sometimes able to read the future, or see what was going on at a place hundreds of miles away from them; how they could speak languages which they had never studied; knew the contents of books which they had never read; could swallow poison without being harmed; make themselves invisible and visible at will, etc., etc. But the most interesting parts of our research, and at the same time the most pertinent to our object in view, will be historical accounts referring to their ability to make pure gold in an artificial manner—or, to speak more correctly, to transmute other metals into gold, and make gold grow. We shall therefore give a few abbreviated accounts of such authenticated facts:—

1. The following account is taken from the acta of the judicial faculty of Leipzig, whose legal decision was given in August, 1715. (*Responsio Juridica Facultis Juridicae Lipsiensis*.) A few years ago a man arrived late in the evening at the residence of the Countess of Erbach, the castle of Tankerstein, and asked to be permitted to enter it, and to hide there a few days, as he had accidentally killed a deer belonging to the Palatine of Palatia, who was, therefore, pursuing him to take his life, and he asked to be protected. The Countess at first refused; but when she saw the man she was so much impressed with his noble appearance that she consented, and the stranger was given a room, where he stayed for a few days. After that he asked for an interview with the Countess, and when admitted to her presence, he expressed his thanks for the protection given to him, and offered that, as a token of his gratitude, he would transmute her silver ware into gold. The Countess at first could not believe that such a thing was possible, but she at last consented to have an experiment made with a silver tankard, which the stranger melted and transmuted into gold. She thereupon sent this gold to the city and had it tested by a goldsmith, who found it to be gold of the purest kind. She then permitted the stranger to melt and transmute all her silver spoons, plates, dishes, etc., into gold, which he did, and finally he took his leave and went away, having received a comparatively small sum of money as a gift from the Countess. Soon after this event, the husband of the Countess, who seems to have been a spendthrift, and who had been away from home for several years, serving as an officer in some foreign country, returned, because he had heard that his wife had become suddenly rich. He claimed half of the gold for himself, but the Countess refused to acknowledge his claims. The case came, therefore, before the Court, and the husband supported his claims by the fact that he was the lord of the territory (*Dominus territorii*) upon which the castle belonging to his wife was located, and that according to the laws of the country all treasures found upon that land were lawfully his. He therefore requested that the gold should be sold, and from the proceeds new silver ware should be bought for the Countess, and the surplus be given to him. The defendant claimed that artificially produced gold could not come under the consideration of a law referring to buried treasures, and that therefore the said law could not be applied in her case; that,

moreover, the silver had been transmuted into gold for her own benefit, and not for that of another, and she begged the Court to be permitted to remain in undisturbed possession of it. The Court decided in her favour.

2. Another authenticated case is that of an Adept by the name of Sehfeld, who lived in Rodaun, a small place in the vicinity of Vienna. He made gold out of tin and spent it freely. The proprietor of the house where he resided, a man named Friedrich, gained the confidence of the Adept, and told his family about the doings of Sehfeld. The consequence was that soon rumours and gossip began to spread. Sehfeld was accused of sorcery, and appealed for protection to the Austrian Emperor, saying that he was engaged in making certain chemical colours of which he possessed the secret. It is said that Sehfeld paid 30,000 florins into the Imperial Treasury to obtain this protection, which he enjoyed for several months. Friedrich and the members of his family often were present when Sehfeld made gold, and they say that after melting the tin, he sprinkled a small quantity of a red powder upon the molten mass, when the latter began to foam and exhibited all kinds of colours. After an hour or so it was allowed to cool, and all the tin was then transmuted into pure gold. One day Friedrich attempted to make the experiment himself. Having obtained some of the red powder from Sehfeld, he melted the tin while Sehfeld was absent, and sprinkled the powder upon it; but the latter had no effect upon the tin and did not mix with it. After a while, Sehfeld entered the room where the experiment was made, and as he entered the mass began to foam and turned into gold. The security which he enjoyed did not last long, for after a few months new rumours were put into circulation, the envy, greed and jealousy of the neighbours were aroused, he was accused of practising unlawful sciences, and he was arrested at night and imprisoned in the fortress of Temeswar, where he remained over a year, sternly refusing to tell his secret, and saying that no amount of physical torture would be able to make him reveal it. The governor of the fortress of Temeswar, General Baron von Engelshofen, was so much charmed by the noble appearance and open character of Sehfeld, that he went to Vienna and spoke to the Emperor about Sehfeld, declaring his opinion that the latter was innocent. The Emperor soon afterwards, while hunting boars in a forest near Rodan, sent for Friedrich, and received from him a detailed account of his experiences with Sehfeld, and became convinced that the latter was not a villain; but he would not believe that he was able to make gold, and expressed his doubts to that effect. Upon this, Friedrich, who was an honest man, exclaimed, "Oh! your Majesty, if at this moment God were to come down from heaven, and say, 'Fredrich, you are mistaken; Sehfeld cannot make gold!' I would answer him, 'Dear God, it is nevertheless true that he can make it, because I know it to be so.'" Upon this, the Emperor, struck with the sincerity of the man, ordered that Sehfeld should be permitted to go where he pleased, and make whatever experiments he choose; but that he should not leave Austria, and should always be accompanied by two trustworthy officers who should never permit him to go out of their sight. Two of the best and most trustworthy officers belonging to noble families were selected for that purpose. He made several little excursions in their company; but not long afterwards Sehfeld and his two guards disappeared and never returned, nor has any trace of them ever been discovered. The historian adds that it is not probable that those two rich and noble officers would have sacrificed their career and also their reputation by thus deserting without having a

sufficient cause or inducement to do so. Researches made in the house of Friedrich seemed to indicate that Sehfeld prepared his red powder out of some sky-blue minerals, probably some sulphuret of copper.

3. An apothecary at Halle made the acquaintance of a stranger, whom he found to be in possession of some chemical secrets. Having been invited to visit the stranger in his lodgings he went there, and after having talked about Alchemy, the claims of which the apothecary denied, the stranger showed him a certain red powder, and offered to give some of it to the apothecary so that the latter could make an experiment himself. With a very little spoon he took some of the powder out of the box wherein it was contained, but the apothecary objected that such a small quantity would not be sufficient to make the experiment. Upon this the stranger threw the powder back into the box, wiped the spoon, to which some of the powder adhered, on a piece of cotton, wrapped the cotton in a paper, and gave it to the apothecary, telling him that even this would be sufficient for that purpose. Having returned home, the apothecary took a big silver spoon, melted it in a crucible, and threw the cotton upon it. The molten metal began immediately to boil and to foam, and to exhibit the most beautiful colours. After a while he took the crucible from the fire and poured the metal into a mould. The next morning he examined it and found that it was the purest gold, and there were some ruby-red drops on the top, which seemed to have been the surplus of the red powder which the metal had not absorbed. The apothecary hurried immediately to the lodging of the Adept to tell him of his success; but the latter had gone, and no one knew where he went. A sum of money, more than sufficient to pay for his lodging, was found upon the table in his room. The silver which the apothecary employed in this experiment weighed $1\frac{1}{4}$ ounces, and the gold which he gained weighed $1\frac{1}{2}$ ounces, which he sold to a goldsmith for 36 thalers. The gain in weight was, therefore, 20 per cent., which may be accounted for by the fact that the specific gravity of gold is greater than that of silver. Unfortunately, the ruby-red pearls on the surface of the gold were lost during the excitement caused by the discovery that the mass was actual gold, else they might have been used to transmute a far greater quantity of silver into gold.

4. During the reign of the Emperor Leopold, a monk of the Order of St. Augustine, named Wenzel Seiler, found a certain red powder in his convent, which proved to be the "Red Lion" of the Alchemists. By means of this powder, Seller transformed a quantity of tin into gold in the presence of the Emperor and his Court. The Emperor ordered that certain medals were to be made of this artificially produced gold, and he divided them out among the noblemen of his Court. He also, as a reward, gave to that monk the title of Freiherr von Rheinburg, and appointed him as master of the Imperial mint in Bohemia. The medal, of which one is now in the family of Count Leopold Hoffmann, in Brieg, shows upon the top the bust of the Emperor Leopold, with the following words:—"Leopoldus Dei Gratia Romanorum Imperator semper Augustus Germaniæ Hungariæ et Bohemiæ Rex." The reverse side is not stamped, but there is engraved thereon a verse, saying:—

Aus Wenzel Seilers Pulvers Mach
Bin ich von Zinn zu Gold gemacht.

5. The most indisputable proof (if appearances can prove anything) of the possibility of transmuting base metals into gold, may be seen by everyone who visits Vienna; it being a medal preserved in the Imperial treasury chamber, and it is stated that this medal, consisting originally of silver, has been partly transformed into gold, by alchemical means, by the same Wenzel Seiler who was afterwards made a knight by the Emperor Leopold I. and given the title Wenzeslaus Ritter von Reinburg.

The medal is of oval shape; its long diameter is 37, and the short one 40 centimetre. Its specific gravity is 19·3, and its weight 7,200·4 grammes. Its value is estimated to correspond to 2,055 Austrian ducats.

As indicated in the accompanying figure, about one-third of the upper part is silver, and the remaining part gold. The two incisions were made in 1883, for the purpose of examining the medal, to see whether it was pure or merely gilded. The examination was made on request of Professor A. Bauer, of Vienna.

One side of the medal shows the portraits of the ancestors of the Emperor, up to King Pharamund, the other side has the following inscription:—

Sacratissimo
Potentissimo et invictissimo
Romanorum imperatori
Leopoldo I.

Arcanorum natura; scrutatori curiosmo
Genuinum hoc verae ac perfectae
Metamorphoseos metallice
specimen

pro exiguo anniversarii diei nominalis
mnemosyno
cum omnigenae prosperitatis voto
humillima veneratione offert et dicat

Joannes Wenzeslaus de Reinburg
numini majestatique eius
devotissimus

anno Christi MDCLXXVII. die festo
S. Leopold!
ognomine pii olim marchionis Austria;

nunc autem patroni augustissimae
Domus austriacae
Benignissimi.

It seems, however, that there is nothing perfectly reliable in this world of illusions, and it is therefore necessary to state that Wenzel Seiler was afterwards regarded as an impostor, and sent back to his monastery. Later on, however, the Emperor received him again into his favour, and even paid his numerous debts, the existence of which is quite incomprehensible if he actually had the power to make gold by alchemical means.

Before us is a paper, printed in Leipzig, dated May 26th, 1761, which gives the latest news from Koln (Cologne). It says: "The two prophets who have been imprisoned in this place are still keeping the attention of our citizens on the alert. The court has not yet decided what shall be done. It is useless to chain them, because they possess the wonderful power of bursting even the strongest chains, as if they were threads of linen, and they have done so in the presence of many. They can even in the darkest night see all objects in their prison, because there is an unearthly light shining around their heads and coming out of their eyes, which illuminates their surroundings. They seem to be young men, and yet they say that they were at Constantinople in the year 1453, at the time of Mohamed II.; they say that they were intimately acquainted with the last Christian emperor at that place, Constantine Palaeologus, and they are in possession of letters written by him and his wife and sister. They say that at the time when they were at Constantinople they were already over 300 years of age. They speak Persian and Chinese and other languages fluently; they live on nothing but a little bread and water. They performed some wonderful cures in the neighbouring villages before they were arrested; savage dogs and wild animals appear to treat them with reverence; they seem to be well acquainted with the books written by the ancient philosophers, and talk about Pythagoras with great respect. We do not know what to think about these men. Etc., etc."

Whether or not the body of a person may be inhabited simultaneously or alternatively by two different individualities, may be a matter for doubt; but the phenomena of obsession and hypnotism go to show that this is not impossible. Cagliostro said that he was born in the East, and it is certain that he had connections there; nevertheless, it was proved that he was born in Italy, and that his name was Balsamo. This would, of course, convict him at once among the ignorant of his times and among our writers of encyclopædias as being an impostor. Nevertheless, a more definite knowledge of the true constitution of man might explain the mystery. That which is the fundamental reality in man, is the will. The phenomena of So-called hypnotism show that the will of one person may be made to act in another, and during the time that a person is obsessed by the will of another, he is also under the influence of the memory of the latter. Those acquainted with occult laws will not find it incredible that the person of Balsamo was influenced and used by some eastern human spirit, whose

name was Cagliostro, and that during such times Balsamo believed himself to be, and actually was, Cagliostro. Modern spiritualism has a legion of similar facts.

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IN THE PRONAOS

of the

TEMPLE OF TRUTH
BY

By Franz Hartmann, M.D.

Chapter Five

THE ROSICRUCIAN "ORDERS."

Why is there so much perplexity about the mysterious order of the Rosicrucians? Let us ask in return, Why is there so much perplexity about that mysterious being called "Man"? The answer is that man is a spiritual being, inhabiting the spiritual world, which he has never entirely left; while the terrestrial personality in which he manifests himself during his earthly life is an inhabitant of this planet. That which the historian and the scientist know about man is merely that which refers to his physical body; while nothing is known to them about his real self. To imagine that such knowledge is true anthropology is like imagining that we know all about a man if we once see the coat which he wears. Likewise the true Rosicrucians, whether they still walk upon the earth in a visible form, or whether they inhabit the astral plane, are spiritual powers, such as are beyond the reach of examination of the externally reasoning historian or scientist. They are people who, as the Bible expresses it, "live upon the earth, but whose consciousness is in heaven."

The vulgar sees only the external form, but not the spirit which is the true inhabitant of that form. To discern the latter, the power of spiritual discernment is required. The coat which a man wears does not make the man; to pour water over a person does not make him a true Christian, and to have one's name entered into the register of some society calling itself "Rosicrucian," does not endow one with the rosy and golden light of love and wisdom that comes from the unfoldment of the "Rose" within the centre of one's soul.

But it is far easier to undergo some external ceremony than to die the mystic death which is required for the purpose of passing through the "Gates of Gold"; it is easier to profess a creed than to acquire true knowledge; and for this reason we find during the Middle Ages not less than at this present time many people who imagine that they could be made into Rosicrucians and Adepts, by joining some society dealing with mystical subjects.

In the beginning of the 17th century Germany was overrun, not only by monks and nuns and religious fanatics of all kinds, but also by a great many impostors and adventurers. There were pretended Alchemists, Astrologers, Fortune-tellers, and there was a universal mania among the people to pry into the secrets of Nature, and to enrich themselves by alchemical processes, or, if need be, by the help of the devil. This epidemic of superstition and folly seemed to require a strong remedy, and as foolish people are not accessible to reasonable arguments, it occurred to some sharp-witted mind to try the more caustic remedy of sarcasm. There appeared in the year 1614 two pamphlets, written by the same author, entitled, "Universal and General Reformation of the Whole Wide World," and the "Fama Fraternitatis; or, Brotherhood of the Laudable Order of the R.C. (Rosicrucians), a message to the Governments, nobles, and scientists of Europe." This book was out of print during the last century, and Frederic Nicolai, in Berlin, had it reprinted in the year 1781, falsifying however, its date, inserting 1681 instead of the correct date, an "Regensburg" instead of "Berlin." Another edition of the Fama Fraternitatis appeared at Frankfurt-on-Maine in the year 1827, and to this was added an additional part, entitled "Confessio."

These books, soon after they first appeared, made a great impression upon the public mind, and were immediately translated into several languages. The Universal Reformation is a satirical work. Its most interesting contents are an account of the meeting of a supposed Congress for the purpose of reforming the world. The story is as follows:—At the time of the Emperor Justinian, Apollo takes a look at the world, and finds it to be full of vices and wickedness. He therefore makes up his mind to call together a meeting of all the wise and virtuous men of the country to consult together how this evil might be remedied. Unfortunately, among all of them there is none to be found who is possessed of sufficient virtue and intelligence to give the desired advice. Apollo therefore assembles the seven ancient sages of Greece and three Romans, Marcus, Cato, and Seneca. A young Italian philosopher, by the name of Jacob Mazzonius, is appointed secretary. The congregation meets in the delphic Palatium; and now follow the speeches which were held. The sages talk the most egregious

nonsense. Thales, for instance, advises that a window should be inserted in the breast of every man, so that the people could look into his heart. Solon has become a communist, and wants to divide out

all the public and private property, so that all should have equal parts. Bias proposes to prohibit all intercourse between the people, to destroy the bridges and to forbid using ships. Cato desires that God should be asked to send another deluge, to destroy the whole feminine sex and all males over 20 years of age; and to request Him to invent a new and better method of procreation. All the sages dispute and contradict each other, and finally it is resolved to cite the diseased century and make it come into court, so that the patient may be closely investigated. The century is brought in. It is an old man with a healthy-looking face, but having a weak voice. They examine him, and find that his face is painted, and a further investigation shows that not a single part of his body is without some disease. The savants then come to the conclusion that they cannot cure him; but they do not want to adjourn without having it appear that they had done something very useful and important, so they impose a new tax upon cabbage, carrots and parsley. They publish the document with a great deal of swagger and self-praise, and the delighted people jubilate and applaud.

The meaning of this pamphlet, which was written for the purpose of throwing ridicule upon a certain class of people who wanted to improve the world at once and to show the absurdity and impossibility of such an undertaking, was plain enough, and it seems incredible that its purpose should have been misunderstood. That there were any people who took the matter seriously shows the extreme ignorance and want of judgment of the common people of those times, and forms an interesting episode for the student of history and intellectual evolution. The other pamphlet which accompanied the former is the celebrated *Fama Fraternitatis*. The Universal Reformation threw ridicule upon the self-constituted "world-reformers," and this second pamphlet now invites these would-be reformers to meet, and it, at the same time, gives them some useful hints as to what they might do to attain their object; advising them that the only true method for improving the world is to begin by improving themselves. This pamphlet being like the other one, a satire upon the would-be reformers and so-called Rosicrucians, might, for all that, have been written by a genuine Rosicrucian, for it contains true Rosicrucian principles, such as are advocated by the Adepts. It shows the insufficiency of the scientific and theological views of those times. It ridicules the imbecility of the pretended Alchemists, who imagined that by some chemical process they could transform lead into gold; but in doing so it gives good advice, and under the mask of divulging the laws and objects of some mysterious Rosicrucian Society, it indicates certain rules and principles, which afterward formed the basis of an organised society of investigators in Occultism, who adopted the name Rosicrucians.

Added to this, *Fama Fraternitatis* is the story of the "pious, spiritual, and highly-illuminated Father," Fr. R. C. Christian Rosencreutz. It is said that he was a German nobleman, who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of his convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at

Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also travelled in Spain, he returned to Germany, where he founded a kind of a convent called Sanctus Spiritus, and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first three, and afterwards four more monks from the same convent in which he had been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the entrance to his tomb was discovered. A staircase led into a subterranean vault, at the door of which was written, Post annos CXX. patebo. There was a light burning in the vault, which however, became extinct as soon as it was approached. The vault had seven sides and seven angles, each side being five feet wide and eight feet high. The upper part represented the firmament, the floor the earth, and they were laid out in triangles, while each side was divided into ten squares. In the middle was an altar, bearing a brass plate, upon which were engraved the letters, A. C. R. C; and the words, Hoc Universi Compendium vivus mihi Sepulchrum feci. In the midst were four figures surrounded by the words, Nequaquam Vacuum. Legis Jugum. Libertas Evangelii. Du Gloria Intacta. Below the altar was found the body of Rosencreuz, intact, and without any signs of putrefaction. In his hand was a book of parchment, with golden letters marked on the cover with a T (Testamentum?), and at the end was written, Ex Deo naximur. In Jesu morimur. Per Spiritum Sanctum reviviscimus." There were signed the names of the brothers present at the funeral of the deceased.

In the year 1615, a new edition of these pamphlets appeared, to which was added another one, entitled Confessio; or, "the Confession of the Society and Brotherhood of the R. C.;" giving great promises about future revelations, but ending with the advice to everybody that until these revelations were made the people should continue to believe in the Bible.

All these pamphlets had—as will be shown farther on—one and the same author, and as the "General Reformation" was of an entirely satirical character and a pure invention, having no more foundation in fact, than the Don Quixote de la Mancha of Cervantes, there is no reason whatever why we should believe that the succeeding pamphlets should have been meant seriously, and that the story of the returned knight, Christian Rosencreuz, should have been anything more than an allegory. Moreover, there is no indication of what became of the body of that knight after it was once discovered, nor that the temple of the Holy Ghost (Sanctus Spiritus) exists anywhere else but in the hearts of men.

The whole object of these pamphlets seems to have been to present great truths to the ignorant, but to dish them up in a fictitious form, appealing to the curiosity of the people, and to the prevailing craving for a knowledge of the mysteries of Nature, which the majority of the people of these times wanted to know for the purpose of obtaining selfish and personal benefits.

The beauty of the doctrines which shone through these satirical writings were so great and attractive that they excited universal attention; but at the same time the craving of the majority of the people for the mysterious was so great that it blinded their eyes, and rendered them incapable of perceiving the true object of the writer, which was to ridicule the pretensions of dogmatic science and theology, and to draw the people up to a higher conception of true Christianity. The belief in the existence of a real secret organization of Rosicrucians, possessed of the secret how to make gold out of lead and iron, and of prolonging life by means of taking some fluid in the shape of a medicine, was universal; and quacks and pretenders of all kinds roamed over the country and helped to spread the superstitions, often selling worthless compounds for fabulous prices as being the "Elixir of Life;" while others wasted their fortunes and became poor in making vain efforts to transmute metals.

A flood of writings appeared, some attacking and some defending the Rosicrucian Society, which was supposed to exist, but of which no one knew anything. Some people, and even some of the well-informed ones, believed in the existence of such a society; others denied it. But neither one class nor the other could bring any positive proofs for their beliefs. People are always willing to believe that which they desire to be true, and everyone wanted to be admitted as a member of that secret society, of which nobody was certain whether it existed at all; and if anyone boasted of being a Rosicrucian, or succeeded in creating the impression that he was one, he awed the ignorant, and was regarded by them as a very favoured person, and in this way impostors and adventurers often succeeded in preying upon the pockets of the rich.

Those who wanted to be taught magic and sorcery desired that a society or school where they might learn such things should exist; and because they desired it they believed in its existence. If no genuine Rosicrucian could be found, one had to be invented. If the true Rosicrucian society was not to be had, imitations of what was believed to constitute a Rosicrucian society had to be organized. In this way numerous societies were formed, calling themselves "Rosicrucians"; and "Rosicrucianism" took various shapes.

One of the most important publications, and which is calculated to throw light upon the mysterious subject of Rosicrucianism which still perplexes the learned, is the Chymical Marriage of Christian Rosencreutz, printed in 1616. This, again, was written to throw ridicule upon the vain and self-conceited dogmatists, scientists, and "gold-makers" of those times, while at the same time it contains high and exalted truths, disguised in an allegorical form, but easily to be perceived by the practical Occultist, and by him only. It can easily be seen that the style and tendencies of this publication have a great deal of resemblance to that of the Fama Fraternitatis. Now it has been ascertained beyond any doubt that the author of the "Chemical Marriage" was Johann Valentine Andreae,¹ who wrote it while a young student in the years 1602 and 1603 in Tübingen. He acknowledges this in the history which he gives of his life, and he adds that he intended to give a true picture of the popular follies of that time. This renders it extremely probable that he was also the author of the "General Reformation," of the Confessio, and of the story of Christian Rosencreutz, and this probability amounts to

almost conviction if we take into consideration the discovery made afterwards, that the "General Reformation" is nothing else but a literal translation of a part of a book from Boccalini Ragguagli di Parmaso. Andreae was a great admirer of that author, and he also adopted his style in his *Mythologia Christiana*; it is therefore plain that he also made the above-named translation, and added it to his "Fama Fraternitatis." Both writings, in fact, form a complement to each other. In the "General Reformation" the political would-be-reformers are held up to ridicule, and in the "Fama" the mystical dreamers, imaginary theosophists, pretended gold-makers, and supposed discoverers of the universal panacea are castigated. There can be no reasonable doubt that this was Andreae's object, and, moreover, his intimate friend, Professor Besoldt, in Tübingen, acknowledged it in saying that the character of both books was plain enough, and that it was very strange that so many intelligent people had been led by the nose to mistake their meaning. Andreae himself, without, however, acknowledging himself to be their author, expressed himself to the effect that the whole was a satire and a fable. In his "confession" he says: (Sc.) *risisse semper Rosicrucianam fabulum et curiositatis fraterculos fuisse in sectatum*² and in his paper entitled "Turris Babel, seu iudiciorum de Fraternitatis Rosaccas crucis chaos," he speaks still more plainly upon this subject. It seems to have been his object in this latter publication to help those to become sober again who had become intoxicated by misunderstanding the former publications, for he exclaims: "Listen, ye mortals! In vain will ye wait for the arrival of that fraternity; the comedy is over. The fama has played it in, the fama has played it out," etc., etc. Still there were many who were not satisfied with this explanation, and who believed that it had been Andreae's intention to cause by his fama, a secret society of the scientists of his age to come into existence; but Andreae was too wise to attempt such an absurdity and to apply to the most unreasonable persons of his age to form a reasonable society.

The question why he should have selected the name "Rosicrucian" for his imaginary society is not difficult to answer. The Cross and the Rose were favourite symbols among the Alchemists and Theosophists long before anything of a "Rosicrucian Society" was known. More-over, in his own coat of arms, as in that of Luther, there was a cross and four roses, a circumstance which probably led him to select that name.

There is, perhaps, very rarely a fable or work of fiction invented which is not based upon some fact, however disconnected such facts may be with the subject. A work, entitled *Sphinx Rosesa*, printed in 1618, makes it appear very plausible that the writer of the *Fama Fraternitatis*, in inventing the story of Christian Rosencreutz and his three brothers, whose number was afterwards increased by four more, had certain originals in his mind, which served as prototypes to construct his story. The author of that *Sphinx* says that the idea of forming such a society for the general reformation of mankind arose from the success of Luther's Reformation; that the knight, Christian Rosencreutz, was, in reality, no other person than a certain Andreas von Carolstadt, an adventurer, who had travelled a great deal, but never been in Palestine. He made himself so obnoxious to the clergy of his time, whom he desired to reform, that they, after his death, put the following Epitaph upon his grave:—*Carolstadius Pestis Ecclesiae venonissima, tandem a Diabolo occisus est*. This means: "Here lies Carolstadt, who was a poisonous plague to the Church until the devil killed him at last." The three

supposed associates of Rosencreutz were the friends of Carolstadt, the reformer Zwingli, Oecolompadius, and Bucerus, and the four others, who were supposed to have been added afterwards, were probably Nicalaus Palargus, Marcus Stubner, Martin Cellurius, and, finally, Thomas Münster, all of which persons were more or less known on account of their desire to aid in reforming the Church.

As the people became infatuated with the idea of becoming Rosicrucians, and no real society of Adepts could be found, they organized Rosicrucian societies without any real Adepts, and thus a great many so-called Rosicrucian societies came into existence. There was one such society founded by Christian Rose in 1623, having head centres in the Hague, Amsterdam, Nuremberg, Mantua, Venice, Hamburg, Dantzic and Erfurt. They used to dress in black, and wore at their meetings blue ribbons with a golden wreath and a rose. As a sign of recognition the brothers wore a black silk cord in the top button hole. This ornament was given to the neophytes after they had promised under oath to be strangled by such a cord rather than reveal the secrets which they were supposed to possess. They also had another sign, consisting of the "tonsure," such as is used today by the Roman Catholic clergy, meaning a small round shaven spot on the top of the head, originating probably from the custom of the Buddhist priests, who shave their whole head. Hence many of them wore a wig, in order not to be recognised as belonging to the brotherhood. They led a very quiet life, and were devout people. On all high festivals, very early at sunrise they would leave their residence, and go out through the gate of the town facing the east. When another one of them appeared, or when they met at other places, one would say: Ave Frater! to which the other would answer, Rosae et Aureae; then the first one said Crucis, then both together said: Benedictus Deus Dominus noster, que nobis dedit Signum! They also had for the sake of legitimation a large document, to which the Emperor affixed the great seal.³

There was another "Rosicrucian society," formed at Paris in the year 1660 by an apothecary named Jacob Rose. This society was dissolved in 1674, in consequence of the notorious case of wholesale poisoning by the ill-reputed Marquise de Brinvillier.

Whether or not there ever were any real Adepts and genuine Alchemists among the members of these Rosicrucian societies, we are, of course, not in a position to affirm. We are satisfied to know that Adepts do exist and that Alchemy is a fact; but whether they had anything to do with these orders we do not know, nor do we care about it, as it is now of no consequence whatever. All that we know for certain in regard to this matter is, that there existed at that time persons in possession of an extraordinary amount of occult knowledge, as is shown by the books they have left; but whether these persons belonged or did not belong to any organized society, is absolutely useless to know.

During the life of Theophrastus Paracelsus, he was the intellectual centre to which Alchemists, Occultists, Mystics, Reformers and Rosicrucians were attracted, but there is no indication that he was a member of any society of men calling themselves "Rosicrucians." There is, likewise, no indication that after the time of Paracelsus any organized society of true Adepts, calling themselves "Rosicrucian Society," ever existed. Some of the greatest minds of that age were engaged in occult research, and

were naturally attracted together by the bonds of sympathy; but however much they may have been united in the spirit (in the temple of the Holy Ghost), there is no indication that they had an organized society on the external plane, nor would any real Adepts need any other but spiritual signs of recognition.

A book printed in 1714, and written by Sinecrus Renatus, contains the remarkable information that some years ago the Masters of the Rosicrucians had gone to India, and that none of them at present remained in Europe. This is not at all improbable; for the moral atmosphere of Europe is at the present time not very congenial for spiritual development, nor very inviting to those who, while progressing on the Path of Light, are reincarnating in physical forms.

As all researches after a real Rosicrucian society consisting of genuine Adepts were naturally fruitless, the excitement caused by the Fama Fraternitatis gradually ceased, and there was not much said or written about them until between the years 1756 and 1768, when a new degree of Freemasonry came into existence, called the "Rosicrucian Knights," or the order of Rose-croix, or the Knights of the Eagle and Pelican; but we should in vain search among these knights for any genuine Adept, or even for anyone possessed of occult knowledge or power; for as our modern churches have lost the key to the mysteries which were once entrusted to their guardianship, and have degenerated into places for social gatherings and religious pastime, so our modern Masons have long ago lost the Word, and will not find it again unless they dive below the surface of external ceremonies and seek for it in their own hearts.

The most important books written during the time of the Rosicrucian controversy were the following:—

I. Books Written in Favour of the Rosicrucians:

(Titles translated from the German.)

Fama Fraternitatis, or the discovery of the laudable Order of the Rosy Cross.—Anonym., Frankfurt, 1615.

Confessio, or Confession of the Fraternity of the Rosy Cross.—Anonym., Frankfurt, 1615.

Opinion regarding the laudable Order of the Rosy Cross, by Adam Bruxius, M.D., 1616.

Message to the Philosophical Fraternity of the Rosy Cross, by Valentin Tschirnessus, Goerlitz.

Thesaurus Fidei, or warning to the novices of the Fraternity of the Rosy Cross, 1619.

Fons Gratiae, by Trenaëus Agnostus, C.W., 1619.

Raptus Philosophicus, or Philosophical Revelations for the Fraternity of the R.C., 1619, by Rhodophilus Stansophorus.

Silentium Post Clamores. An apology resp. Defence, by R.M.F., 1617.

Prater Crucis Rosacae, or. What kind of people are the Rosicrucians? By M.A.O.F.W., 1617.

Speculum Constantiae. Appeal to new members of the R.C. Society, by Trenaëus Agnostus, C.W., 1618.

Themis Aurea. The Laws and Regulations of the laudable Fraternity of the R.C., by Michael Mater, Imp. Cons. Corn. Ey. Ex., 1618.

Tintinabulum Sapnorum, or, The Discovery of the blessed Fraternity of the Order of the R.C., by Trenaëus Agnostus, C.W., 1619.

Prater Non Frater. Admonitions to the disciples of the R.C., 1619.

Prodromus Rhodo-Stauroticus. Directions for the practice of Alchemy, 1620.

Colloquium Rhodo-Stauroticum. A discourse regarding the Fraternity of the R.C., 1621.

Rosencreuti. Ch. Chemical Marriage, Anno 1459? (1781).

//. Writings Inimical to the Rosicrucians.

Benevolent Advice regarding the Fama and Confessio of the R.C., by And. Libavius M.D., P.C; Sae. Theolog. and Philosoph., 1616.

Sphinx Rosceea. Suspicions in regard to the mysteries of the R.C., by Christophorus Nigrimus Philomusus and Theologus, 1618.

The New Arabian and Moorish Fraternity, by Eusebius Christianus, a carrier of the wooden cross.

Speculum Ambitionis, or A Mirror for Ambition, in which may be seen how the Devil has brought all sorts of new orders into existence. A refutation of the doctrines of that new sect, called Rosicrucians, by Joh. Hintner, 1620.

Tomfoolery Discovered, or, Christian Refutation of the so-called Brothers of the

Rosy Cross, showing that these people are not of God, but of the Devil. A timely warning to all pious Christians.! By Joh. Silvert Aegl, 1617.

The more important modern books on Rosicrucianism are: Semler's "Collections to the history of the Rosicrucians"; Bouterwek's "Origin of the R.C."; Murr, "The true origin of Rosicrucians and Freemasons"; Buhle, "Origin and history of the R.C."; Nicolai, "Remarks about the history of the Rosicrucians and Freemasons"; Herder, "An article in the German Mercury of March, 1782, and reprinted in Herder's Philosophy and History," vol. 15, p. 258; Arnold, "History of the churches and heretics," part ii., lib. xvii., cap. 18; Rossbach, "Joh. Valentin Andreae and his age," Berlin, 1819. There are numerous books on Alchemy, Theosophy, and Occult Science which have been written by people supposed to have been Rosicrucians; but they give no account of the history of the latter. The most prominent are the works of Theophrastus Paracelsus, Jacob Boehme, Cornelius Agrippa of Nettesheim; Robert Fludd's "Summum Bonum"; John Arndt, "Silentium Dei," and "The true Christendom"; Simon Studion, "Naometria"; Trenaues Philalethes, "Lumen de Lumina," and innumerable others, which may be drawn into this category; but perhaps the most interesting of all is an illustrated work which is now out of print, and has become very rare, and which is entitled "The Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Century"⁴ and from which a great deal of information contained in this present volume is taken.

Dr. Johann Yelentin Andreae was born Aug. 17, 1586, at Herrenberg, in Wurtemnberg, and died an abbot of Adelsberg, at Stuttgart, June 27, 1654. He spoke several languages, was well versed in theology, mathematics, history, and the natural sciences. He was of a noble mind, anxious to do good, and an original character. Herder describes him as a rose among the thorns.

Andreae's autobiography. Weismann, hist. eccl. P. ii., p. 936.

Extracted from the "Sphinx." Vol. I., No. I.

This book has been reprinted and published with the fac-similes of the plates by The Aries Press, Chicago, 111.

Vade retro satanas. Nunquam mihi suade vana. Sunt mala quae libas.
Ipse venena bibas.

Chapter Six

PSEUDO-ROSIKRUCIANS—IMPOSTERS AND FOOLS

The fool's paradise is the world of self-created illusions, without the recognition of the underlying eternal truth.

The Devil is God inverted. Falsehood is truth perverted. The spirit produces the form to be its true image; but, for all that the form does not always represent the true qualities of the spirit. Thus the sun shines upon the earth, and his rays produce wholesome and poisonous growths, and the spirit of Christ for ever remains in His glory, even if a thousand of so-called "Christian" sects misrepresent Him, so that His image can no more be recognised in them. Likewise the true Brothers of the Golden and Rosy Cross still exist, even if the name of their order has been misused by impostors and fools.

The age at which the idea of Rosicrucian societies became popular was a time when orders of all kinds were flourishing. Monasteries, convents, and religious orders were the plagues of the country; in some places the Catholic clergy, in others the Protestant clergy, were, so to say, omnipotent. The work of the great Reformation had only begun its work, and free thought and free speech were little known. The Protestant clergy were not less intolerant than the Catholics who preceded them, and in some places the latter were still in possession of all the authority they possessed at the time of the Inquisition.

In consequence of the power of the Church over the citizens of the country—a power which the former abused very freely—it became necessary to have secret societies and places where the members could secretly meet and exchange their opinions without being overheard by spies and traitors. Secret orders of all kinds were, therefore, existing in great numbers, and foremost of all were the Freemasons, an order which, on account of the strength of its principles, has continued to exist. At that time Masonry was not what it is now. A writer of those times, in a work published in 1666, informs us that it was neither a political nor a Christian institution, but a truly secret organization, which admitted such men as members who were anxious to obtain the priceless boon of liberty of conscience, and to avoid clerical prosecution.

But the air of mystery which hung about the masonic lodges was also very attractive to all who were mystically inclined. Then, as now strange rumours circulated about the doings of the Masons, wild stories were whispered about among the ignorant, which the clergy of those times, like their brothers of the present day, helped to start, circulate, and exaggerate. They were accused of practising black magic and sorcery, and some even accused them of being in league with devils.

All these things served to attract to the masonic lodges not merely those who were desirous of freedom of speech, but also those who desired to learn forbidden secrets;

and, moreover, adventurers of all kinds sought to gain admittance and sometimes succeeded. Many of the masonic brothers attempted to study and practise alchemy; and there are some accounts proving that sometimes successful alchemical experiments were made in the lodges. But, generally speaking, then, as now, those who joined a lodge for the purpose of having some very important secrets revealed to them, were sadly disappointed, for besides the external ceremonies and forms, which they were sworn not to reveal, and which were of no further importance, they were informed of nothing which would have been worth revealing. They went from one degree to another, paying large sums for being admitted into higher degrees, and still no revelations were made, and all they learned on such occasions was some other form of ceremony, a knowledge of which was hardly worth the price they paid for it.

It is, therefore, not surprising that when the Rosicrucian mania broke out, and when the more exaggerated accounts about the great powers; of that order were fully believed, that the Masons opened their ranks to anyone who was supposed to be a Rosicrucian, and that if the latter succeeded in making the brothers believe that he was actually such a favoured person, he would at once gain a great deal of influence in the lodge. These circumstances opened the doors of the masonic lodges to a great many strolling adventurers, vagabonds, charlatans, and mountebanks; and especially the Catholic as well as the Protestant "Jesuits" were not slow to see their advantage, and to gain admission to the lodges under the disguise of Rosicrucians.

They pretended to be in communication with certain unknown superiors, some grand patriarch of Jerusalem, or some invisible somebody, whose orders had to be obeyed without asking any questions, but whose names must not be revealed; and to make such supposed orders more effective, they produced letters and documents apparently coming from such superiors, but which they had written and sealed themselves. On some occasions they performed sleight-of-hand tricks, produced sham apparitions of ghosts and deceased persons, for the purpose of deluding the members of the lodge, and to make them believe in their supernatural powers. Thus they made Freemasonry their tool and used the power which they gained for the advancement of their own interests.

Volumes might be filled with amusing accounts of the doings of the pseudo-Rosicrucians; but we have only room for a few examples, and shall, for that purpose, select those whose influence in history was of considerable importance.

One of the adventurers, of whom it is still doubtful whether or not he possessed any occult powers, was the reputed Schroepfer, a bankrupt inn-keeper of Leipzig. His only object seemed to be to make as much money as he could, and to spend it as fast he made it. He assumed the name "von Steinbach," and pretended to be a French Colonel, and to have been appointed by the Duke of Orleans as secret ambassador, sent to reform masonry, and to establish a connection with the Jesuits, who were at that time driven away. These Jesuits, he said, were in possession of an enormous amount of treasure, which they had entrusted to his care; but his intention was to use that money for the benefit of the country, and whoever wanted to obtain a share of it would

have to come to confession and to better his life.

It is almost incredible that any sane person should have believed such nonsense; nevertheless, when a prospect of obtaining money is held out, most people are ready to believe almost anything. Moreover, Schroepfer had a wonderful power of gaining the confidence of those who came near him, and he had some knowledge of chemistry, which gave him a scientific air, and so it happened that even some people of high social position believed in his assertions.

To gain full power over his dupes, he deposited in a bank at Frankfurt a sealed package, to be returned to him whenever he desired it; this package was said to contain several millions in bank-notes, but which, as might have been supposed, contained nothing but brown paper. On the strength of that supposed deposit, which "could not then be touched," he borrowed large sums of money. He even gained the confidence of the Duke of Cairland, in whose presence he caused the apparition of the Chevalier de Saxe to appear in the palace. This scene is described by an eye-witness as follows:—"The large room wherein the ghost was to appear had the form of a theatre, and had formerly been used for the purpose of giving private plays and operas. The spectators were sitting in a half-circle, and they received strict orders not to leave their seats under any circumstances, nor to touch nor examine any of the apparatus for the conjuring process, else the most dread consequences would follow. They had, furthermore, to wear that they would not reveal afterwards what they had seen.

The Duke and his Minister, von Wurmb, and other dignitaries were present. Schroepfer appeared, nodded to the assembly, and walked in a haughty manner up to the platform. The Duke had desired to see the apparition of the Chevalier de Saxe, and Schroepfer consented. Suddenly all the candles in the room went out at once, and every one present felt a feeling of horror creeping over him. At the same time a stupefying smoke of some incense which Schroepfer was burning filled the room. Gradually the platform grew more light, while the place for the spectators remained in darkness. A kind of bluish light shone upon the faces of the latter, which gave to every one of them a ghostly appearance. Gradually a cloud became visible in the background of the stage. At first it was only like a thin mist, but slowly it grew more solid. Gradually it assumed the outlines of a human form. The details of the figure became clearer, the face could be seen and recognised; there was the living image of the Chevalier de Saxe.

"The Duke, seeing his dead relative standing before him, broke in an exclamation of horror. The apparition lifted its arm. Every one was terrified; none dared to speak. There were deep sighs.

"Then the ghost began to speak in a hollow voice, complaining that he had been disturbed in his sleep in the grave.

"The Duke appeared to be near fainting; but being a courageous man, he rose with an effort, and it seemed for a moment that his reason was to be victorious over

superstition.

"Laying his hand on his sword, he exclaimed, 'Illusion of hell! Go back to the place from whence you came!'

"At that moment the sword dropped from his hand, as if he had been suddenly paralyzed. The apparition was gone and the room was dark. Suddenly, as quickly as they had been extinguished, the candles began to burn again, and we all saw the conjuror in his long habit of black velvet, looking still paler than usual, the sweat standing upon his forehead, resembling a man who has just escaped some great danger. Having recovered, he turned to the Duke and reproached him.

" 'Your Excellency,' said Schroepfer, 'may congratulate yourself that we have not all been killed. Only the most powerful conjurations on my part could prevent the apparition from murdering us. It was the most terrible hour of my life.'

"The Duke excused himself, and finally begged pardon, promising to be more obedient at some future occasion."

"There were a great many people of whom Schroepfer had borrowed money, sometimes even large sums, and they all grew impatient, and wanted to be paid. Schroepfer was forced to produce the package from the bank, and it was found to be worthless. But even that was not sufficient to destroy the confidence of his dupes. They persuaded themselves that he was a high Rosicrucian Adept, who was only testing their faith. "Can we, in our ignorance," they said, "head the Master's heart and know his intentions? Perhaps he is going to take away our earthly Mammon, and give us for it the imperishable philosopher's stone."

"At last, however, the measure was full; the creditors refused to be fed any longer on idle promises; they wanted their money. So they selected a deputation from their midst, and sent them to Leipzig, where Schroepfer had gone to escape their importunity. When they entered his room he bade them welcome in a kind manner and full of assurance.

"I have already been informed of your coming," he said, "and have been waiting for you."

"Then," they answered, "you will also know that we have come for the purpose of obtaining a settlement of our financial affairs."

"What!" exclaimed Schroepfer, appearing to be astonished, "do you doubt me?"

"Not I," answered the one addressed; "but some of my friends do."

"And you, sir?" asked Schroepfer, turning to another one and fixing his eyes upon him.

The person addressed trembled, and began to stammer an excuse; but Schroepfer, whose face assumed a triumphant smile, continued:—

"Oh, you of little faith! ye are worse than the doubting Thomas, more obstinate than Peter, who thrice denied his Master. I have opened before you the portals of the spirit world and made you see its inhabitants, and you still doubt my power. I wanted to lead you into the innermost sanctuary, and to make you richer than all the kings of this earth; but you have not stood the test imposed upon you. Shame upon you! Without faith and confidence no miracle can be performed. Doubt is the great sin of the world."

"Mercy, great master!" exclaimed one; "do not punish the innocent with the guilty. I did not doubt."

"I know it," answered Schroepfer; "and for the sake of one just man, I will forgive the sins of all. The mammon after which your sinful heart hankers, you shall receive; what I promised will be done; but it would have been better for you if you had chosen the hidden wisdom instead of possessions which perish."

They then begged his pardon, and at last he became less stern and forgave them their doubts. He promised not only to unveil to them all the secrets of the true Rosicrucians, but he also appointed a certain day for the payment of his debt.

The revelations about the secrets never came; but the day appointed for the payment of the debt arrived. In the evening preceding that eventful day, Schroepfer invited all his creditors to his house. The supper which was served was excellent, the wine of the first quality. Schroepfer was in high spirits, more talkative than usual, and amused his guests by some clever sleight-of-hand tricks, attributing it, of course, all to the spirits. Midnight passed, and the guests prepared themselves to depart for their residences, but the host objected.

"I shall not let you go," he said, "you may all sleep here, and in the morning, even before sunrise, I will show you something entirely new. Heretofore I have shown you dead people whom I have called back into life; but this morning I will show you a living man whom you will believe to be dead." He then took up his glass filled with wine, and caused it to jingle by bringing it in contact with the glasses held by the others, with each one successively. As he approached the last one, his glass broke into pieces.

"What does this mean?" asked one.

"The fate of mankind," answered Schroepfer. "The wine of life has escaped, the vessel broke to pieces; I am fatigued enough to die."

He fell asleep, and the guests followed his example, sleeping in armchairs and on lounges as well as they could manage it. Early in the morning Schroepfer called to them to awake; telling them that it was time to go. They all went together out of the town to an

almost solitary place called the "Rosenthal." Schroepfer was silent, and appeared to be very serious. Having arrived at the place of destination, he ordered his companions to remain where he posted them.

"Do not move," he said, "until I call you to help me to raise the buried treasure. I am now going into that grove, where you will soon see a wonderful apparition."

With a satirical smile on his pale face he turned away and disappeared in the bushes. Soon a sound as of a pistol-shot sounded from there. They thought that it was perhaps fired by some hunter, and paid no further attention to it. They waited. One quarter of an hour after another passed away, and nothing happened. They did not dare to leave their places, fearing to rouse the anger of the magician by their disobedience. The mist of the morning had turned into a fine rain, which made their position very uncomfortable. They grew impatient, and consulted with each other what was to be done. While they were discussing the subject, some proposing to follow Shroepfer into the bushes, and others objecting, saying that by doing so they might interrupt his incantations, or at least give him a welcome excuse for not obtaining the treasure, a stranger approached. His appearance was. so sudden that it almost appeared miraculous.

"I know," said the stranger, "for whom you are waiting. Schroepfer will not come; he is dead."

"You lie!" exclaimed one of the company, being very indignant about this intrusion.

Instead of answering, the stranger gave a certain secret sign which proved him to be one of the superiors of a high masonic order. All present bowed respectfully.

"Follow me," he said, "and you will see that I told you the truth."

They followed him into the ticket, and there they found the magician dead upon the sod. He held a pistol in his hand; the ball had penetrated his heart.

Thus perished a man who, although he was an impostor, may nevertheless have been in possession of some occult knowledge, but who had not strength enough to resist the temptations of the senses, and who misused his powers for the gratification of his personal self.

Johann Christoph Woellner was the son of a Protestant clergyman, who resided near Spandau, and became preacher of the Evangelical community at Grossbehnitz, near Berlin. While in this position he succeeded in seducing the daughter of his patron, the General Itzenplitz, and the family at last consented to a marriage which they could not prevent. The affair was still more scandalous on account of the publicly known fact that Woellner made love to the mother of the girl before he married the latter. By this marriage he acquired a considerable fortune. He was very much inclined to mysticism, and soon became one of the most active and prominent members of the Rosicrucians.

His name in the lodge was Chrysophron, and by the influence of his friends he obtained an influential position, which he used for the advancement of his own selfish interests, and finally he obtained a position at the Prussian Court.

He appeared externally very modest and meek; while at the same time his conceit and ambition were without limits, and no means were too vile to him, if by them he could accomplish his purpose. His low forehead indicated a person of very little intelligence, but a great deal of cunning. His little eyes were continually looking downwards; his manners were those of a pious coxcomb. Sympathetic souls find each other, and he therefore became very intimate with Bischofswerder, another pseudo-Rosicrucian, who was Minister of State and favourite of King Frederic William II. of Prussia, and he in company with his friend worked together for the destruction of the religious liberty of the people, as shall be described further on.

Another of the same class was the pastor Johann August Stark, an Evangelical preacher, but secretly a Catholic, and in league with the Jesuits. He was an extraordinary hypocrite. Still worse, but more ridiculous, was his disciple, the pseudo-Rosicrucian Mayr, a very eccentric character and a great fanatic. He was limping, bald-headed, squinted, and of most unprepossessing appearance. A broad trunk, with an immense hydrocephalic head rested upon thin, weak legs. He usually wore black pantaloons and vest, and an orange-coloured coat. While preaching, he shot with a pistol from the pulpit at a man who slept during the sermon, and wounded him, exclaiming, "I will wake you up!" He had all kinds of religions. In the morning he went to the Catholic mass, next he preached in the Protestant church, then spent his afternoons in the Jewish synagogue or with the Mennonites, and in the evening he went to the masonic lodge.

These were some of the types of the "Rosicrucians" which infested the masonic lodges of those times, and it is a marvel that they did not destroy masonry. Some of them were impostors, others were dupes, and not a few imposed upon their dupes, while at the same time they were the dupes of others. This confusion of incompatible elements, such as freethinkers, pietists, reasonable men, and superstitious fools, could not fail to bring on a separation within the lodges and they naturally became divided into two parts, of which one represented progression and tolerance, the other one bigotry and superstition. Among the latter class was the "Society of the Cross," who at their initiation had to take the following oath: "In the name of the crucified I swear to break all ties which bind me to my father, mother, brothers, sisters, wife, relatives, friends, sweethearts, king, benefactors, or to any other human being, whom I may have sworn to obey, so that I may belong entirely to Christ."

The Crown Prince, afterwards King Frederic William II. of Prussia, was himself a member of a masonic lodge and a great admirer of Woellner and Bischofswerder, who exerted their nefarious influence over him, and whenever the unfortunate prince appeared to become subject to doubts regarding the supernatural powers of his friends, they quieted him again by causing the spectre of some dead friend to appear before him, which was not at all difficult to do, as they were in possession of all the

paraphernalia necessary to perform sleight-of-hand tricks, such as magic lanterns, electric batteries, etc.; and there was no danger of being detected in these tricks, as the spectators had to remain within a certain "magic" circle, which they were not permitted to leave; and it was always said that a disobedience to the orders of the magician would be followed by the direst consequences, or perhaps be fatal to all.

The greatest enemies of the so-called "Rosicrucians" were the Illuminati, a secret organization, radiating throughout the whole of Germany. At their head stood the councillor Weishaupt, formerly professor at the University of Ingolstadt, in Bavaria. He had been educated in his youth in a Jesuit convent, but afterwards became a bitter enemy of that order. He wanted to liberate the people from the bonds of bigotry by spreading his cosmopolitan ideas, and he founded the order of the Illuminati, using the already existing masonic symbols and formula". He proclaimed that the object of his order was not to interfere with the Church or State, but that it intended to work for the moral improvement of humanity, to do good, to prevent evil, and to spread useful knowledge to all parts of the world. The necessary requirements to become a member of his order are described by him as follows:—

"He who is not deaf to the voice of suffering, whose heart is open to charity, and who is the brother and friend of the unfortunate, is our brother. He should love all creatures, and not cause pain even to a worm. He ought to be constant in adversity, indefatigable in doing good, courageous in overcoming difficulties. He should not look with contempt upon the weak; he should be above all selfish and personal considerations, and be anxious to benefit mankind. He should avoid idleness, and not consider any kind of knowledge to be below his dignity to investigate. But the main object of his life should be the attainment of self-knowledge. He who cares for virtue and truth for its own sake will not care for the applause of the vulgar. He who dares to do that which his own heart commands him to do is fit to become a member of our order."

His order, like all secret orders, possessed the charm which always surrounds that which is mysterious. It had three degrees; the first one consisted of the novices and the minervales. After passing an examination, the candidate was accepted into a higher degree, consisting of the lesser and the higher degree of Illuminati, and finally followed the highest degree, the Priests. According to Weishaupt's ideas, the main object of true religion was to lift man up to a higher conception of his true nature and destiny, and thereby bring him up to a realization of this higher state of human dignity. This could not be accomplished by force, but merely by the spreading of knowledge, displacing error and superstition. He thought that if men could once realize the necessity of virtue and be all united by brotherly love, immorality, vice, degradation, and poverty would cease to exist, and men would become their own rulers and guides.

He furthermore attempted to prove that true (esoteric) Christianity was not a popular religion, or a religion for the vulgar, but that it was a system of philosophy, given in symbols, comprehensible only to those who were far enough advanced to be instructed in it, and it was the duty of the Illuminati to study the esoteric side of the religious systems, and to try to comprehend their meaning.

The highest rank in the highest degree was that of Regent. The Regents were the superiors of the order, and only the most useful and virtuous members were admitted to that rank, after having passed through long and severe probations.¹

Soon the Illuminati became objects of fear and suspicion for the Governments, especially in Bavaria. A Protestant clergyman, Lange, was accidentally killed by a stroke of lightning. When his body was examined by the authorities, they found some papers regarding the order, and a list of some of its prominent members. This was the signal for a universal inquisition and persecution. Many of the noblest and most eminent persons were imprisoned or banished, others fled, and a price was set upon Weishaupt's head, who, however, escaped to Gotha, where he found an asylum.²

Still the order of the Illuminati continued to exist, and between them and the Rosicrucians there existed the same animosity as now between the Liberals and the Ultramontanes, or between Progressionists and Conservatives. Each party denounced the other one, and each party had some just cause; for the Rosicrucians attempted to push the people still lower into darkness and superstition, while the Illuminati gave them a light which the people did not understand, and by undermining the authority of the priesthood, which governed the people by fear, they also undermined the authority of the law, by which the people must be ruled, as long as they cannot rule themselves.

King Frederic the Great cared nothing about these religious quarrels. In his dominions everyone was at liberty to follow the religion which suited him best; and all the efforts of the Rosicrucians were therefore directed to maintain their power over the Crown Prince, and in this they succeeded. The Crown Prince was a good-hearted but weak-minded man, whose strength had been to a certain extent exhausted by too much sensual enjoyment. He often had spells of great moral depression and brooded over his regrets for the past. He needed some comfort and consolation, and this he attempted to find sometimes in the arms of the Countess of Lichtenau; at other times in those of the pietists and "Rosicrucians," Bischofswerder and Woellner.

These "Rosicrucians" used all the means they could to obtain power. They calumniated Frederic the Great, and saw in him their greatest enemy, because his liberal measures hindered them from forcing their narrow-minded ideas and bigotry upon the people. They frightened the credulous Crown Prince by painting and exaggerating to him the dire consequences of the spreading of "irreligious" doctrines. They proposed to restore the Inquisition in a Protestant shape.

Frederic the Great died; Frederic William II. became King; but he was ruled by Bischofswerder and Woellner, and by his mistresses. One of the first successful attempts of the former was to restore to a great extent the power of Rome in Protestant Germany. Woellner became Minister of the religious department, and soon followed the issue of the infamous "religious edict" of July 9, 1788. In this edict everybody was warned by order of the King to subordinate his own reason to the dogmas of the Church; and those who should contravene this order were threatened with the loss of the

offices they held and with imprisonment. They generously permitted everybody to believe what he pleased, but they strongly prohibited any expression of opinion in regard to religious matters, if such opinions were not sanctioned by the Church. But those who should dare to ridicule a clergyman were threatened with the heaviest punishment. At the same time censure was established, so that nothing could be printed and published without having first been submitted to the clerical authorities for approval.

The excitement caused by this shameful edict was terrible. The Illuminati led by the bookseller Nicolay, at Berlin, protested against it; but their writings were confiscated. Woellner surrounded himself with "Rosicrucians" and pietists and a "spiritual examination board" was instituted, which examined every candidate for an office in regard to his creed before he could be appointed. They examined all clergymen and school teachers and ejected everyone who was not a hypocrite and who dared to say what he thought. They published a miserable catechism written in bad Latin, in which was prescribed what a person would have to believe before he could pass the examination. Pietistic schools and hymn-books were introduced and everything possible was attempted to make the people more stupid than they already were.

The disgrace which was brought upon the name "Rosicrucians" by these pseudo-Rosicrucians was so great that even to this day everything connected with Rosicrucianism is believed by the public in Germany to be identical with bigotry, pietism, hypocrisy, knavery, animalism, and absurdity.

See Weishaupt, "Intercourse with Man."

This took place in the year 1758, under the reign of Maximillian Joseph, who has been called The Beloved on account of his goodness. The doctrines of Weishaupt were none other than the doctrines of Christ; but they were not in conformity with the personal interests of autocratic "Christian" priests, who have ever been the real enemies of the truth and light, and the servants of darkness and evil.

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APPENDIX.
THE PRINCIPLES
OF THE
YOGA-PHILOSOPHY
OF THE
ROSIKRUCIANS AND ALCHEMISTS.

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The following pages were originally intended to form the basis of a separate work, entitled "A Key to the Secret Symbols of the Rosicrucians." As the idea of bringing out such a book has been abandoned for the present, they have been added as a suitable appendix to the foregoing historical notes.

It will be found that the doctrines presented herein contain the most profound secrets, especially in regard to the "resurrection of the flesh." They go to show that the physical body is neither a useless nor a despicable thing, and that Matter is as necessary to Spirit, as Spirit to Matter. Without the presence of a living body no resurrection could take place; neither could the Spirit have any relative existence without the presence of a material form. The state of Nirvana is not to be attained by merely dreaming about it, and before Man can rise superior to anything he must have attained that to which he desires to become superior. Only from the soul resurrected within the body of flesh arises the glorified spirit.

PRAESENTIA MUNIAMUR EJUS IN OBITU NOSTRO

Ex Deo nascimur. In Jesu morimur. Reviviscimus per Spiritum Sanctum.

Chapter Seven

IN THE PRONAOS OF
THE TEMPLE OF THE ROSY CROSS.

Our salvation is the life of Christ in us.

The place or state wherein the true Rosicrucian lives is far too exalted and glorious to be described in words. When we enter the vestibule of the temple of the true Rosy Cross, we enter into a region of unalloyed bliss and happiness. There is an effulgence of super-terrestrial light, where all abominable thinking and exercise of the imagination for the purpose of drawing logical inferences about the unknown, ceases, for in that light is the realm of pure knowledge; to live there is to perceive, and to perceive is to know. Into that paradise of celestial consciousness nothing impure can enter. No room is there for terrestrial flesh and blood; but the spiritual beings which inhabit that realm are made of

the flesh and body of "Christ," in other words, of the substance of the spiritual soul.

H. P. Blavatsky, in her "Key to Theosophy," says that there are beings having attained a state of spiritual consciousness which would entitle them to enter the state of Nirvana; nevertheless, out of compassion for mankind, they still remain residents of this earth, inhabiting invisibly for mortal eyes the astral plane of our planet. In that, she describes the true order of the Golden and Rosy Cross as a spiritual Brotherhood, and if one of these superior beings, for some purpose or other, reincarnates in a human body upon this planet, then will there be a real Rosicrucian in a visible form upon this earth.

The "history" of that "brotherhood" is the history of the evolution of the world, and that of the spiritual regeneration of the soul and the body of man; for although each of these individual beings had its own terrestrial history and experiences in passing through many incarnations upon this planet, nevertheless, in its essential points the history of all is alike, and consisted in the conquering of the low and the unfoldment of the high. They all had to bear the Cross of suffering before they could become crowned with victory; they all had to crucify their selfish and personal will, and die in regard to all that attracts the soul to the sphere of earthly desires and illusions before they could have the spiritual faculties of their souls unfolded like the Rose whose leaves are unfolded by the rays of the rising sun.

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ROSICRUCIAN RULES.

1. Love God above all.

To "love God" means to love wisdom and truth. We can love God in no other way than in being obedient to Divine law; and to enable us to exercise that obedience conscientiously requires knowledge of the law, which can only be gained by practice.

2. Devote your time to your spiritual advancement.

As the sun without leaving his place in the sky sends his rays upon the earth to shine upon the pure and the impure, and to illuminate even the most minute material objects with his light; likewise the spirit of man may send his mental rays into matter to obtain knowledge of all terrestrial things; but there is no need that the spirit should thereby lose its own divine self-consciousness, and be itself absorbed by the objects of its perception.

3. Be entirely unselfish.

Spiritual knowledge begins only where all sense of self ceases. Where the delusion which causes man to imagine himself to be a being separated and isolated from others

ends, there he begins to realize his true state as an all-embracing universal and divine self-conscious power.

4. Be temperate, modest, energetic, and silent.

The door to the inner temple is called "Contentment"; but no animal can enter therein, only he who walks uprightly, being conscious of his true dignity as a human being. Without energy, nothing can be accomplished; and only in the silence, when all thoughts and desires are at rest, can the Divine harmonies penetrate to the internal ear.

5. Learn to know the origin of the METALS contained within thyself.

Ignorance is the cause of suffering. That which is material must be crucified and die, so that that which is spiritual may be resurrected and live.

6. Beware of quacks and pretenders.

He who claims to be in possession of knowledge knows nothing; only he through whom the Word of wisdom speaks is wise.

7. Live in constant adoration of the highest good.

The worm seeks for pleasure among abomination and filth; but the free eagle spreads his wings and rises up towards the sun.

8. Learn the theory before you attempt the practice.

He who travels with a trustworthy guide will be safer than he who refuses to profit by the experience of another.

9. Exercise charity towards all beings.

All beings are one in the spirit; divided from each other merely by the illusion of form. He who is charitable towards another form in which the universal One Life is manifest, saves suffering to his own self.

10. Read the ancient books of wisdom.

Books are to the unripe mind that which the mother's milk is to the nursling. We must receive drink from others until we have gained sufficient strength and experience to descend to the living fountain within ourselves, and to draw from there the water of truth.

11. Try to understand their secret meaning.

That which is external may be seen with the external eye; but that which is spiritual

can only be seen with the eye of the spirit.

These are the eleven rules which ought to be followed by those who desire to enter the temple of the Rosy Cross; but the Rosicrucians have a twelfth rule, an Arcanum, in which great powers reside, but at which it is not lawful to speak. This Arcanum will be given to those who deserve it, and by its aid they will find light in the darkness, and a guiding hand through the labyrinth. This Arcanum is inexpressible in the language of mortals, and it can, therefore, only be communicated from heart to heart. There is no torture strong enough to extract it from the true Rosicrucian; for even if he were willing to reveal it, those who are unworthy of it are not capable of receiving it.

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THE DUTIES OF A ROSICRUCIAN.

Those who are dead in the flesh will read the following with the external understanding; those who live in the spirit will see its internal meaning, and act accordingly.

The duties of a true Rosicrucian are:—

1. To alleviate suffering and to cure the sick without accepting any remuneration.

The medicine which they give is more valuable than gold; it is of an invisible kind, and can be had for nothing everywhere.

2. To adopt the style of their clothing to the costumes' of the country wherein they reside for the time being.

The clothing of the spirit is the form which he inhabits, and must be adapted to the conditions of the planet whereon he resides.

3. To meet once a year in a certain place.

Those who do not meet at that place, when their terrestrial career is over will have their names taken out of the book of life.

4. Each member has to select a proper person to be his successor.

Each man is himself the creator of that being whose personality he adopts on the next step on the ladder of evolution.

5. The letters R.C. are the emblem of the order.

Those who have truly entered the order will bear the marks upon their body, which cannot be mistaken by him who is capable of recognising them.

6. The existence of the Brotherhood is to be kept secret for one hundred years, beginning from the time when it was first established.

Nor will the "hundred years" be over until man has awakened to the consciousness of his own divine nature.

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THE SECRET SIGNS OF THE ROSICRUCIANS.

There are sixteen signs by which a member of the order of the Rosicrucians may be known. He who possesses only a few of those signs is not a member of a very high degree, for the true Rosicrucian possesses them all.

1. The Rosicrucian is Patient.

His first and most important victory is the conquest of his own self. It is the victory over the LION, who has bitterly injured some of the best followers of the Holy Cross. He is not to be vanquished by a fierce and inconsiderate attack made upon him; but he must be made to surrender to patience and fortitude. The true Rosicrucian tries to overcome his enemies by kindness, and those who hate him by gifts. He heaps not curses, but the burning fire of love upon their heads. He does not persecute his enemies with the sword, or with faggots, but he suffers the weeds to grow with the wheat until they are both matured, when they will be separated by Nature.

2. The Rosicrucian is Kind.

He never appears gloomy or melancholy, or with a scowl or sneer upon his face. He acts kindly and politely towards everybody, and is always ready to render assistance to others. Although he is different from the majority of other people, still he tries to accommodate himself to their ways, habits and manners, as much as his dignity will permit. He is, therefore, an agreeable companion, and knows how to converse with the rich as well as with the poor, and to move among all classes of society so as to command their respect; for he has conquered the bear of vulgarity.

3. The Rosicrucian knows no Envy.

Before he is accepted into the order he must go through the terrible ordeal of cutting off the head of the snake of envy; which is a very difficult labour, because the snake is sly, and easily hides itself in some corner. The true Rosicrucian is always content with his lot, knowing that it is such as he deserves it to be. He never worries about the advantages or riches which others possess, but wishes always the best to everybody.

He knows that he will obtain all he deserves, and he cares not if any other person possesses more than he. He expects no favours, but he distributes his favours without any partiality.

4. The Rosicrucian does not Boast.

He knows that man is nothing but an instrument in the hands of GOD, and that he can accomplish nothing useful by his own will; the latter being nothing but the will of GOD perverted in man. To GOD he gives all the praise, and to that which is mortal he gives all the blame. He is in no inordinate haste to accomplish a thing, but he waits until he receives his orders from the Master who resides above and within. He is careful what he speaks about, and uses no unhallowed language.

5. The Rosicrucian is not Vain.

He proves thereby that there is something real in him, and that he is not like a blown-up bag filled with air. Applause or blame leaves him unaffected, nor does he feel aggrieved if he is contradicted or encounters contempt. He lives within himself, and enjoys the beauties of his own inner world, but he never desires to show off his possessions, nor to pride himself on any spiritual gifts which he may have attained. The greater his gifts, the greater will be his modesty, and the more will he be willing to be obedient to the law.

6. The Rosicrucian is not Disorderly.

He always strives to do his duty, and to act according to the order established by the law. He cares nothing for externalities, nor for ceremonies. The law is written within his heart, and therefore all his thoughts and acts are ruled by it. His respectability is not centred in his external appearance, but in his real being, which may be compared to a root from which all his actions spring. The interior beauty of his soul is reflected upon his exterior, and stamps all his acts with its seal; the light existing in his heart may be perceived in his eye by an expert; it is the mirror of the Divine image within.

7. The Rosicrucian is not Ambitious

There is nothing more injurious to spiritual development and expansion of the soul than a narrow mind and a selfish character. The true Rosicrucian always cares much more for the welfare of others than for his own. He has no private or personal interest to defend or foster. He always seeks to do good, and he never avoids any opportunity which may present itself for that purpose.

8. The Rosicrucian is not Irritable.

It is evident that a person who works for the benefit of the whole will be hated by those whose personal advantages are not benefited thereby; because selfishness is opposed to magnanimity, and the claims of the few are not always compatible with the

interests of the community. The Rosicrucian will therefore be often resisted by narrow-minded and short-sighted people; he will be slandered by calumniators, his motives will be misrepresented, he will be misjudged by the ignorant, ridiculed by the would-be wise, and taunted by the fool. All such proceedings, however, cannot excite or irritate the mind of the true Rosicrucian, nor disturb the divine harmony of his soul; for his faith rests in the perception and knowledge of the truth within himself. The opposition of a thousand ignorant people will not induce him to desist from doing that which he knows to be noble and good, and he will do it even if it should involve the loss of his fortune or of his life. Being able and accustomed to direct his spiritual sight towards the divine, he cannot be deluded by the illusions of matter, but clings to the eternal reality. Being surrounded by angelic influences, and listening to their voices, he is not affected by the noise made by the animals. He lives in the company of those noble beings, who were once men like others, but who have become transfigured, and who are now beyond the reach of the vulgar and low.

9. The Rosicrucian does not think evil of others.

Those who think evil of others see merely the evil which exists within themselves reflected and mirrored forth in others. The Rosicrucian is always willing to recognise in everything that which is good. Tolerance is a virtue by which the Rosicrucian is eminently distinguished from others; and by which he may be known. If a thing appears to be ambiguous, he suspends his judgment about it until he has investigated its nature; but as long as his judgment is not perfect, he is more inclined to form a good opinion than an evil one about everything.

10. The Rosicrucian loves justice.

He, however, never sets himself up as a judge over the faults of others, nor does he wish to appear to be wise by censuring the mistakes of others. He does not enjoy gossip, and cares no more about the foolishness committed by others, than he would about the buzzing of a fly or the capers of a monkey. He finds no pleasure in listening to political or personal quarrels, disputations, or mutual recriminations. He cares nothing for the cunningness of a fox, the dissimulation of a crocodile, or the rapacity of a wolf, and is not amused by the stirring up of mud. His nobility of character lifts him up into a sphere far beyond all such trifles and absurdities, and being above the sensual plane, wherein ordinary mortals find their happiness and enjoyment, he lives with those who do not think evil of each other, who do not rejoice about an injustice done to their brother, or make merry about his ignorance, and enjoy his misfortunes. He enjoys the company of those who love the truth, and who are surrounded by the peace and harmony of the spirit.

11. The Rosicrucian loves the truth.

There is no devil worse than falsehood and calumny. Ignorance is a nonentity, but falsehood is the substance of evil. The calumniator rejoices whenever he has found something upon which to base his lies and to make them grow like mountains. Opposed

to it is the truth, it being a ray of light from the eternal fountain of GOOD, which has the power to transform man into a divine being. The ROSICRUCIAN seeks, therefore, no other light but the light of truth, and this light he does not enjoy alone, but in company of all who are good and filled with its divine majesty, whether they live on this earth or in the spiritual state; and he enjoys it above all with those who are persecuted, oppressed, and innocent, but who will be saved by the truth.

12. The Rosicrucian knows how to be silent.

Those who are false do not love the truth. Those who are foolish do not love wisdom. The true Rosicrucian prefers to enjoy the company of those who can appreciate truth to that of those who would trample it with their feet. He will keep that which he knows locked up within his heart, for in silence is power. As a minister of state does not go about telling to everybody the secrets of the king; so the Rosicrucian does not parade before the public the revelations made to him by the king within, who is nobler and wiser than all the earthly kings and princes; for they only rule by the authority and power derived from Him. His secrecy ceases only when the king commands him to speak, for it is then not he who speaks, but the truth that is speaking through him.

13. The Rosicrucian believes that which he knows.

He believes in the immutability of eternal law, and that every cause has a certain effect. He knows that the truth cannot lie, and that the promises made to him by the king will be fulfilled, if he does not himself hinder their fulfilment. He is, therefore, inaccessible to doubt or fear, and puts implicit confidence in the divine principle of truth, which has become alive and conscious within his heart.

14. The Rosicrucian's hope is firm.

Spiritual hope is the certain conviction resulting from a knowledge of the law, that the truths recognised by faith will grow and be fulfilled; it is the knowledge of the heart, and very different from the intellectual speculation of the reasoning brain. His faith rests upon the rock of direct perception and cannot be overthrown. He knows that in everything, however evil it may appear to him, there is a germ of good, and he hopes that in the course of evolution that germ will become developed, and thus evil be transformed into good.

15. The Rosicrucian cannot be vanquished by suffering.

He knows that there is no light without shadow, no evil without some good, and that strength only grows by resistance. Having once recognised the existence of the Divine principle within everything, external changes are to him of little importance, and do not deserve great attention. His main object is to hold on to his spiritual possessions, and not to lose the crown which he has gained in the battle of life.

16. The Rosicrucian will always remain a member of his society.

Names are of little importance. The principle which presides over the Rosicrucian Society is the truth; and he who knows the truth, and follows it in practice, is a member of the society over which the truth practises. If all names were changed and all languages altered, the truth would remain the same; and he who lives in the truth will live even if all nations should pass away.

These are the sixteen signs of the true Rosicrucians, which have been revealed to a pilgrim by an angel who took away the heart of the pilgrim, leaving in its place a fiery coal, which is now incessantly burning and glowing with love of the universal brotherhood of humanity.

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ROSICRUCIAN JEWELS.

The most valuable jewel of the Rosicrucians is WISDOM, which is represented by a pure DIAMOND in the centre of the ROSE, but the CROSS is adorned with twelve jewels of priceless value, in all of which the power that resides in the truth is manifested. These jewels are:

1. Jasper (dark green). The power of active light, multiplying itself to a sevenfold degree, and evolving seven states of the one light, by which the seven states of darkness may be consumed.

2. Hyacinth (yellow). LOVE, born from the matrix of Light, manifesting itself as it grows, and emitting red rays. Its power overcomes the spirit of anger and violence.

3. Chrysolite (white). Princely wisdom. It confounds that which is foolish and vain, subdues it, and comes out of the battle victorious.

4. Sapphire (blue). Truth; originating and growing out of its own essence. It overcomes doubt and vacillation.

5. Smaragd [Emerald] (green). The blooming spring in its eternal justice destroying the unjust attributes of a perverted and degenerate nature and opening the fountain of infinite treasures.

6. Topaz (golden). The symbol of peace, mild and pleasant. It suffers no impurity or division to exist, neither does it admit that which causes separation and quarrels. It heals ruptures and cures wounds.

7. Amethyst (violet). Impartiality, equilibrium of justice and judgment. It cannot be falsified, bent, or counterfeited. It weighs all things in the scales of justice, and is opposed to fraud, cruelty, or tyranny.

8. Beryl (diverse colours). Meekness, humility; the equal temperature of the spirit, being kind and good, and overcoming wrath, stubbornness, and bitterness.

9. Sardis (light red). The high magical FAITH, growing into power, and destroying fear, scepticism, and superstition.

10. Chrysoprase (light green). Invisible power and strength, overcoming all opposition, allowing nothing to remain which could possibly resist the law.

11. Sardonyx (striped). Triumphant JOY and gladness, flowing from the eternal fountain of happiness, destroying all sorrow and sadness. (May it bless you!).

12. Chalcedony (striped). The crown of Victory, dominion, glory. The keystone and the greatest of all miracles, turning everything to the glorification of GOD.

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ROSICRUCIAN SYMBOLS

SIGNS FROM THE HEART OF THE CELESTIAL MOTHER.
(From the work of Antonio Ginther. August Vindelicorum. 1741.)

Prænesis. A ship in the open sea, with a floating anchor, and a star shining overhead, with the inscription: Hac monstrante viam.

Emblema 1. An open book with the name MARIA, and a heart transfixed by a sword, with the inscription: Omnibus in omnibus.

2. A seven-headed monster threatened with a club. Inscription: In virtute tua.

3. A closed and sealed door with an angel attempting to open it. Inscription: Signatur ne perdat.

4. A landscape representing an island. The sun rises and the stars shine. Inscription: Aurora ab lacrymis.

5. An orange tree bearing fruits, of which the inner part is sweet, while the rind is bitter. Inscription: Dulce amarum.

6. An altar with a fire upon it, in which a heart is burning, sending out a sweet odour. Inscription: In odorem suavitatis.

7. A pure white lily in a flower-pot, standing in a garden. Inscription: Virginei laus prima pudoris.

8. An angel separating wheat from chaff by means of a sieve. Inscription: Dimittit inanes.

9. A ring with a jewel exhibited upon a table. Inscription: Honori invincem.

10. A globe illuminated by the full moon. Inscription: Plena sibi et aliis.

11. Jacob's ladder with seven steps, reaching from the earth up to heaven. Inscription: Descendendo ascendendo.

12. A sun-dial attached to the wall of a tower. Inscription: Altissimus obnumbrat.

13. The signs of the Zodiac, with the sun passing through the sign of the Virgin. Inscription: Jam mitlus ardet.

14. A hen brooding in a stable, brooding over eggs. Inscription: Pant in alieno.

15. Two palm-trees, inclined towards each other. Inscription: Blando se -pace salutant.

16. A grape-vine, cut from the trunk, is weeping. Inscription: Ut gaudeas mero.

17. A plant, representing a myrrh. Inscription: Amara sect, salubris.

18. A painter's easel, with a cloth ready for painting. Inscription: Qua forma placebit.

19. A heart transfixed by a sword. Inscription: Usque ad divisionem animæ.

20. Two doves pecking at each other. Inscription: Amat et castigat.

21. A passion flower. Inscription: Delectat et cruciat.

22. Wolves and sheep, eagles and bats, basking together in the sunshine. Inscription: Non possentibus offert.

23. A bird, sitting between thorns and thistles. Inscription: His ego sustentor.

24. Ivy winding around a dead tree. Inscription: Nee mors separavit.

25. Two hearts in a winepress. Inscription: Cogit in unum.

26. A crocodile shedding tears while eating a man. Inscription: Plorat et devorat.

27. Wolf devouring a sheep. Inscription: Non est qui redimat.

28. Tulips inclining toward the rising sun. Inscription: Languexit in umbra.

29. Two stringed musical instruments; a hand plays upon one. Inscription: Unam tetigis se sat est.

30. A white lily growing between thorns. Inscription: Transfixum suavius.

31. The prophet Jonah thrown into the raging sea. Inscription: Merger ne mergantur.

32. The setting sun and the evening star. Inscription: Sequitur deserta cadentem.

33. A cross with a snake wound around it. Inscription: Pharms-cumnon venenum.

34. Eagle, rising towards the sun. Inscription: Ad te levavi oculos.

35. A squirrel standing upon a log, floating in the water and rowing. Inscription: Ne merger.

36. Light tower, illuminating the ocean. Inscription: Erantibus una micat.

37. Rock standing in a stormy sea. Inscription: Non commovebitur.

38. A diamond exposed upon a table. Inscription: In puritate pretium.

39. Grafting a tree. Inscription: Accipit in sua.

40. A man hanging upon a tree. Inscription: Non est hac tutior umbra.

41. A flock of sheep, each one bearing the letter T upon the forehead. Inscription: Non habet redargutionem.

42. Chandelier with seven lights. Inscription: Non extinguetur..

43. A solar eclipse. Inscription: Morientis sideris umbra.

44. The setting sun and a rainbow shedding tears. Inscription: Desinit in lacrymas.

45. Cypress blown at by winds coming from the four quarters of the world. Inscription: Concussio firmat.

46. Two hearts surrounded by thorns, with nails and a dagger. Inscription: Vulneratum vulnerat.

47- A heart transfixing by a sword and instruments of torture. Inscription: Superminet omnes.

48. Beehive, and bees flying around flowers. Inscription: Currit in odorem.

49. A chemical furnace with retorts, from which drops are falling. Inscription: Color elicit imbres.

50. A man sowing grain into furrows. Inscription: Ut surgat in ortum.

51. A cloth spread upon a field and sprinkled with water. Inscription: A lacrymis candor.

52. Ocean waves and a bird flying through the furrows of water. Inscription: Mersa non mergitur.

53. Noah's dove with an olive branch. Inscription: Einergere nuntiat orbem.

54. Flying eagle carrying a lamb. Inscription: Tulit prædeam tartari.

55. Rain descending upon flowers. Inscription: Dulce refrigerium.

56. Plumb-line and level. Inscription: Recta a recto.

57. A hot iron upon an anvil. Inscription: Dum calet.

58. Solitary bird sitting in a cave. Inscription: Gemit dilectum suum.

59. Elephant drinking blood flowing from a grape. Inscription: Acuitur in prælium.

60. Bird escaping from a nest. Inscription: Ad sidera sursum.

61. Sunrise rays shining into a heart of adamant. Inscription: Intima lustrat.

62. A flying bird attached to a string. Inscription: Cupio dissolvi.

63. Two birds of Paradise flying upwards. Inscription: Innixa ascendit.

64. A triple crown made of silver, iron, and gold. Inscription: Curso complete.

65. The statue of Dagon thrown down and broken to pieces. A corpse. Inscription: Cui honorem honorem.

66. The Red Sea dividing for the passage of the Israelites. Inscription: Illue iter quo ostendum.

67. Labyrinth with a human figure therein. A hand extended from heaven holds a thread reaching down to the figure. Inscription: Hac duce tuta via est.

68. A camp. Among the tents is a standard bearing the image of a man. Inscription:

Presidium et decus.

69. A clock, whose finger points to the second hour. Inscription: Ultima secunda.

70. Ship at sea carrying a light. Fishes and birds are attracted by the glow.
Inscription: Veniunt ad lucem.

Epilogus.—Noah's ark in tranquil water. Inscription: Non mergitur, sed extollitur.

SIGNS REFERRING TO THE DIVINE CHILD.
(From the above-mentioned work.)

Prænesis. —A hen with chickens under her wings. A hawk preying in the air above.
Inscription: Sub umbra alarum tuarum.

Emblema 1. A figure kneeling and holding a book wherein is represented a fiery heart. Inscription: Tolle lege.

2. Altar upon which a fire is lighted by a sunray. Inscription: Extinctos suscitatur ignes.

3. Sunray falling through a lens and setting a ship on fire. Inscription: Ignis ab Primo.

4. Sun shining upon a lambskin extended upon the earth. Inscription: Descendit de
cælis.

5. A chrysalis upon a leaf. Inscription: Ecce venio.

7. The sea and the rising sun. Inscription: Renovabit faciem terræ.

8. A rising sun eclipsed by the moon. Inscription: Condor ut exorior.

9. A chicken and an eagle in the air. The former is protected against the latter by a shield. Inscription: A facie persequentis.

10. A rose in the midst of a garden. Inscription: Hæc mihi sola placet.

11. A lamb burning upon an altar. Inscription: Deus non despiciet.

12. Dogs hunting. Inscription: Fuga salutem.

13. A lamb dying at the foot of a cross. Inscription: Obediens uaque ad mortem.

14. The ark of the covenant. Rays of lightning. Inscription: Procul este profani.

15. Sun in the midst of clouds. Inscription: Fulgura in pluvium fruite.
16. Sun shining upon sheep and wolves. Inscription: Super robos et malos.
17. A well and a pitcher. Inscription: Hauriar, non exhauriar.
18. Animals entering the ark. Inscription: Una salutem.
19. Shepherd carrying a lamb. Inscription: Onus meum leve.
20. Sheep drinking at a well. The water is stirred by a pole. Inscription: Similem dant vulnera formam.
21. A dove sitting upon a globe. Inscription: Non sufficit una.
22. Light penetrating the clouds. Inscription: Umbram fugat veritas.
23. A vineyard and the rising sun. Inscription: Pertransiit beneficiendo.
24. Three hearts with a sieve floating above them. Inscription: Cælo contrito resurgent.
25. Swan cleaning his feathers before proceeding to eat. Inscription: Antequam comedum.
26. A hungry dog howling at the moon. Inscription: Inanis impetus.
27. Ark of the covenant drawn by two oxen. Inscription: Sancta sancte.
28. A winepress. Inscription: Premitur ut exferimat.
29. An opening bud. Inscription: Vulneribus profundit opes.
30. Amor shooting arrows at a heart. Inscription: Donee attingam.
31. Cross and paraphernalia for crucification. Inscription: Præbet non prohibet.
32. A sunflower looking towards the rising sun. Inscription: Usque ad occasum.
33. Drops of sweat falling down in a garden. Inscription: Tandem resoluta venit.
34. Sword protruding from the clouds. Inscription: Cædo noncedo.
35. Hammer and anvil, a forge and a fire. Inscription: Ferendo, non feriendo.
36. A ram crowned with thorns upon an altar. Inscription: Victima coronata.

37. A sheep carrying animals. Inscription: Quam grave portat onus.

38. A crucified person and a snake upon a tree. Inscription: Unde mors unde vita.

39. A tree shedding tears into three dishes. Inscription: Et læsa medelam.

40. A spring fountain. Inscription: Rigat ut erigat.

41. A heart offered to an eagle. Inscription: Redibit ad Dominum.

42. A heart upon a cross surrounded by thorns, crowned with a laurel. Inscription :Pignus amabile pacis.

43. Bird persecuted by a hawk seeks refuge in the cleft of a rock. Inscription: Hoc tuta sua sub antro.

44. Target with a burning heart in the centre; Amor shooting arrows at it. Inscription: Trahe mi post te.

45. Pelican feeding her young ones with her own blood. Inscription: Ut vitam habeant.

47. Phoenix sinking into the flames. Inscription: Hic mihi dulce mori.

48. Blood from a lamb flowing into a cup. Inscription: Purgantes temperat ignis.

49. Clouds from which proceed rays of lightning. Inscription: Lux recto fatumque noscenti.

50. Eagle flying towards the sun. Inscription: Tune facie ad faciem.

Epilogus.—A hedgehog, having rolled in fruits, is covered with them. Inscription: Venturi providus ævi.

He who can see the meaning of all these allegories has his eyes open.

TABULA SMARAGDINA.

ERBA SECRETORUM HERMETIS.

It is, beyond any doubt, most certain and true, that the Below is like the Above, and thereby can be accomplished the miracle of one only thing. As all things are derived

from only one thing, by the will and the word of the One who created it in his mind; likewise all things result from this unity by the order of nature. Its father is the sun, its mother the moon; the air carries it in its womb; its nurse is the earth. This thing is the origin of all perfections that exist throughout the world. Its power is most perfect when it has again been reduced to earth.

Separate the earth from the fire, and the subtle from that which is gross; act with prudence, understanding, and modesty. It rises up from the earth to the heavens, and returns again to the earth, taking unto itself the power of the Above and the Below. Thus you will obtain the glory of the whole world. Therefore discard all ignorance and impotency. This is the strongest of all powers, for it overcomes all subtle things, and can penetrate through all that is gross. Thus was the world created, and from this originate rare combinations, and are wrought miracles of various kinds. Therefore have I been called Hermes Trismegistus, having obtained thee-parts of the wisdom of the whole world. This is what is to be said about the masterwork of the alchymical art.

Chapter Eight

ALCHEMY.

Qux sunt in superis hac inferioribus insunt; Quod monstrat coelum, id terra frequenter habet. Ignis, Aqua et Fluitans, due sunt contraria; Felix talia si jungis, sit tibi scire satis.

alchemy is that science which results from a knowledge of God, Nature, and Man. A perfect knowledge of either of them cannot be obtained without the knowledge of the other two, for these three are one and inseparable. Alchemy is not merely an intellectual, but a spiritual science; because that which belongs to the spirit can only be spiritually known. Nevertheless, it is a science dealing with material things, for spirit and matter are only two opposite manifestations or "poles" of the eternal one. Alchemy is an art, and as every art requires an artist to exercise it, likewise this divine science and art can be practised only by those who are in possession of the divine power necessary for that purpose. It is true that the external manipulations required for the production of certain alchemical preparations may, like an ordinary chemical process, be taught to anybody capable of reasoning; but the results which he would accomplish would be without life, for only he in whom the true life has awakened can awaken it from its sleep in the prima materia, and cause visible forms to grow from the Chaos of nature.

Alchemy in its highest aspects deals with the spiritual regeneration of man, and teaches how a god may be made out of a human being or, to express it more correctly, how to establish the conditions necessary for the development of divine powers in man, so that a human being may become a god by the power of God, in the same sense as a seed becomes a plant by the aid of the four elements, and the action of the invisible

fifth. Alchemy in its more material aspect teaches how minerals, metals, plants, and animals, and men, may be generated, or made to grow from their "seeds"; or, in other words, how that generation, which is accomplished during long periods of time in the due course of the action of natural laws, may be accomplished in a comparatively very short time, if these natural laws are guided and supplied with material, by the spiritual knowledge of man. There is no doubt in my mind that gold can be made to grow by alchemical means; but it requires an Alchemist to make the experiment succeed, and he who is attracted by the power of gold will not obtain possession of the spiritual power necessary to practise that art.

It is not the object of these pages to furnish proof to the sceptic that Alchemy is a truth, nor to furnish arguments on the strength of which the incredulous may become persuaded to believe in its possibility. To believe in a thing of which one has no knowledge would be of little benefit; but those who have some spiritual knowledge of Alchemy, perhaps having studied it in some former incarnation, may receive some benefit from a perusal of this chapter, as it may serve to bring that which they already spiritually know to the understanding of their mind.¹

It is a mistake to confound Alchemy with Chemistry. Modern Chemistry is a science which deals merely with the external forms in which the element of matter is manifesting itself. It never produces anything new. We may mix and compound and decompose two or more chemical bodies an unlimited number of times, and cause them to appear under various different forms, but at the end we will have no augmentation of substance, nor anything more than the combinations of the substances that have been employed at the beginning. Alchemy does not mix or compound anything, it causes that which already exists in a latent state to become active and grow. Alchemy is, therefore, more comparable to botany or agriculture than to Chemistry; and, in fact, the growth of a plant, a tree, or an animal is an alchemical process going on in the alchemical laboratory of nature, and performed by the great Alchemist, the power of God acting in nature.

The nature of Alchemy is clearly explained by Johannes Trithem, who says:—

"God is an essential and hidden fire in all things, and especially in man. That fire generates all things. It has generated them, and will generate them in the future, and that which is generated is the true divine light in all eternity. God is a fire; but no fire can burn, and no light appear within nature without the addition of air to cause the combustion, and likewise the Holy Spirit in you must act as a divine 'air' or breath, coming out of the divine fire and breathing upon the fire within the soul, so that the light will appear, for the light must be nourished by the fire, and this light is love and gladness and joy within the eternal deity. This light is Jesus, having emanated from eternity from Jehovah. He who has this light not within himself is in the fire without light; but if the light is in him, then is the Christ in him, and takes form in him, and such a person will know that light as it exists in nature.

"All things such as we see are in their interior fire and light, wherein is hidden the

essence of the spirit. All things are a trinity of fire, light, and air. In other words, 'Spirit,' the 'father,' is a divine superessential light; the 'son,' the light having become manifest; the 'holy spirit' a divine superessential air and motion. The fire resides within the heart and sends its rays through the whole body of man, causing it to live; but it no light is born from the fire without the presence of the spirit of holiness."

To express this in other words we may say—All things are made of thought, and exist in the universal mind (the astral light), and within each is latent the will, by whose action they may become developed and their powers unfolded. This takes place under favourable circumstances by the slow and unconscious action of the universal will acting in nature, and may be accomplished in a very short time by the aid of the conscious will of the alchemist; but before the will of a person can accomplish such wonders in external substances, his will must first become self-conscious within itself; the light that shines from the centre of his own heart, must become living and bright before it can act upon those substances with which the Alchemist deals. He in whom this divine light of the Christ (the Atma) has not awakened to life, is virtually asleep in the spirit, and can act upon spiritual things no more than a man can deal with material substances while he sleeps; but this fact will hardly be acknowledged or comprehended by the superficial scientist and rationalist, who imagine themselves to be fully awake, and therefore the secrets of alchemy are an inexplicable mystery to them, which can be disposed of in no other way than by being denied or laughed away. Alchemy was known at the most ancient times. It was no secret to the initiates among the ancient Brahmins and the Egyptians; and the Bible, if read in the light of the Cabala, will be found to be the description of an alchemical process. The Aleph represent three fiery flames, nevertheless, it is only one letter. In Magic it means AOH, the Father, the one from which all the rest take their origin, the Alpha and likewise the Omega, the beginning and also the end. As the air causes the fire to burn and to emit a light, likewise the Holy Spirit (without whose presence nothing can be accomplished) nourishing the divine fire with the soul, causes the living light of the Christ to become manifest. This is also indicated in the three first letters of the word , for the means "Ben," the son; the AOH, the father; and means "Ruach," or spirit. This, then, is a trinity of father, son, and spirit, and its quality is indicated by the following syllable , indicating the true generation, for the is the letter symbolizing the fire, and the the light. The pronunciation of the former is like the hissing of the flame, but the latter issues mildly from the fire, as it is likewise born mildly and humbly within the human soul while the symbolizes the spirit and the power of the outspoken word.

The "Song of Solomon," in the Old Testament, is a description of the processes of alchemy. In this Song the Subjectum is described in Cant. i., 5; the Lilium artis in C. ii., 1; the Preparation and Purification in C. ii., 4; the Fire in C. ii; 7, and C. iv., 16; the Putrefaction in C. Hi., 1; Sublimation and Distillation in C. Hi; 6; Coagulation and Change of Colours, C. v., 9 to 14; Fixation, C. ii, 11, and C viii, 4; Multiplication, C. vi., 7; Augmentation and Projection, C. vvi. 8, etc., etc.

With all this it must not be supposed that the practice of Alchemy consists merely in the exercise of the will and the imagination, or that the products obtained are merely

imaginary and intangible or invisible to mortal eyes. On the contrary, no alchemical processes can be accomplished without the presence of visible and tangible matter, as it is so to say a spiritualizing of "matter." There is no transformation of "matter" into "spirit," as some people believe, for each of the seven principles of eternal nature is unchangeable, and remains for ever in its own centre, in the same sense as darkness cannot be turned into light, although a light may be kindled within the darkness, in consequence of which the darkness will disappear. Likewise within each material form there sleeps the divine spirit, the light, which may become awakened to life and activity, and illuminate the body and cause it to live and to grow. Of the qualities of the powers of that light, or even of its existence, modern chemistry has no knowledge and no names to describe it; but they are described under various names in the Bible, and in the still older religious books of the East.

There is a visible substance and an invisible one; a tangible water and one that is beyond the reach of perception by the physical senses; a visible fire and an invisible magic fire; neither can either of these accomplish anything without the other, for in the practice of Alchemy, as in the regeneration of man, that which is above must be made to penetrate that which is below, so that the lower may enter into a higher state of existence.

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THE "PRIMA MATERIA"

If we wish to know nature we must learn to know God, and God cannot be known without a knowledge of one's own divine self. The spiritual substance of which external visible nature is an imperfect expression and manifestation, has been called "Prima Materia"; it is the material for the formation of a new heaven and a new earth. It is like "water," or a "crystalline ocean," if compared with our grossly material earth, it is at once fire, water, air, and earth, corporeal in its essence, and nevertheless, incorporeal relatively to our physical forms.

In it as the "Chaos," are contained the germs, or seeds, or "potencies" of all things that ever existed, and of all that ever will exist in the future. It is the soul, or corpus of nature, and by means of the magic fire, it may be extricated from all substances, and be rendered corporeal and visible. It is a unity, and nevertheless a trinity, according to its aspects as Sulphur, Mercury, and Salt. These three are distinct qualities characterising the spirit of light, and nevertheless they are nothing different from the essence of the light, and this light is eternal nature, or the soul of the world.

This primordial matter contains the powers that go to form minerals and metals, vegetables and animals, and everything that breathes; all throbbing hearts, and send them into the forms of the lower worlds and into all beings, acting through their own centres, and leading the forms higher up on the road to perfection. The forms in which this living principle becomes fixed become perfect and permanent, so that they will neither rust nor decay, nor be changed on being exposed to the air; neither can such forms be dissolved by water, nor be destroyed by fire, nor eaten up by the elements of

the earth.

"This spirit can be obtained in the same manner in which it is communicated to the earth by the stars; and this takes place by means of water, which serves as its vehicle. It is not the Philosopher's Stone, but the latter may be prepared of it by causing that which is volatile to become fixed.

"I admonish you to pay strict attention to the boiling of the water, and not to allow your minds to be disturbed by things of minor importance. Boil it slowly, and let it putrefy until it attains the proper colour, for in the water of Life is contained the germ of wisdom. By the art of boiling the water will become transformed into earth. This earth is to be changed into a pure crystalline fluid, from which an excellent red fire is produced; but this water and fire, grown together into one essence, produces the great Panacea, composed of meekness and strength: the lamb and the lion in one."

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THE SECRET FIRE

In H. P. Blavatsky's book "The Voice of the Silence," the secret fire of the Alchemists is described as "Kundalini," the "serpentine," or annular working power in the body of the ascetic. "It is an electric fiery occult or Fohatic power, the great pristine force which underlies all organic and inorganic matter"; and in another place the author says: "It is an electro-spiritual force, a creative power which, when aroused into action, can as easily kill as it can create."

This point is the reason why the secrets of Alchemy are not divulged to the curious, and why only those who have gained the power to control their own self will be told how that power can be aroused in man.

In regard to this "secret fire," the Rosicrucians say:

The potentialities in nature are aroused by the action of the secret fire, assisted by the elementary fire. The secret fire is invisible, and is contained within all things. It is the most potential and powerful fire, with which the external visible fire cannot be compared. It is the fire with which Moses burned the golden calf, and that which Jeremiah hid away, and which seventy years after was found by the knowing ones, but which, by that time had become a thick water. (2 Maccab. I. and II.)

Without the possession of this magic fire, no alchemical process can be accomplished, and therefore it is recommended in the "Secret Symbols of the Rosicrucians," that the student of Alchemy should above all seek for the fire.

1. Follow Nature.

It is useless to seek for the sun by the light of a candle.

2. First know; then act.

Real knowledge exists in the triangle composed of seeing, feeling, and understanding.

3. Use no vulgar processes. Use only one vessel, one fire, one instrument.

The door to success lies in the unity of will and purpose and the proper adaptation of the means to the end. There are many roads leading to the celestial centre. He who follows the chosen path may succeed, while he who attempts to walk on many paths will be delayed.

4. Keep the fire constantly burning.

If the molten metals are allowed to cool off before they are transformed into higher ones, they will become hard again, and the whole process will have to be recommenced from the beginning. Use the inextinguishable lamp. Its light will not go out unless it is driven away by force.

————— oOo —————

THE FIVE THINGS NECESSARY TO OBSERVE IN THE PRACTICE OF
ALCHEMY.

1. To recognise the true PRIMA MATERIA.

It is to be found everywhere; but if you do not find it in your own house, you will find it nowhere. It is a living substance that can be discovered only in places inhabited by man. It is the only substance from which the Philosopher's Stone can be prepared, and without that substance no genuine silver or gold can be made. In thirty pounds of ordinary mercury, there is usually not more than one pound of the true substance; and a hundred pounds of ordinary sulphur usually contain not more than one pound of that which is useful. It can only be found above the earth, but not below it. It is before everybody's eyes; no one can live without it; everybody uses it; the poor usually possess more of it than the rich; the ignorant esteem it highly, but the learned ones often throw it away. The children play with it in the street, and yet it is invisible. It can be perceived by the sense of feeling, but it cannot be seen with the material eye.

2. Use for the preparation of the PRIMA MATERIA only the rose-coloured blood of the Red Lion and the pure white gluten of the Eagle.

Let your Will be strong, but without anger, and your Thoughts be pure from that which infects the lower strata of the earth's atmosphere. Let the fire of the divine Will

penetrate deeply within your soul, and elevate your mind to the highest regions of thought.

3. Obtain the sacred Fire.

It is not of man's making; it cannot be bought, but it is given for nothing to those who deserve it.

4. Then follow Multiplication and Increase, for which purpose weight and measure are necessary.

Weigh all things with the scales of justice, and measure them by the rule of reason.

5. The fifth is the Application, that is to say the Projection upon the metals.

This will be accomplished by nature without artificial aid.

AXIOM ATA HERMETICA.

1. Whatever may be accomplished by a simple method should not be attempted by a complicated one.

There is only one Truth, whose existence requires no proof, because it is itself proof enough to those who are capable of perceiving it. Why should we enter into complexness to seek for that which is simple? The sages say: "Ignis et Azoth tibi sufficiunt." The body is already in your possession. All that you require is the fire and the air.

2. No substance can be made perfect without long suffering.

Great is the error of those who imagine that the Philosopher's Stone can be hardened without being first dissolved; their time and labour is wasted.

3. Nature must be aided by art whenever she is deficient in power.

Art may be the handmaid of nature, but cannot supplant her mistress. Art without nature is always unnatural. Nature without art is not always perfect.

4. Nature cannot be amended except in her own self.

The nature of a tree cannot be changed by trimming the branches or by the addition of ornaments; it can be improved only by improving the soil upon which it grows, or by grafting.

5. Nature enjoys, comprehends, and overcomes nature.

There is no other actual knowledge than the knowledge of self. Every being can only truly realize its own existence, but not that of any element entirely foreign to it.

6. He who does not know motion does not know nature.

Nature is the product of emotion. At the moment in which eternal motion should cease, all nature would cease to exist. He who does not know the motions that are taking place in his body is a stranger in his own house.

7. Whatever produces the same effect as is produced by a compound is similar to the latter.

The One is greater than all the rest of the numbers, for from it an infinite variety of mathematical magnitudes may be evolved, but no change is possible without the all-pervading presence of the One, whose qualities are manifest in its manifestations.

8. No one can pass from one extreme to another except through a medium.

An animal cannot become divine before it becomes human. That which is unnatural must become natural before its nature can become spiritual.

9. Metals cannot be changed into other metals without having been first reduced to -prima materia.

The self-will, opposed to the divine, must cease before the divine Will can enter into the heart. We must become unsophisticated, like children; before the word of wisdom can speak in our mind.

10. The unripe must be assisted by the ripe.

Thus fermentation will be induced. The law of Induction rules in all departments of nature.

11. In the Calcination the Corpus is not reduced, but augmented, in quantity.

True asceticism consists in giving up that which one does not want after having received something better.

12. In Alchemy nothing can bear fruit without having first been mortified.

The light cannot shine through matter unless the matter has become sufficiently refined to allow the passage of the rays.

13. That which kills produces life; that which causes death causes resurrection; that which destroys creates.

Nothing comes out of nothing. The creation of a new form is conditioned by the destruction (transformation) of the old one.

14. Everything containing a seed may be augmented, but not without the assistance of nature.

It is only through the seed that the fruit bearing more seeds comes into existence.

15. Each thing is multiplied and augmented by means of a male and female principle.

Matter produces nothing unless penetrated by power. Nature creates nothing unless impregnated by Spirit. Thought remains unproductive unless rendered active by Will.

16. The virtue of each seed is to unite itself with each thing belonging to its own kingdom.

Each thing in nature is attracted by its own nature represented in other things. Colours and sounds of a similar nature form harmonious units, substances that are related with each other can be combined, animals of the same genus associate with each other, and spiritual powers unite with their own kindred germs.

17. A pure womb gives birth to a pure fruit.

Only in the innermost sanctuary of the soul will the mystery of the spirit be revealed.

18. Fire and heat can only be produced by motion.

Stagnation is death. The stone thrown into the water forms progressively radiating circles, which are produced by motion. The soul that cannot be moved cannot be elevated, and becomes petrified.

19. The whole method is begun and finished by only one method:

THE BOILING.

The great Arcanum is a celestial spirit, descending from the sun, the moon, and the stars, and which is brought into perfection in the saturnine object by continuous boiling until it attains the state of sublimation and power necessary to transform the base metals into gold. This operation is performed by the hermetic fire. The separation of the subtle from the gross must be done carefully, adding continually water; for the more earthly the materials are, the more must they be diluted and made to move. Continue this process until the separated soul is reunited with the body.

20. The entire process is accomplished through nothing else but Water.

It is the same Water over which the Spirit of God moved in the beginning, when darkness was upon the face of the deep.

21. Each thing comes from and out of that into which it will be resolved again.

That which is earthy comes from the earth; that which belongs to the stars is obtained from the stars; that which is spiritual comes from the Spirit, and returns to God.

22. Where the true principles are absent, the results will be imperfect

Mere imitations cannot produce genuine results. Merely imaginary love, wisdom, and power can only be effective in the realm of illusions

23. Art begins where nature ceases to act.

Art accomplishes by means of nature that which nature is unable to accomplish if unaided by art.

24. The hermetic art is not attained by great variety of methods, the lapis is only one.

There is only one eternal, unchangeable truth. It may appear under many different aspects; but in that case it is not the truth that changes: it is we who change our modes of conceiving of it.

25. The substance of which the arcanum is prepared should be pure, indestructible, and Incombustible.

It should be pure of grossly material elements, indestructible by doubt, and incapable of being burned up in the fire of passion.

26. Do not seek for the seed of the philosopher's stone in the Elements.

Only at the Centre of the fruit is that seed to be found.

27. The substance of the Philosopher's Stone is mercurial.

Those that are wise are seeking for it in the mercury; the fool seeks to create it out of his own empty brain.

28. The seed of the metals is in the metals, and the metals are born of themselves.

The growth of the metals is very slow; but it may be hastened by the addition of Patience.

29. Use only perfect metals.

Crude mercury, such as is usually found in European countries, is perfectly useless for this work. Worldly wisdom is foolishness in the eyes of the Lord.

30. That which is hard and thick must be made subtle and thin by calcination.

This is a very painful and tedious process, because it is necessary to remove even the root of evil, and this causes the heart to bleed, and tortured nature to cry out.

31. The foundation of this art is to reduce the corpora into argentum vivium.

This is the Solutio Sulphuris Sapientium in Mercurio. A science without life is a dead science; an intellect without spirituality is only a false and borrowed light.

32. In the solution the solvent and the dissolved must remain together.

Fire and water must be made to combine. Thought and love must remain for ever united.

33. If the seed is not treated by warmth and moisture, it will be useless.

Coldness contracts and dryness hardens the heart, but the fire of divine love expands it, and the water of thought dissolves the residua.

34. The earth produces no fruit unless moistened repeatedly.

No revelation takes place in the darkness except through the light.

35. The moistening takes place by water, with which it has the closest affinity.

The body itself is a product of thought, and has therefore the closest affinity with the mind.

36. Everything dry naturally tends to attract the moisture which it requires to become complete in its constitution.

The One, from which all things are produced, is perfect; and therefore all things contain within themselves the tendency and possibility for perfection.

37. A seed is useless and impotent unless it is put in its appropriate matrix.

A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development.

38. Active heat produces in that which is moist blackness; in that which is dry, whiteness; and in that which is white, a yellow colour.

First comes mortification, then calcination, and afterwards the golden glow produced by the light of the sacred fire illuminating the purified soul.

39. The fire must be moderate, uninterrupted, slow, equal, moist, warm, white, light, all-embracing, enclosed, penetrating, living, inexhaustible, and the one used by nature.

It is the fire that descends from heaven to bless all mankind.

40. All operations must take place in only one vessel and without removing it from the fire.

The substance used for the preparation of the Philosopher's Stone should be collected only in one place and not be dispersed in many places. If the gold has once lost its brightness, it is difficult to restore it.

41. The vessel should be well closed, so that the water may not run out of it, or the air escape; it ought to be hermetically sealed, because if the spirit were to find a place to escape, the power would be lost; and furthermore it should be well closed, so that nothing foreign and impure can enter and become mixed with it.

There should always be put at the door of the laboratory a sentinel with a flaming sword to examine all visitors, and to reject those that are not worthy to be admitted.

42. Do not open the vessel until the moistening is completed.

If the vessel is prematurely opened, most of the labour is lost.

43. The more the Lapis is nursed and nourished, the more will it increase.

Divine wisdom is inexhaustible; the limitation exists only in the capacity of the form to receive it.

There are two kinds of knowledge in man, namely, that which belongs to his spirit (Budhi), and that which belongs to his mind (Manas). The former is, so to say, the quintessence of what man has learned in previous incarnations; the latter is that which he has learned in his present life. If he were to succeed to rise up in his mind to the sphere of his spirit, to unite his Budhi with his Manas; then would the mind share the knowledge which the spirit possesses.

the end.

The Splendor Solis
By Salomon Trismosin

The 22 Colored Plates depicting the 22 Alchemical Stages of Salomon Trismosin's "Splendor Solis" are available for browsing from this page. The original manuscript of these plates is in the British Museum, and dated 1582. Though the earliest version is considered to be at Kupferstichkabinett in the Prussian State Museum in Berlin, and dated 1532-35. The text of this famous work have been translated by Joscelyn Godwin and printed by Phanes Press. A Yogi Publications edition also contains a biography of Trismosin, with his quest for and eventual attainment of the Philosopher Stone written in 1498. The only colored plates ever printed were by James Wasserman's fine work "Art and Symbols of the Occult", Greenwich Editions, London, 1993. More information on the Splendor Solis can be obtained from Adam MacLean's magnificent Virtual Alchemy site . The Virtual Alchemy also have the 22 color plates with comments, but the pictures at our site are of high resolution, they may take a long time to open, but will offer much detail detail for study and appreciation.

S.L. MacGregor Mathers is credited with an early work on the Splendor Solis, his notes on the obvious Kabbalistic and Arcana Major Tarot implications of 22, not to mentioned the alchemical symbolism, would have proved of interest had they survived. Ithell Colquhoun writes in the Sword of Wisdom, MacGregor Mathers and the Golden Dawn, G.P. Putnam's Sons, New York, 1975: " Besides Egyptian Symbolism, another book by Mathers which no one seems to have seen is his edition of the Splendor Solis by the fifteenth-century alchemist Salomon Trismosin, reputed occult teacher to Paracelsus. Edward Garstin valued this work highly and cited it several times in his own alchemical writings, especially the unpublished Alchemical Glossary. Trismosin was also the author of The Golden Fleece, one of the treasures of the British Museum's manuscript library, its coloured illustrations even rivalling the miniatures of Les Très Riches Heures du Duc de Berry.

"Mathers passed his manuscript to F. L. Gardner, perhaps in part-payment of financial obligations, and Gardner published it about 1907 in the hope of recouping expense on some of Mathers' other work for which he had agreed to be responsible. But he did not let Mathers know what he had done, and the latter (understandably) protested. It must have been a very small edition and copies are scarce, if Ellic Howe has not seen one, who has? Again, there is no trace of it in the British Museum catalogues. Mathers' introduction and notes, if such there were, would be worth reading as his insight into alchemy is scarcely recorded elsewhere and would illuminate the Order's teaching on the subject."

More information on G.D. affinities to the Splendor Solis can be obtained from Jean-Pascal Ruggiu's fascinating article "Rosicrucian Alchemy and the Hermetic Order of the Golden Dawn" at the Hermetic Order of the Golden Dawn website.

Below is the first plate of the Splendor Solis, to see the others please click the respective plate numbers, or "next" button below.

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Part 1 of 2 (Chapters I-IV) [\[Part 2\]](#)

IN THE PRONAOS

of the

TEMPLE OF TRUTH
BY

By Franz Hartmann, M.D.

CONTAINING THE HISTORY OF THE TRUE AND THE
FALSE ROSICRUCIANS + WITH AN INTRODUCTION IN-
TO THE MYSTERIES OF THE HERMETIC PHILOSOPHY
AND AN APPENDIX CONTAINING THE PRINCIPLES OF
THE YOGA-PHILOSOPHY OF THE ROSICRUCIANS AND
ALCHEMISTS

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This copy was scanned by hermetics.org. from the original 1945 copy.

I thought the above hauntingly graceful inscription in the book jacket was worth preserving.

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PREFACE

Quite a number of books dealing with the "History of the Rosicrucians" have appeared of late for the purpose of amusing and gratifying the curiosity of the mystery-loving reader; but it does not appear that they have proved to be very instructive, or that they have succeeded in throwing much light upon this perplexing subject; neither is it to be desired that the Rosicrucian mysteries should be publicly bawled out and exposed to the view of the vulgar; because they belong to that which is most holy and sacred in the constitution of man.

Books on true occultism are on the whole very useless things; because those who are in possession of occult knowledge will not require them; while those who have no such knowledge will not understand them; neither will they receive much benefit from such literature; because real spiritual knowledge must be found within one's own soul; it cannot be learned from books. The scientist, rationalist, and speculative philosopher deals only with, so to say, the candlesticks bearing the candles from which is emanating the light which they cannot see, neither can they see the candle; for the latter is representing the soul, whose light is the spirit.

Truly occult and Theosophical books ought to be prayers and poems; calculated to lift the heart and the mind of the reader up to the highest regions of thought, and aiding him to descend into the innermost sanctuary of his own being; so that he may become able to open the senses of his interior perception and grasp himself those divine ideals which are beyond the understanding of the semi-animal intellect; for spiritual truth cannot be brought down to that level; it requires, for its recognition, the rising up in the spirit to its own plane; neither can any man reveal to another the light, if the light does not reveal its presence to the investigator; all that a book can do is to aid the reader in opening his own eyes.

Little would it benefit us if we knew of the existence of sunlight only from reading about it in books, and were incapable to see the light and to enjoy the rays of the sun. What would it serve us if we theoretically knew all about the constitution of the terrestrial sun if we were encompassed by darkness? What good would it do to us to be informed about all the qualities of the divine powers of God, if we could recognise nothing divine within our own selves?

No man can show to another the light if the latter is incapable to see it himself; but the light is everywhere; there is nothing to hinder a person to see it, except his love for the darkness. His love for the illusions of his terrestrial phase of existence causes him to regard these illusions as real, and to relegate the Real to the realm of fancy and dream. Nevertheless, that which seems now the true light to him will be as darkness when his consciousness awakens to the perception of the light of the spirit.

As light is incomprehensible except by its contrast to darkness, I have not only selected some of the best portions of the writings of the ancient hermetic philosophers and mediaeval "Rosicrucians"; but I have also taken the trouble to collect a few facts from the great storehouse of human follies to be found in the fools' paradise of the visionary and dreamer; but for those who earnestly wish to enter the path and to follow the Light, I have added some of the most precious gems, taken from the books of the sages; whose meaning will be incomprehensible to the would-be wise; while those who are unsophisticated will find therein a great deal of wisdom.

THE AUTHOR.

Chapter One

INTRODUCTION

In the popular books of to-day, dealing with the origin of religion, we find it stated that they originated from fear. It is described how our ancestors, while in a savage state, and being unacquainted with the revelations made by modern science, saw the lightning flash, and heard the noise of thunder and watched other natural phenomena, whose origin they could not explain, and how they came to the logical conclusion that such things must be produced by some extra cosmic supernatural and intellectual power, which might some day take a notion to destroy their possessions; and which must, therefore, be flattered and propitiated so that it might be kept in a good humour.

Such a scientific explanation of the origin of religion and the belief in God may satisfy the speculating brain of the rationalist and thinker, who, living entirely in the moonshine of his own imagination has no perception for the light of that knowledge which belongs to the spirit of man; but such a theory will not satisfy the heart in which there is still a spark of the divine life, and which, therefore, feels the presence of a universal and higher power that is not a product of nature, but superior to her. A religion having such a merely logical origin would be truly the religion of the devil, because it would be thoroughly false. It would be merely a system teaching how God may be cheated and eternal justice be made to come to naught. True religion has nothing to do with fear nor with logical speculation, and its true origin rests in the fundamental relation which the human soul bears to the divine origin of the spiritual power by which she is

inhabited. It is the divine spirit in man itself, recognising and through the instrumentality of man the presence of the universal spirit in nature. This divine power is truly "occult," because it cannot be perceived by any external means, neither can its existence be logically proved to those who are not capable to feel it; it will for ever remain a mystery to the "Adam" of earth; because it is divine and can therefore be intellectually known to man only when he has entered into a state of divinity.

Nevertheless, it is a quality inherent in the nature of man that he wishes to know intellectually that whose presence he intuitively feels, and there have, therefore, at all times been men curious to know the nature of God, and attempted to break by their intellectual efforts a hole through the veil that covers the sanctuary of the great mystery, so that they may peep through it, and gratify their curiosity. From the vagaries of such speculators, visionaries and pseudo-philosophers has originated a false system of theology, mysticism, and superstition, which is even to-day often regarded as being Occultism and Theosophy.

The soul of man stands in the same relation to that spiritual power that fills the universe, as the flowers of the field to the light of the terrestrial sun. A plant deprived of life will sicken and die, and a soul in which the spirit of holiness does not exist will become degraded lower than the soul of the animals; because animals are not given to arguing; they act according to the laws of their nature, while the possession of an intellect enables man to act unnaturally, and in opposition to divine law.

But there have also been other men, who, by remaining natural and obedient to divine law, have grown into a state of spirituality superior to the merely intellectual state, and in the course of their interior unfoldment, their inner senses have become opened, so that they could not only intuitively feel, but also spiritually perceive this light of the spirit,. Such men are the true Mystics, Rosicrucians, and Adepts, and with them the historian and antiquarian has nothing to do; because they are beyond his reach of investigation. A "History of Rosicrucians" could, at best, be a history of certain persons who "were supposed to have been spiritually enlightened." It would have to remain for ever uncertain whether a person mentioned in such a "history" had really been a Rosicrucian or not; because that which constitutes a man a saint and a sage does not belong to this earth and cannot be examined by mortal men; it is that part of man of which the Bible speaks when it is written, "We live upon the earth; but our soul is in heaven."

External investigation can only deal with external things; that whose existence depends on a form can deal only with forms; but all forms are merely fictitious to him who recognises by the power of his spiritual perception the truth which the form represents. The whole of nature is an expression of truth; but there are few who can realize the truth expressed in nature. We are all more or less caricatured images of the truth which we are originally intended to represent. As long as we have ourselves merely a fictitious existence, owing to the non-recognition of the truth within our own selves, we merely know the caricature which we represent, but not our true, real self.

Wisdom, as a principle, is inconceivable unless it becomes manifest in the wise, and only the wise are capable to recognise it. A man without knowledge knows nothing. It is not man in his aspect as a being without any principle who can know any principle whatever; it is always the principle itself that recognises itself in other forms. Thus, if a person wants to know the truth, the truth must be alive in him; if there is no truth in him, he can perceive no truth, neither within himself nor in external nature. For ever the truth is crucified between two "thieves" called "superstition" and "scepticism," and if we see only one of the crucified thieves, we are liable to mistake him for the truth; but the two forms of the thieves are distorted, or, to express it more correctly, the truth is distorted in them. Only when we are capable to recognise the straight form of the Saviour hanging between the two distorted thieves, will we see the difference and know where to search for the Redeemer.

For those in whom the truth has not yet become a living power, fictitious forms are necessary to show them the way, but the majority of the ignorant see only the fiction; there being no truth within themselves, there is nothing to perceive the truth in the form. For this reason the "Secret Symbols of the Rosicrucians" will for ever remain secret" to all who have not the living truth within their own hearts, and they will not comprehend them, in spite of all the explanations produced. These, however, in whom the truth struggles to become alive and who are striving not merely for the gratification of their curiosity, but who love the truth for its own sake and without any personal consideration, may be aided a great deal by the study of the books of the Rosicrucians and their secret symbols, in the same way as a traveller in a foreign country may be aided by those who have travelled there before him and know the way. They can indicate to him the road through the desert and the places where sweet water may be found, but they cannot carry him, he is to do the walking himself.

Divine wisdom is not of man's making, neither is it invented by him. There is no other way to obtain it than by receiving it willingly within one's own heart. If it enters there, then will the storm of contending opinions subside, and the sea of thought be as clear as a mirror in which we may see the truth. Then will the truth itself become strong in ourselves, and we shall know God, not by reading a description of Him in books but in and through His own power, or, to express it in the words of the Bible, we shall attain knowledge of Him "by worshipping Him in Spirit and in Truth."

Like the allegorical language of the Bible and other religious books, the Rosicrucian writings are utter nonsense and incomprehensible, if taken in an external sense and applied from a material point of view. Merely external reasoning, far from being an aid in their understanding, is rather an obstacle in the way; but to him who looks at them with the understanding that comes from the spirit, they are full of divine wisdom.

The Rosicrucians say, "A person who knows Divine truth has attained the highest and desires nothing more; for there can be nothing higher than the attainment of the truth. In comparison with this treasure, wordly possessions sink into insignificance: for he who possesses the highest has no desire for that which is low; he who knows the reality does not care for illusions. Scientific and philosophical speculations in regard to

what may possibly be true are useless to him who feels and perceives the truth; he does not need to speculate about that which he already sees and knows. He does not require great riches, for the wants of his physical form are few and simple, and moreover, by the action of the spirit within, radiating in an outward direction, the material principles composing his physical form become more and more sublimated and etherealized, and independent of the necessities of the material plane; until at last, having stripped off the last sheath of the gross and visible form, and having made that principle conscious which gives life within the visible inner body, he may live entirely in the latter, invisible to mortal eyes, independent of material conditions, an ethereal spirit surrounded by indescribable beauties, in possession of powers of whose existence mortal man does not dream—an ethereal spirit, but nevertheless a real and living man."1

And, again, the Rosicrucians say of him who has tasted of the living water of truth, the true "Elixir of Life":—

"Blessed is he who is above want and poverty, above disease and death, who cannot be touched by that which gives pain, who does not require another roof over his head than the sky, no other bed than the earth, no other nutriment than the air, and who is above all those wants for which mortals are craving."2

"God humiliates the vain and exalts the humble. He punishes the proud with contempt; but to the modest He sends His angels with consolation. He throws the evil disposed into a wilderness; but to the kind-hearted He opens the portals of heaven."3

"Avoid the books of the Sophists; they are full of errors; for the foundation upon which their knowledge rests is their fancy. Enter the realm of the real, and divide with us the treasures which we possess. We invite you, not by our own choice, but by the power of the Divine Spirit whose servants we are."4

"What does the animal know about intellectual pleasures? What does the Sophist know about the joys of the spirit? Would it not be a precious thing if we could live and think and feel as if we had been living and thinking and feeling ever since the beginning of the world, and were to continue thus unto its end? Would it not be delightful to know all the secrets of Nature and to read that book in which is recorded everything that has happened in the past, or which will exist in the future? Would you not rejoice to possess the power to attract the highest instead of being attracted by that which is low, and to have pure spirits instead of animals assembling around you?"5

Are such powers attainable by man? It would be useless to attempt to prove it to those who have no desire to attain them; and even if it were proved, what would it benefit those who are poor to prove to them that there are others in possession of treasures which for the former do not exist? Can the existence of powers be proved to one who has no capacity for their perception or comprehension? Even a miracle would prove nothing except that something unusual and unexplained had occurred.

The Fama Fraternitatis says: "The impossibility to reveal such secrets to those who are not sufficiently spiritually developed to receive them is the cause that many misconceptions and prejudices have existed among the public in regard to the Rosicrucians. Grotesque and fabulous stories, whose origin can only be traced to the ignorance or malice of those who invented them, have been circulated and grown in intensity and absurdity as they travelled through the ranks of the gossippers. Falsehoods cannot be eradicated without injuring the roots of the truth, and evil intentions grow useful to contradict the false statements made by the ignorant or wilful deceiver; but what is the testimony of the blind worth when they speak of what they believe they have seen and what value can be attached to the statements of the deaf when they describe what they believe they have heard? What does the untruthful know of the truth, the godless of God, the foolish of wisdom, and the unbeliever of faith? They may think that they are right, nevertheless they are wrong; they may accuse others of harbouring illusions, while they live in illusions themselves. Envy, hate, jealousy, bigotry and superstition are like coloured glasses, which cause him who looks through them to see nothing in its true aspect, but everything in coloured light."

Thus it appears that the "Rosicrucians," in speaking of their society, means something very different from any terrestrial and external organization of persons calling themselves, for some reason or other, "Rosicrucians"; but of a spiritual union, a harmony of divine and con-spiritual, but, nevertheless, individual powers, such as the angels are supposed to be, and which are not concerned in any history connected with the tomfooleries of external life.

It is of that spiritual "association" of which they speak when they say:—

"Our community has existed ever since the first day of creation, when God spoke the word, 'Let there be light,' and it will continue to exist till the end of time. It is the society of the children of light, whose bodies are formed of light, and who live in the light for ever. In our school we are instructed by Divine* wisdom, the heavenly bride, whose will is free, and who comes to him whom she selects. The mysteries which we know embrace everything that can possibly be known in regard to God, Nature, and Man. Every sage that has ever existed has graduated in our school, in which he could have learned true wisdom. We have among our members such as do not inhabit this globe; our disciples are distributed all over the universe. They all study one book, and follow only one method of studying it. Our place of meeting is the temple of the Holy Spirit pervading all nature, easily to be found by the Elect, but for ever hidden from the eyes of the vulgar. Our secrets cannot be sold for money; but they are free to everyone who is capable to receive them. Our secrecy is not caused by an unwillingness to give; but by the incapacity to receive on the part of those that ask for instruction.

"There is only one eternal truth; there is only one fountain of love, Love cannot be given, it must be born in the human heart. Wherever the quickening takes place, we attend to the birth of divine love. We are in possession of a light that illumines the profoundest depths of the darkness and enables us to know the deepest of mysteries. We have a fire by which we are nourished and by which wonders may be performed in

nature.

"Everything in this world is subject to our will, because our will is one and identical with the law; nevertheless, our will is free and bound by no law.

"Do you wish to become a member of our society? If so, enter within your own heart and hearken to the voice of the Silence. Seek for the Master within yourself, and listen to his instructions. Learn to know the Divinity that seeks to manifest itself within your soul. Throw away your imperfections and become perfect in God."

It will readily be perceived that all this refers to the "Inner Man," and not to his mortal physical frame. It is neither the physical body with its external senses, nor the perishing mind of man which can know divine truth. It is only divine truth in man that can know its own self. No man can attain true knowledge of any spiritual power, unless that power becomes alive in him and he identified with it. Occultism is not a question of what one should know, nor of what one should do; but of what one must be. If the inner man has become truly spiritual, not merely in his imagination, but in his will; then his awakened spirit will penetrate even through the physical form and change its nature in the same sense as darkness is consumed by light.

All this refers not to the man of terrestrial flesh; but to him who has been regenerated in the life of the spirit. The elementary body of man is not above disease and death; nor above that which gives pain. That body requires to be sheltered against the elements whereof it is made; and needs terrestrial food; but the man of the celestial kingdom is free. His home is as wide as his thoughts can reach, and his nutriment is the "Manna" from heaven.

"God" (according to Jacob Boehme) is the will of divine wisdom. He who rises up in his self-conceit will fall; because he will be full of his delusive knowledge, and the will of the Eternal cannot awaken divine wisdom in him. True humility does not consist in abject fear; but in the highest sense of dignity, such as can be felt only by him who feels that God is in and with him.

The "sophists" are those sceptical inquirers who diligently examine the external shell of the fruit that grows upon the tree of knowledge; without knowing that there is a kernel within the fruit. They persuade themselves that there is no kernel, and imagine that those who are capable to perceive by the power of the spirit the light that shines from the interior fountain, are dreamers; while they themselves little know that their own life is merely a sleep and their fancied knowledge a dream.

The spirit of man is not of this world; it belongs to eternity. There never was a time when the spirit of man was not; even since the beginning of creation; neither is its presence limited to this planet Earth. He who succeeds in merging his consciousness with that of the divine spirit that overshadows his personality, and which is his own real self, will know his past forms of existence and see the future; but the animal principles in man cannot partake of that state; they die and enter again into the Chaos, the

storehouse for the production of forms.

Chapter Two

THE HERMETIC PHILOSOPHY

Tria sunt mirabilia. Deus et Homo. Mather et Virgo. Trinus et Unus.

There is only one eternal truth and consequently only one divine wisdom. If we wanted to trace the history of those in whom that wisdom became manifest back to their origin, we would have to step out of time and space and enter into eternity. We would have to go back to the first days of creation, when "the spirit of God moved upon the waters," when the "first initiator" (I) instructed a race of semi-spiritual beings, constituted very differently from the human beings as we now know them upon this planet. The externally reasoning historian speaks of the wisdom-religion of the ages, as if it were some system invented by man and evolved from the gradually unfolding speculative power of the reasoning intellect; but the Occultist knows that divine wisdom is eternal and always the same; all that differs is the form of its manifestation, according to the capacity of the minds in which it seeks for expression. A history of the doctrines of the Rosicrucians might, therefore, begin with an exposition of the doctrine of the Vedas or the ancient books of Egypt; but as these subjects have been extensively treated in H. P. Blavatsky's "Secret Doctrine" and other books, we will merely see in what shape the hermetic philosophy presented itself to the minds of the neoplatonic philosophers.

NEOPLATONISTS.

Ammonius Saccas.

this philosopher, who lived about 190 a.d., was the founder of the Neoplatonic School. He was the son of Christian parents, and received a Christian education, but departed from this system and became a "philosopher." He gained a living by carrying burdens for pay, and yet he was one of the greatest philosophers of that age, and well acquainted with the Platonic and Aristotelian philosophy. His disciples were Erennios, Origenes, Plotinus, and Longinus.

PLOTINUS.

Plotinus was born at Lykopolis in Egypt in the year 205 a.d. He received his education at Alexandria. He took part in the war of the Emperor Gordianus in Persia, and went afterwards to Rome, where he established his school of philosophy. Here he obtained great renown and was respected by all. It is said that during the 26 years he lived in Rome he did not have a single enemy. Even the Emperor Gallienus, one of the greatest villains, respected and honoured him.

Plotinus fell sick. As the physician Eustachius entered the room in which Plotinus was dying, the latter exclaimed, joyfully, "I am now going to unite the God that lives within myself with the God of the universe."

The mind of Plotinus was continually directed towards the Divine genius who accompanied him,—his own higher self. He cared little about his physical body, and having been asked about the day when the latter was born, he refused to tell it, saying that such a trifling matter was of too little importance to waste any words about.

Phenomenal existence was to him an error, a mistake, a low and undesirable condition, union with the Divine principle the highest aim of existence. He ate very little, took no meat, and lived a life of chastity. Porphyry, another one of the disciples of Saccas, having become envious of the renown of Plotinus, attempted to use black magic against him, but without success; and finally said that the soul of Plotinus was so strong that the most powerful Will directed against his soul could not penetrate it, and rebounded upon the sender. Plotinus, however, felt that magic influence, and expressed himself to that effect.

According to the philosophy of Plotinus, God is the foundation of all things. There is only one Substance; Matter and Form are merely illusions, or shadows of the Spirit. God is eternal and everywhere. He is pure light, a Unity, the basis of all existence and thought. The Mind (noûs) is the image of this Unity; it is, so to say, the image created by the Eternal by looking within itself. Thus the Mind is the product or creation of God, and yet God itself, and receiving its power from the latter. The Mind is the eternal activity of the Eternal. It is Light, primordial and unchangeable. Thought and every thinkable object exists within the mind. The world of Mind is the internal world; the eternal, sensual world is the external expression of the former. Mind being a Unity, and all beings and objects consisting of Mind substance, all are fundamentally identical, but they differ in form.

The activity by which the inner world of Mind came into existence is an interior power acting towards the centre. If an external world, corresponding to the inner world, is to come into existence, there must be another activity by which this internal activity is reversed, so as to be directed towards the periphery. This centrifugal activity is the Soul, a product or reaction of the centripetal activity of the Mind, in other words a product of Thought, entering within itself.

There is a universal law according to which something real may produce something approaching its own state of perfection, but not quite as perfect as itself, and therefore

the activity of the soul resembles the activity of the mind, but is not as perfect as the latter.

The Soul, like the Mind, is living thought, but unlike the Mind, subject to continual change. The soul, unlike the mind, does not see things within her own self, but sees them in the mind. The activity of the soul is directed outwardly, that of the mind inwardly; the perceptions of the soul are not so clear as those of the mind. The soul, like the mind, is a kind of light; but while the light of the mind is self-luminous, that of the soul is a reflection of the former.

According to the eternal laws of order and harmony existing in the whole organism of Nature, all souls become after a certain time separated from the mind, or—to express it more correctly—the distance between the soul and the centre of mind increases, and they assume a more material state. Moving away from the Divine intelligence they enter the state of matter, they descend into matter. At each step towards materialization their forms become more dense and material, the souls in the air have an airy, those upon the earth an earthly material form. The activity of the soul produces other and secondary activities. Some of the latter have an upward tendency, others follow lower attractions. The upward-tending activities are Faith, Aspiration, Veneration, Sublimity, etc.; the downward tendencies produce reasoning, speculations, sophistry, etc.; the lowest activity of the soul is the purely vegetative power, sensation, assimilation, instinct, etc.

The ultimate aim of the activity of Nature is the attainment of self-knowledge. Whatever Nature produces in a visible form, has also a supersensual form, giving shape to gross matter, so that the form may become an object for recognition. Nature is nothing but a living soul, she is the product of a higher, interior activity, the Universal Mind. There is only one fundamental living power in Nature, the power to imagine; there is only one result of the activity of this power formation, or perception of form, and the same process which takes place in Nature, takes place in the nature of man.

All formations of matter are produced by the soul residing therein. All forms are filled with an interior life, even if not manifested outwardly. The Earth is like the wood of a tree, wherein life exists; the stones resemble twigs which have been cut off from the tree. In the stars, as well as in the Earth, is Divine Life and Reason.

The sensual world and each existence therein has an interior soul, and this soul is all that is lasting about those forms; the external appearance is nothing more than an appearance.

The World of Intelligence, is an unchangeable living Unity wherein there is no separation by space or change in time. In that world exists everything that is, but there is neither production nor destruction, neither past nor future. It is not in space, and requires no space. If we say the world of intelligence is everywhere, we mean to express the idea that it is in its own being, and, therefore, within itself.

The world of Intelligence is the world of Spirit. There is a supreme Intelligence, wherein are germinally (potentially) contained all objects and all intellects, and there are as many individual intellects as can possibly be contained in that world of intelligence. The same may be said about the Soul. There is a supreme Over-Soul, and as many individual souls as can be contained therein; and the latter stand in the same relationship to the former as a species to the one class to which it belongs. There are different kinds of species in a class, yet all originate in the latter. Each species has a character of its own. Likewise, in the intellectual world there must be some certain qualities to produce souls of various kinds, and the souls must be in possession of various degrees of thought-power, else they would all be identical in every detail.

There is nothing absolutely without Reason in Nature, although the manifestations of the principle differ vastly in the various forms. Even animals, which seem to be unreasonable, possess a reason which guides their instincts. Everything that exists has its origin in Reason, and there can be nothing absolutely unreasonable in Nature; but there are innumerable modes in which Reason becomes manifest, because these manifestations are modified by external and internal conditions and circumstances. The inner, spiritual man is far more reasonable than the external one. In the external world Reason manifests itself as observation, logic and speculation; but in the world of intelligence Reason is manifest in direct perception of the truth.

The aim of the internal action of reason is to produce an objective form. As differentiation proceeds and the various powers unfold, they continually lose some of their attributes, and the ultimate products are less perfect than the original power; but the circumstances in which they are placed give rise to the origin of new attributes, and thus a step is made towards rising again into a higher state.

Thus the world of intelligence is a radiation from the fundamental original centre, and the world which we perceive with our senses is a product of the world of intelligence. The state of imperfection and mutability of all things in the external world is caused by their remoteness from the great centre. The Universe is a product of three fundamental principles of existence; it is a great living being or organism, in which all its constituent parts are intimately connected together, and no part in that universe can act without causing a certain reaction in all other, even distant parts because throughout the whole there is only one soul, whose activity, manifesting itself in all parts, constitutes the organism of the whole. All parts are connected together by that universal power which constitutes the One Life in the universe. All souls lead, so to say, amphibious existences. Sometimes they are attracted more to the sensual plane and become interwoven with the latter; at other times they follow the attraction of Reason, from whence they originated, and may become united with it. The soul ultimately becomes divided, the higher elements rise to the higher planes, the lower ones sink still lower when they are no more held up by their connection with the higher ones. Whenever the incarnation of a human being takes place, the soul furnishes the mortal body with some of her own substance, but she does not, as a whole, belong to the body; and only that part of the soul which has become thoroughly amalgamated with the body takes part in the pains and pleasures of the latter. Man's evil desires come only from that part of his

soul, which is thus mixed with the body, and, therefore, the evil consequences of man's evil actions befall merely the animal man—that is to say, his living animal principle—but not the real man or the spirit, connected with the higher elements of the soul. The more the soul is attracted to the vulgar and low, the more grossly material will the organism with which she clothes herself become. After death the gross substances must be purified or destroyed, while the pure elements rise up to the source from whence they came, until the time for a new incarnation in a form of flesh has arrived. This process is repeated until the soul has attained sufficient knowledge to become inaccessible to the attraction of that which is low. In this sense man's terrestrial existence may well be looked upon as being a punishment for harbouring evil desires and inclinations. Intellectual labour is an activity belonging to a lower state of existence, and is necessary because the original faculty of the soul of directly perceiving the truth has been lost. If the soul desires to obtain this faculty again, she must free herself from all intellectual conceptions, and penetrate into the formless. If she desires to reach up to the original inconceivable fountain of all, she must leave her own conceptions behind, she must become free from all sensual perceptions and intellectual speculations, free of thought and speech, and live in a state of spiritual contemplation. That which is beyond intellectual conception can be seen, but can neither be conceived nor described in words. Seeing is better than believing, knowledge is better than logic; spiritual knowledge is one, but human science is a multiplicity, and has nothing to do with the eternal Unity, from which all things take their origin.

It is of the utmost importance that men should be instructed about their own nature, their origin, and their ultimate destiny; because an intellectual person is not inclined to undertake a labour, unless he is convinced about its usefulness. Spiritual perception is a power, which cannot be imparted, but which must be gained by effort.

If a person does not know that such a power exists, or if he cannot realize its usefulness, he will make no efforts to attain that state, his mind will remain without illumination, and he will not be able to see the truth. He may feel the existence of the truth, like a man may feel love for an unknown ideal, of which he does not know whether or not it exists; but he whose mind is illumined sees the object of his love, the light which illumines the world. This light is present everywhere. But it exists relatively only for those who are able to see, perceive, feel, and embrace it, by reason of their own similarity to it. To make the matter still more comprehensible, let us say that if the soul throws off her impediments and enters that state again in which she originated from the Eternal, then will she be able to see and feel the Eternal. If, after having received these instructions, a person is too indolent to follow them, he will have no one to blame but himself if he remains in darkness. Let all, therefore, try to tear themselves loose from that which is low and sensual, and become united with the supreme power of God.

If you desire to find the Supreme, you must free your thoughts of all impressions coming from the external world, purify your mind of all figures, forms, and shapes.

God is present in all, even in those who do not recognise Him; but men flee from God, they step out of Him, or, to speak more correctly, out of themselves. They cannot

grasp Him before whom they are thus fleeing, and, having lost themselves, they hunt after other gods. But if the soul progresses on the road to perfection, begins to realize her own higher state of existence, to know that the fountain of eternal life is within herself, and that she, therefore, has no need to hunt after external things, but can find all that is desirable in the divine element within herself; if she begins to understand that in that God within is her whole life and being, and that she must flee from the realm of illusion to live and exist in Him, then will the time come when she will be able to see Him, and to see herself as an ethereal being, illumined by a super-terrestrial light. She will see herself even as the pure Divine Light itself, as a God, radiant in beauty, but becoming dark again as her light is rendered heavy if it approaches the shadows of the material plane.

Why does not the soul remain in that state of light? Merely because she has not yet freed herself fully from the attractions of matter. If she has become entirely free of these attractions, she will remain in that light, and know that she is one with it. In this state there is no perceiver and no object of perception, there is merely perception, and the soul is that which she perceives. She is, for the time being, identified with the object of her perception, and, therefore, this state is something beyond the intellectual comprehension of man.

Having been united and identical with it, the soul carries its image within herself when she returns to herself. She then knows that during the time of her union with the Eternal she was the Eternal itself, and there was no difference between herself and the former. In herself there was no motion, no sensation, no desire after anything else, neither was there thought nor conception. She was exalted and resting in her own being, she was, so to say, rest itself, in a state surpassing all conceptions of beauty or virtue. A soul entering into this sublime state, in which there is no form and no image, cannot be supposed to enter anything illusive. A soul which sinks into illusions degrades herself, and enters the region of evil and darkness; but the exalted soul enters into herself; she is then neither in a state of being nor of non-being, but in one which is inconceivable and above all being.

malchus porphyrius.

This philosopher was a disciple of Plotinus, and was born in Batanea, in Syria, in the year 233 a.d. He died at Rome in the year 304 a.d. He says that only one single time during his life did he succeed in obtaining his union with God, while his teacher Plotinus, was four times blessed in this manner.

Porphyry says, in regard to the Soul:—The embodied soul is like a traveller who has lived a long time among foreign nations, and has, therefore, not only forgotten the costumes of his own country, but also adopted those of the foreigners. When such a traveller returns from his voyage, and desires to be welcomed by his friends and relatives, he attempts to lay on? his foreign manners,- and to return again to his former

way of acting and thinking. Likewise the soul, while banished from her celestial home, and being forced to inhabit a physical form, acquires certain habits from the latter, and if she desires to return to her former state, she must lay aside all she has adopted from her terrestrial form. She must try to put off not merely the gross physical mask in which she is dressed, but also her more interior envelopes, so that she may enter, so to say, in a state of nudity into the realm of bliss.

There are two poisonous sources from which man drinks oblivion of his former condition, and which cause him to become forgetful of his future destiny, namely sensual pain and sensual pleasure. By the action of these two, but especially by the action of the latter, desires and passions are created, and these attract the soul to matter and become the cause of her corporification. Thus the soul is, so to say nailed to the body, and the ethereal vehicle of the soul is rendered heavy and dense. We should avoid everything which may excite sensuality, because wherever sensuality is active, reason and pure Intelligence cease their activity. We should, therefore, never eat for the mere pleasure of eating, but only eat as much as is necessary to nourish the body. Superfluous, and especially animal food, strengthens the bonds which bind the soul to matter, and withdraw her from the Divinity and from divine things. The wise, being a priest of God, should seek to remain free of all impurities while he is in the temple of Nature, and he should never so far forget his dignity as to approach the Source of all Life while he himself constitutes a grave for the dead bodies of animals. He should select for his nutriment only the pure gifts of his terrestrial mother. If we could avoid all kind of food, we should become still more spiritual.

In regard to the difference existing between corporeal and incorporeal things, Porphyry says:—"The Incorporeal governs the Corporeal, and is, therefore, present everywhere, although not as space, but in power. The corporeal existence of things cannot hinder the Incorporeal from being present to such things as it desires to enter into relation with. The Soul has therefore the power to extend her activity to any locality she may desire. She is a power which has no limits, and each part of her, being independent of special conditions, can be present everywhere, provided she is pure and unadulterated with matter. Things do not act upon each other merely by the contact of their corporeal forms, but also at a distance, provided they have a soul, because the higher elements of the soul are everywhere, and cannot be enclosed in a body, like an animal in a cage, or a liquid in a bottle. The universal soul, being essentially one and identical with the infinite supreme Spirit, may, by the infinite power of the latter, discover or produce everything, and an individual soul may do the same thing if she is purified and free from the body."

"The realm of the soul, being semi-material, has its inhabitants possessing semi-material (astral) forms. Some of them are good, others evil; some are kindly disposed towards man, others are malicious. Both classes have ethereal but changeable bodies; the good ones are masters of their bodies and desires, the evil ones are governed by the desires of their bodies. They are all powers for good or for evil, divine, animal, or diabolic invisible influences creating, by their interior activity, passions, desires, vices, and virtues in the souls of beings. The more evil they are, the

more do their forms approach the corporeal state. They then live on the exhalations of matter; they induce men to murder and to kill animals, they enjoy the vapours arising from the victims, and grow fat by absorbing the ethereal substances of the dying. They are, therefore, always ready to incite men to wars and crimes, and they collect in great crowds in places where men or animals are killed."

Porphyry ridicules the idea that gods, being wiser, more powerful, and superior to man, could be coaxed, persuaded or forced to do the will of man or conform to his desires. He repudiates the theory that clairvoyance, prophecy, etc., were the results of the inspiration by external gods, but says that they are a function of the Divine Spirit within man; and that the exercise of this function becomes possible when the soul is put into that condition which is necessary to exercise it. "The consciousness of man may be centred within or beyond his physical form; and according to conditions a man may be, so to say, out of himself or within himself, or in a state in which he is neither wholly without nor within, but enjoys both states at once." He also states that there are many invisible beings, which may take all possible forms and appear as gods, as men, or as demons, that they are fond of lying and masquerading, and of pretending to be the souls of departed men.

It is said that Porphyry was several times during his prayers levitated into the air, even to the height of ten yards or more, and that on such occasions his body appeared to be surrounded by a golden light. "The gods are everywhere, and he whose soul is filled with such a divine influence to the exclusion of lower influences is, for the time being, the god which that influence represents, possessing his attributes and ideas. The nature of the union of the soul with God cannot be intellectually conceived or expressed in words; he who accomplishes it is identical with God, he is Divinity itself, and there is no difference between him and the latter. The gods are not called down to us by our prayers; but we rise up to them by our own holy aspirations and efforts; we are connected with them by the all-embracing power of love."

JaMBLIChus.

This philosopher was a disciple of Porphyry, and died about 333 a.d. He says:—

"If the soul rises up to the gods, she becomes god-like and able to know the above and the below; she then obtains the power to heal diseases, to make useful inventions, to institute wise laws. Man has no intuitive power of his own; his intuition is the result of the connection existing between his soul and the Divine Spirit; the stronger this union grows, the greater will be his intuition, spiritual knowledge. Not all the perceptions of the soul are of a divine character; there are also many images which are the products of the lower activity of the soul in her mixture with material elements. Divine Nature, being the eternal fountain of Life, produces no deceptive images; but if her activity is perverted, such deceptive images may appear. If the mind of man is illumined by the Divine Light, the ethereal vehicle of his soul becomes filled with light and shining."

PROCLUS.

Proclus lived at Byzany, 412—485. He was a hermetic philosopher and mystic, having often prophetic visions and dreams. It is said that he had the spiritual power of producing rain by his "prayer" and of preventing earthquakes. He was very pious and self-denying, and on some occasions his head seemed to be surrounded by a glory of light.

He says that the soul of man consists of many coats; some more dense, and others of a more ethereal character, each one being a fundamental principle, changeable only in regard to its form. "The soul can only return to her divine state after having been purified of her earthly desires. Her reason and free will must take part in the sufferings belonging to the material state, until she attains knowledge and becomes free from desires. For this purpose she clothes herself at certain periods in a physical form (reincarnates as a human being), until she has laid off her desires. The more the soul frees herself from her gross external coats (principles) the higher can she rise."

HIEROCLES.

This philosopher says:—"The intelligent soul-substance received from the Demiurgos (Logos) an inseparable immaterial body, and entered thus into being. She is, therefore, neither corporeal nor incorporeal, but comparable to the sun and the stars, which are the product of an immaterial substance. This soul-body, which human beings as well as "spirits" possess, is of a shining nature. The vehicle of the soul is contained within the material body of man; it breathes Life into the lifeless and soulless physical organism, and contains the harmony of the latter. The Life Principle of man is the inner being which produces the activity of Life in the organism. The inner man consists of an intelligent substance and an immaterial (transcendentally material) body. The visible material form is the production and images of the interior man. The external form consists of the animal, unintellectual, gross-material and ethereal bodies, a separation of living substance and dead matter is effected, and thus man may render himself capable of having intercourse with pure spirits.

During the year 529, the imperial bigot Justinian closed the schools of Philosophy at Athens, and their last representatives, Isodorus, Damascius, and Simplicius went to Persia. They expected to find in the East freedom of thought, tolerance, and wisdom. It was said that Chosroes, the King of Persia, was a philosopher, and they hoped to obtain his protection. But they soon found that the philosophy of that King was very superficial, and that he was a cruel, passionate, and ignorant tyrant, varnished over with some superficial learning. Disappointed, they returned to Greece.

This was the experience of the last of the Neoplatonic philosophers, such as were publicly known, and a long obscurity of the sun of wisdom took place, until a ray of light broke again through the clouds during the 15th century.

Chapter Three

MEDIAEVAL PHILOSOPHERS

Centrum in Trigono Centri

The external world is an image of the interior world. The astronomy of the visible starry sky is an external reproduction of astrological processes taking place in the invisible heavens, and the revolutions of the planets which are within the reach of observation by our physical senses, are symbols by means of which the action of spiritual powers existing in the universe are represented. As the earth has her seasons of heat and cold, according to her position which she occupies in regard to the sun, and as she approaches the sun at certain times and recedes at others, likewise there are regular periods at which the human mind seems to come nearer to the spiritual sun of divine wisdom, and there are other times when a period of darkness and materialism exists. During the times of perihelion, receptive minds will find it easier to rise up in their thoughts to the fountain of eternal truth; while during the aphelion it requires greater efforts to approach the divine luminary. During the time of the Middle Ages there appears such perihelion to have taken place, and a wave of spirituality was passing over the world, illuminating the minds of those who were receptive for wisdom; while in the minds of the vulgar it merely aroused the emotional element, causing among them an epidemic of superstition, which manifested itself on the external plane as the development of witchcraft and sorcery. There were many hermetic philosophers of great prominence living during those times. Foremost of all must be mentioned Theophrastus Paracelsus, of Hohenheim; Jacob Boehme, Cornelius Agrippa, Basilius Valentinus, Robert Fludd, and many others too numerous to be named. As the lives and the philosophy of the two former ones have already been explicitly dealt with in my other books, I will select from the rest the writings of Cornelius Agrippa as a type of what was taught by those mediæval philosophers.

magic, ACCORDING TO cornelius agrippa.

Cornelius Agrippa of Nettesheim was born of a noble family at Coeln (Cologne) on September 14, in the year 1486. He was a philosopher, physician, lawyer, theologian, soldier, and also a statesman. He studied the Occult Sciences, and is said to have been a good Alchemist. He also organized at Paris a secret society for the purpose of studying the secret sciences. He drew upon himself the hatred and malice of the clergy, whose evil practices he desired to reform, and he was consequently denounced as a black magician and sorcerer, and there are even to-day nearly as many fabulous stories circulating about him as there are in regard to the reputed black magician, Doctor Faustus. He was an open enemy of the Holy Inquisition, continually persecuted by latter, and therefore he had to change his place of residence very often. While only twenty-four years of age he wrote his celebrated work, "Occulta Philosophia," which in his riper age he greatly improved. His study of the occult side of nature led him to

realize the fact that the truth cannot be found in illusions, even if they belong to the supersensual plane of existence, and he therefore says in his book, "De Vanitate Scientiarum": "He who does not prophesy in the truth and power of God, but by means of daemons and evil spirits, errs. He who produces illusions by magic spells, exorcisms, citations, cojurations, philtres, and other dæmoniacal methods deserves to be punished in hell."

Cornelius Agrippa made great effort to restore the true meaning of the term "Magic": a term which means the exercise of spiritual functions which are in possession of the wise; but the ignorant even to this day use the term "Magic," when they want to talk about Sorcery and Villainy, which is not wisdom, but the very thing opposed to it. In regard to his book he says: "I have written it in such a manner that those who are wise will find therein all the information they desire; but to the evil disposed and the sceptic the door to the mysterious realm will remain closed, no matter how hard they may struggle to enter it. If you possess the power of seeing with the eye of reason, the whole sublime magic science will appear before your sight, and you will know the powers which Hermes, Zoroaster, and Apollonius knew."

"The Key to the highest and divine philosophy of the mysterious powers nature is reason. The brighter the sun of reason shines, the more powerful will the intellect grow, and the easier will it become for us to accomplish even the most wonderful things. But if the intellect is in the bonds of flesh, if it cannot overcome the errors received by inheritance and false education, it will be unable to penetrate into the divine mysteries of nature and God. He who wants to enter into the sanctuary must die. He must die to the world and to external sensual attractions, die to his animal instincts and desires. Not that by such a death the soul would become separated from the body; but the soul must be able to step out of the latter. Therefore Paulus writes to the Colossians: 'You have died and your life is hidden with Christ in God'; and at another place he says: 'I know a man (but whether he was in the body or out of the body I do not know, God knows it) he was exalted into the third heaven.' Such a death must he die who wishes to know God, and only few are privileged to do so."

"Whatever we read about the irresistible powers of the Magic Art, of the wonderful sights of the Astrologers, etc., will be found to be fables and lies as soon as we take those things in their external and literal meaning. Their external forms cover internal truths, and he who desires to see those truths must be in possession of the divine light of reason, which is in possession of very few. Therefore those who attempt to solve the problems of the divine secrets of nature by the reading of books will remain in the dark; they are led away from the light of reason by the illusive glare of their erring intellect; they are misguided by the tricks of external astral influences and by erroneous imaginations. They fall continually into error by seeking beyond their own selves that which exists within themselves. You must know that the great cause of all magic effects is not external to ourselves, but operating within ourselves, and this cause can produce all that the Magicians, Astrologers, Alchemists, or Necromancers ever produced. Within ourselves is the power which produces all wonderful things.

Nos habitat, non tartara, sed nee sidera coeli
Spiritus in nobis, qui viget, ilia facit.

"Magic Science embraces a knowledge of the most sublime and exalted truths, the deepest mysteries in nature, the knowledge of the nature of matter and energy, of the attributes and qualities of all things. By uniting the powers of nature and combining the lower with its corresponding higher counterpart the most surprising effects may be produced. This science is therefore the highest and most perfect of all; she is a sacred and exalted philosophy the culminating point of all."

Agrippa regards nature as being a trinity; an elementary (corporeal) astral and spiritual world, and the lower principles are intimately connected with the higher ones, forming thus four more intermediary states; that is to say, seven in all.

The cause of all activity in the universe is the omnipresent principle of Life (being identical with the Will), a function of the universal spirit. This life principle causes the ethereal Soul to act upon the gross element of Matter.

"The Spirit—the Primum mobile—is self-existent and is motion; the body, or the element of matter, is in its essence without motion, and differs so much from the former that an intermediary substance is required by which the Spirit can be united with the body. This intermediary spiritual substance is the soul, or the fifth essence (quinta essentia) because it is not included in the four states of matter, which are called the four elements, but constitutes a fifth element, or a higher state of matter which is perceptible to the physical senses. This soul of the world is of the same form as the world; because as the spirit in man acts upon all the members of his body by means of man's soul, likewise the universal spirit by means of the soul of, the universe pervades and penetrates all parts of the latter. There is nothing in the world which does not contain a spark of this universal power; but spirit is most active in those things or beings in whom the activity of soul is strongest.

This astral spirit can be rendered very useful to us if we know how to separate it from the other elements, or if we use such things as contain an abundance of it. There are certain things in which this principle is not so deeply sunk into or so strongly amalgamated with the body as it is in others, and such things act powerfully and may produce their counterparts.

This is the great alchemical agent, and in it are contained all productive and generative powers. If this spirit is extracted from gold or silver and united with some other metal it transforms the latter into gold, respectively silver.

There is such a great harmony and unity in nature that every superior power sends its rays through intermediary links down to the lowest, and the most inferior thing may rise up through the scale to the highest. Thus the lowest is connected with the highest comparable to a string of a musical instrument, which vibrates in its whole length if touched at one end. If the lower is acted on it reacts upon the higher, and the highest

corresponds to the lowest.

A thing of very small size may produce a great effect (as may be seen by the growth of a tree from a seed), but this cannot take place with an elementary quality (physical force). The hidden powers may accomplish a great deal, because they are the properties of the form to which they belong; but the elementary (mechanical or physical) forces, being material, require a great deal of matter to produce great effects upon matter. The powers belonging to the form are called occult powers, because their causes are hidden; that is to say, even the sharpest intellect cannot thoroughly conceive of their nature, and what the philosophers know about them they have learned rather by observation and experience, than by intellectual reasoning.

God created man in His own image. The universe is the image of God and man is the image of nature. Man is therefore, so to say, the image of the image; in other words a Microcosmos, or little world. The world is a reasonable, living, and immortal being; man is equally reasonable, but he is mortal, or at least divisible. Hermes Trismegistus says that the world is immortal, because no part of it is ever annihilated. Nothing is ever annihilated, and if "to die" means to be annihilated, then is "dying" a term without any reason for its existence; because there is no death in nature. If we say that a man dies, we do not mean to imply that anything of that man perishes; we only mean to say that his body and soul become separated from each other. The true image of God is His Word, Wisdom, Life, Light, and Truth; they exist through Him, and the (spiritual) soul is their image. This is the reason why it is said that we (man in its primitive purity as a spiritual being) have been created in the image of God, and not in the image of the world or its creatures. God can neither be touched with the hand, nor be heard with the external ear, nor be seen with the external eye, and likewise the spirit of man can neither be seen, heard, or touched in this manner. God is infinite and cannot be overpowered by anything, and likewise is man's spirit (spiritual soul) free and can neither be forced nor limited. In God is contained the whole world and everything existing therein, and likewise in the will of man is contained every part of his body. Man being thus stamped and sealed in the image of God as His counterpart, necessarily clothed himself in a form, representing the true image of nature. He is therefore called the second or little world; he contains everything contained in the great world, and there is nothing existing in the latter which is not also truly existing within the organism of man. In him are contained all the elements (principles), each principle according to its own qualities; in him is the ethereal astral body, the vehicle of his soul, corresponding to the firmament of the world; in him is the vegetative power of plants, the principle of sensation, manifest in the animal kingdom, the divine spirit, divine reason, and the divine mind. All this is contained in man, united to a unity and belonging to him by divine right. Man is therefore called by the Bible "the whole creation," and in his aspect as the Microcosm he contains not only all parts of the world, but also contains and comprehends the divinity itself.

The natural Soul is the Medium by which the Spirit becomes united with the flesh and the body, through which the latter lives and acts and exercises its functions. This Medium is intelligent, but also so to say corporeal; or to express it perhaps more

correctly, the soul takes part in the materiality of the physical body. This is the doctrine of all hermetic philosophers. Man consists of the higher, the intermediary, and the lower principles. The higher ones are called the illuminated spiritual soul, and Moses speaks of it figuratively as having been breathed by God into the nostrils of man. The lowest is the animal soul (*anima sensitiva*). The apostle Paulus calls it the animal man. The intermediate part is the rational soul which connects the animal soul with the divine mind and takes part in the nature of the two extremes. This part, to become free, must be separated from the lower elements by the power of the Will of which the apostle says, that it is living and cutting like a sword. The divine principle never sins and never consents to sin; but the animal principle sinks continually lower in animal desires unless it is held up by the divine spirit. The highest part of ourselves is never subject to punishment, knows nothing of the sufferings of the lower principle; but returns after being separated from the lower principles to its divine source; but that part which is called the rational soul, and which being free, may choose between the higher or lower, will, if it continually clings to the highest, become united with God and immortal in him; but if the intellectual principle clings to that which is evil, it will become ultimately evil, and grow to be a malicious demon.

God is the centre of the world and enters the heart of man, like a sun-ray. As the spirit of God descends, it surrounds itself with an ethereal substance, forming the Astral body, the vehicle of the soul (the fiery chariot of the soul). From the centre of the heart the spirit radiates into all parts of the body and pervades all its members, combining its own vehicle with the natural heart of the body and with the soul substance generated within the heart. By means of the soul it mixes with and amalgamates with the fluids (the blood, nerve currents, etc.), and with all organs of the body. The soul is therefore equally near to all organs, although she radiates from one organ into another in the same sense as the heat of a fire is intimately connected with air and water, if it is carried from fire to water by means of the air. In this way we may form a conception of the process, by which the immortal spirit by means of its immortal ethereal vehicle may be enabled to adhere to and mix with a dense, mortal, material body. If by disease or otherwise the connection between different parts of the same organism is interrupted, the spirit returns again to the heart. If the life-principle leaves the heart, the spirit departs with the ethereal vehicle and the physical organism dies.

The first Light in God is beyond intellectual conception, and can therefore not be called a conceivable light; but as it enters the mind it becomes intellectual light and may be intellectually conceived. Entering into the soul it may not only be conceived, but also understood. It is incorporeal. When it enters into the ethereal vehicle it takes form, invisible to the physical senses; but when it penetrates the elementary (physical) organism, it becomes also visible to the external perception. By this gradual progression of this divine Light from Spirit into dense Matter our spirit may obtain great power. It is possible that if the thoughts of the wise are directed with great intensity upon God, the divine light illuminates the mind and radiates its rays through all the parts of the dark and gross body, causing even the latter to become illuminated like a luminous star, and to change its attraction to the earth, so that it may be raised up into the air, and thus it has happened that even the physical bodies of men have been carried away to some

distant locality. So great is the interior power of the spirit over the external body that the former may lift the latter up and take him to that place where man's thought travels or where he desires or dreams to be.

Man's power to think increases in proportion as this ethereal and celestial power or light penetrates his mind, and strengthening his mental faculties, it may enable him to see and perceive that which he interiorly thinks, just as if it were objectively and eternal. Spirit being unity and independent of our ideas of space, and all men having therefore essentially the same spirit, the souls of men existing at places widely distant from each other may thus enter into communication and converse with each other exactly in the same manner as if they had met in their physical bodies. In this state man may perform a great many things in an exceedingly short period of time, so that it may seem to us as if he had required no time at all to perform it. But not everybody can do so; it can only be done by those whose imagination and power of thought is very strong. Such a man (an Adept) is able to comprehend and understand everything by the light of the universal power or guiding intelligence with which he is spiritually united.

But if imagination possess such a power that it cannot be impeded or restrained by the obstacles presented by time or distance, if it can even communicate itself to the heavy physical body and carry the latter with it; then it will be reasonable to believe that thought becomes still more powerful if it becomes free and may follow its natural; inclinations, instead of being held back by the attractions of the sensual plane. In each man there is such a power, which is the inherent property of his soul by right of the divine origin of the latter; but this power is not equally developed in all men, but stronger in some, weaker in others, and according to the state of its development the possibility to use it differs in different individuals.

By this power two persons being bodily far distant from each other may exchange their thoughts, or one may impress his thoughts upon another, and such a power may be used for good or for evil purposes. Weak-minded persons may thus be fascinated by stronger minds, or be made to fall in love with the person by whom they are thus fascinated. The instrument of fascination is the spirit, and the organ, by which it eminently expresses itself is the eye. Thus the spirit of one person may enter the heart of another by way of the eyes, and kindle a fire therein which may burn and communicate itself to the whole body. If two persons look into the eyes of each other, their spirits come in contact, and mix and amalgamate with each other. Thus love may be caused by a look in a moment of time, like a wound caused suddenly by an arrow. The spirit and the blood of a person thus affected then turn towards him who fascinated it, like the avenging spirit and the blood of a murdered person turns against the murderer.

The passions of the soul which adhere to the imagination may, if they are sufficiently strong, not only produce changes in the organism to which they belong, but also be transferred upon another organism, and thus impressions may be made by the will of a person upon the elements and external things, and thus diseases of the soul or body may be caused or cured. The state of the soul is the principal cause of the

condition of the external body. A strong, exalted soul, stimulated by a strong and active imagination, may not merely cause health or disease in her own organism, but also in that of others with which she comes in contact. Evil disposed persons may exert a very evil influence upon others by their look. The invisible forces emanating from the soul through the eye are much more powerful, stronger, hotter, and more active than the emanations of the physical body. The soul-force of a person entering within the soul sphere of another acts therein not less strong than it would act if it had originated in the latter. By such means one man may exert an influence upon the mind and character of another.

The spirit may accomplish a great deal by the power of Faith. This power is a firm confidence or conviction, based upon the knowledge that one can and will accomplish his purpose. It is a strong, unwavering attention which gives strength to the work, causing, so to say, an image in our mind of the power which is necessary to accomplish the work, and of the work which is to be accomplished in, by, and through ourselves. We must, therefore, in all magic operations, apply a strong will, a vivid imagination, a confident hope, and a firm faith; all of which combined will assist in producing the desired result.

It is well known that if a rich person has confidence and faith in his physician, he is more liable to be benefited by the latter than if he mistrusts him, and often the presence of the physician in whom the patient has faith benefits the latter more than the remedies which he uses. The presence of a spiritually-minded physician who possesses a strong soul, and who desires to help the patient, is a power which is often sufficiently strong to change the pathological activity of the soul-elements of the patient (of which the physical processes taking place in the organism are merely the external expression), and thus to restore the patient. Every physician ought therefore be a magician in a certain sense. He ought not to doubt in the least that he will be successful in that which he attempts to accomplish. He ought not even to permit a thought of the possibility of a failure to enter his mind; because as a firm faith may accomplish wonderful things, like-wise doubt disperses the active power of the operator and renders it ineffective. In such a case the spiritual activity vibrates, so to say, between two extremes: it lacks the projecting impulse to enter the physical organism of the patient, it becomes diffused in space and is lost.

In this power of the spirit over the element of matter by means of the soul rests the power of certain signs, images, formulas, incantations, words, etc., and many wonderful experiments may thus be produced. The activity of the spirit strengthens the soul; by the will and imagination of the spirit the soul receives strength to act upon matter.

There is a spiritual power residing in the soul of man which enables the latter to attract, influence, and change things. If the power of the soul mounts to a certain height she may overpower the elements which hold her in bonds; for that which is above attracts and subjects that which is below, and the latter partakes of the changes of the former. Therefore, a man who has rendered himself capable to receive celestial gifts, by making use of the aspirations (functions) of his soul and employing natural things, may

influence another being who is less spiritually strong, and force him to obey.

He may cure another by the power of his will or cause him to be sick or kill him; he may make him joyful or sad, fill him with fear, admiration, respect, veneration, etc.

The root from which all such effects spring is a strong and decided will supported by the spiritual influence coming from and through the heart. An opposing spiritual activity will, if the latter surpasses the former in strength, neutralize or repulse it, or weaken its influence. If a man becomes subject to a fascination, it is not his intellectual principle, but his sensual (animal) soul which is thus affected. The intelligent and spiritual part in man cannot be thus magically influenced. If the organism of a man is suffering it suffers according to its animal and terrestrial, and not in his spiritual or celestial aspect. The intelligent and spiritual part of man can merely know that such influences are acting upon the lower principles by a certain sensation which is communicated from the lower to the higher elements. Intelligent man feels the influence which is exercised by external conditions upon his animal constitution; but he is not himself subject to their influences. Everything belonging to the above moves that which is next to it below according to its degree and order, not merely in the visible, but also in the invisible part of nature. Thus the Universal Soul moves the individual souls, the Mind acts upon the animal, and the animal upon the vegetative principle. Each part of the world acts upon every other part, and each one is capable to be moved by another; and upon each part of the lower world acts the higher world, according to the attributes and conditions of the former, just as one part of the animal organism acts upon another.

There is an art, known only to few, by which the purified and faithful (intellectual) soul of man may be instructed and illuminated, so as to be raised at once from the darkness of ignorance to the light of wisdom and knowledge. There is also an art, by which the knowledge gained by the impure and unfaithful may be taken away from their mind and memory and they thus be reduced to their former state of ignorance.

Apuleius says that the human soul may be put into a state of sleep, so that she will forget her terrestrial conditions and turning her whole being towards her divine origin, she will become illuminated by the divine light, and not only be able to see the future and to prophesy it correctly, but also to receive certain spiritual powers. On such occasions the divine inspiration and illumination may be so great, as even to communicate itself to other persons near, and to influence them in a similar manner.

Persons in a state of receptivity or passivity may become mediums through which divine demons (influences) may be attracted within the body of man and cause men to perform wonderful things. If the soul of such a person breaks away from the bonds of the body and surrenders herself to the power of imagination, she may become the habitation of demons of a lower order, which may enable her to perform extraordinary things. Thus we may see that a person who has never had any instructions in painting may suddenly exercise that art and produce an artistic work, etc., etc. If the soul enters entirely the intellectual sphere, she may become the habitation of another class of demons and obtain great knowledge in regard to human and external things, and man

may thus become suddenly a great philosopher, physician, orator, etc., without having learned those things; but if the soul rises up entirely to the region of divinity, she may become the habitation of divine spiritual influences, and obtain a knowledge of divine mysteries.

Only those who are pure-minded and spiritual can possess true magic powers. Thought is the supreme power in man, and pure spiritual thought is the miracle-worker within him. If the thought of man is bound to the flesh, deeply amalgamated with it and occupied with animal desires, it loses its power over the divine elements, and therefore among those who seek to exercise magic powers there are few who succeed. If we desire to become spiritually developed we must try to find out how we can free ourselves of our animal instincts and desires and become rid of our sensuality and passions, and we must, furthermore, attempt to rise up to a state of true spirituality. Without accomplishing these two propositions we will never rise up to that state which is necessary to obtain magic powers, which result from the spiritual elevation and dignity of man.

We should therefore attempt to remove all external impediments which are in the way of our spiritual development and live in a state of purity. Our thoughts should be continually directed inwardly and within ourselves; for within ourselves is the element of consciousness, knowledge, and power. Nothing hinders us to develop and exercise our own powers, except our misconceptions, imaginations, and external desires. Therefore the divine influences will only come to him who liberates his soul of all such hindrances, carnal desires, prejudices, and hallucinations. A diseased eye cannot bear to look at the light; an impure soul is repulsed by the divine light of truth.

Such a process of development and unfolding is not accomplished at once, but requires time and patience; a neophyte cannot immediately understand the mysteries of initiation when he enters the sacred precincts. The soul must be gradually accustomed to the light until the power of spiritual thought is unfolded, and the latter being, continually directed towards the divine light, becomes at last united with it. If the soul is perfectly purified and sanctified she becomes free in her movements; she sees and recognizes the divine light and she instructs herself, while she seems to be instructed by another. In that state she requires no other admonition or instruction except her own thought, which is the head and guide of the soul. She is then no more subject to terrestrial conditions of time, but lives in the eternal, and for her to desire a thing is to possess it already.

C. Agrippa here adds the following instructions, copied from Boëthius:—

"The guides on the road to perfection are Faith, Hope, and Charity, and the means to attain this object are Purity, Temperance, Self-control, Chastity, Tranquility of Mind, Contemplation, Adoration (Ecstasy), Aspiration, and Virtue."

If the highest state of spiritual development is attained, the spirit, endowed with the highest spiritual activity of the soul, attracts the truth, and perceives and knows at once

the conditions, causes, and effects of all external and internal, natural and divine things. It sees them within the eternal truth like in a mirror of Eternity. By this process Man, while he still remains in eternal nature, may know all that exists in the internal and external world, and see all things, not merely those which are, but also those which have been, or which will exist in the future, and, moreover, by being united and identified with the divine power (The Logos), he obtains the power to change things by the power of his (spiritual) Word. Thus man being within nature may be above her and control her laws."

Those who are able to read the works of Cornelius Agrippa by the light of internal reason, will see that a single page of his books contains more wisdom than whole libraries filled with the speculations and theories of our modern philosophers, and his name and doctrines will be remembered and admired when all the illusions and hallucinations of the latter will have sunk into the oblivion which they deserve.

Chapter Four

AMONG THE "ADEPTS."

A belief in the existence of persons endowed with abnormal or extraordinary psychic faculties or magical powers, by which they can produce wonderful effects, such as are not to be explained by the commonly accepted theories of external science, is nothing new. The Bible and the "Acta Sanctorum" are full of accounts of so-called "miracles," a term which signifies something wonderful, but for all that not anything contrary to the laws of nature. Such "wonders" are performed by the power of the spiritually awakened will. The Yoga philosophy gives a specification of these powers, and describes how they may be acquired.

To those powers belongs the art of making oneself invisible; of leaving one's body at will and returning to it again; of projecting one's soul to a distant place; of prolonging physical life for a long period of time; of transforming base metals into pure gold by alchemical means; of creating subjective illusions which appear to the spectators as objective realities, and of performing numerous other feats, such as belong to the department of Magic, white or black.

There is sufficient evidence going to show that during the time of the Middle Ages there were numerous people existing in whom such psychic faculties had been more or less developed. It was a time during which the imagination of the people as a whole was more active and more directed toward the supersensual and metaphysical aspect of the world. There was more of the true faith, and likewise more superstition to be found than at present, and faith as well as fear are active powers, capable to produce results on the astral plane. From the true faith, the result of spiritual knowledge, spring the powers of the Adept; from fear and superstition, the phenomena of obsession and sorcery. Persons in possession of magic powers, and especially those who were supposed to

know the secrets of Alchemy, were called "Adepts," "Rosicrucians," or "Philosophers," and the greatest of them were supposed to belong to some secret and mysterious society, called "the Brotherhood of the Golden and Rosy Cross."

If we allow a great deal of poetical liberty in the descriptions of the members of this fabulous order, charging it to the fruitful imagination of the writers living at the time of the "knights errant," nevertheless, there remains a considerable amount of historical evidence going to show that there were persons endowed with abnormal powers; although there is no evidence whatever that they were united among themselves by any external association or sect. Neither would such a farce ever be necessary among those whose internal senses were opened, and who would be drawn together by the ties of the spirit. Having the power of interior perception, they would surely not need any external passwords and signs. The true brothers of the Golden and Rosy Cross were and still are a spiritual society, and therefore the effort made at that time of finding a real and living, indisputable true Rosicrucian, were as unavailing as was at a more recent period the effort made by a certain London society of proving the existence of real and living Adepts.

The Rosicrucians have been celebrated in prose and in verse; and their virtues have been extolled by some, while others have denounced them as impostors. Some writers describe them as beings of a superior character, possessed of apparently supernatural knowledge and powers, as men of noble appearance and exercising an invisible but irresistible influence over all with whom they come into contact. They describe them as having the power to read the hearts of men, and to cure the diseases of their bodies by wonderful medicines, or merely by the touch of their hands. They are loved by all and they love all; but their hearts are invulnerable to sexual love. They never marry. They are sometimes described as being of fabulous age, and still appearing in the full vigour of manhood; as being great travellers and speaking the language of each country where they temporarily reside, as fluently and correctly as if it were their own native tongue; as possessing the power of rendering themselves invisible, and again, as often appearing unexpectedly, when their presence is most urgently needed. They are possessed of immense treasures, and have the power to transmute base metals into gold, and yet they despise riches and are contented to live in poverty. They are the wisest of all men, and the knowledge of even the most learned cannot be compared with what they know. They do nothing whatever for the purpose of obtaining fame, for they are dear to ambition; nevertheless their fame spreads wherever they appear. They are universally honoured, but they seek not for honour, and prefer to remain unnoticed. Palaces are at their disposal, but they prefer the hut of a beggar. They are not proud of their personal attributes, but it is the majesty of the divine principle manifesting itself in them, and shining even through the material envelope called the physical body, which surrounds them with an aura commanding the respect and veneration of all who approach. The glory of supermundane light which shines through their forms is so great that they may even appear luminous in darkness.¹

The following is taken from a book entitled "Hermippus Redivivus," which we will abbreviate as much as possible.

The Sieur Paul Lucas, who, by the order of Louis XIV., travelled through Greece and Africa in search of antiquities, says, "Being at Broussa, we went to a little mosque. We were introduced into a cloister, where we found four Dervishes, who invited us to their dinner. One of these, who said that he was of the country of the Usbeks (a Tartar tribe) appeared to me more learned than the rest; and I verily believe he spoke all the languages of the world. After we had conversed for a time in the Turkish language, he asked me whether I could speak Latin, Spanish or Italian. We then spoke in Italian; but he noticed by my accent that this was not my mother tongue, and when I told him that I was a native of France, he spoke to me in as good French as if he had been brought up at Paris. I asked him how long he had stayed in France, and he answered that he had never been there, but that he desired to visit that country. This man was so learned that, judging from his discourse, he seemed to have lived at least a century; but according to his external appearance he was not more than thirty years of age.

"He told us that he was one of seven friends who had wandered all over the world with a view of perfecting their studies; that at parting they always appointed another meeting at the end of twenty years in a certain town, and that the first who came would wait for the rest. I perceived that Broussa was the place appointed for their present meeting. There were a few of them present already, and they seemed to converse with each other with a freedom which spoke of old acquaintance rather than merely accidental meeting. We spoke of religion, natural philosophy, chemistry, alchemy and the Kabala. I told him that the latter, and especially the notion of the 'Philosopher's Stone,' were considered by modern savants as mere chimeras. He seemed to know all about it, and answered: 'The true sage hears all things without being scandalized at them; but though he may have so much politeness as not to shock any ignorant person by his denial when they talk of such things; yet, let me ask you whether you think that he is obliged to sink his understanding to a level with vulgar minds because they are not able to raise their thoughts to an altitude equal to his? When I speak of a sage, I mean that kind of man to whom alone the title "philosopher" properly belongs. He has no sort of tie to the world; he sees all things die and revive without concern; he has more riches in his power than the greatest of kings, but he tramples them under his feet, and this generous contempt sets him even in the midst of indigence above the power of events.'

"I said: 'With all these fine maxims, the sage dies as well as other people. What imports it, therefore, to me when I die, to have be«
either a fool or a philosopher, if wisdom has no prerogative over folly and one is no more a shield against death than the other?'

"'Alas!' he answered, 'I see you are absolutely unacquainted with our sublime science, and have never known true philosophy. Learn from me, then, my friend, that such an one as I have described dies indeed, for death is a debt which Nature enacts, and from which therefore no man can be exempt; yet he dies not before his utmost time is fixed. But then you must observe that this period approaches near a thousand years, and to the end of that time a sage may live. He arrives at that end through the knowledge he has of the true medicine. Thus he is able to ward off whatever may

impede the animal functions of his body or injure the temperature of his nature; and is enabled to acquire the knowledge of whatever comes within the cognizance of man.

"Aboriginal man knew the secrets of Nature by the use of his reason, but it was this same reason which blotted his knowledge again from his mind, for having attained this kind of natural knowledge, he began to mingle with it his own notions and ideas. This created a confusion which was the effect of a foolish curiosity, and he reduced thereby the work of the Creator to a state of imperfection; and this is the error which the true sage attempts to redress. The other animals act only by their instinct, which they have preserved as they obtained it at first, and they live as long now as they did when they first came into existence. Man is a great deal more perfect than they; but has he still preserved that prerogative which he had in the beginning, or has he not lost long ago the glorious privilege of living a thousand years, which, with so much care, he should have studied to preserve? This the true sages have accomplished, and that you may no more be led into mistakes, let me, assure you that this is what they call the Philosopher's Stone which is not a chimerical science, but a real thing. It is, however, known to a few only, and indeed it is impossible that it should be made known to the most of mankind, whom avarice or debauchery destroys, or whom an impetuous desire of life prematurely kills.'

" 'Surprised at all I heard, I said: 'Would you, then, persuade me that all who have possessed the Philosopher's Stone have likewise lived a thousand years?' 'Without doubt,' answered he, gravely, 'for whenever a mortal is favoured with that blessing, it depends entirely on his own will whether he shall reach that age of a thousand years, as in his state of innocence the first man might have done.'

"I took the liberty to mention the illustrious Flamel, who, I said, had possessed the Philosopher's Stone, but was now dead as far as I knew. As I mentioned that name, he smiled at my simplicity, and said with an air of mirth: 'Do you really believe Flamel is dead? No, no, my friend, do not deceive yourself, for Flamel is living still. It is not above three years ago since I left him and his wife in the Indies, and he is one of my best friends.' He was going to tell me how he made Flamel's acquaintance, but stopping himself, he said: 'That is little to the purpose. I will rather give you his true history with respect to which, in your country, I daresay, you are not very well acquainted.'

"A little before the time of Flamel there was a Jew of our fraternity; but as through his whole life he had a most ardent affection for his family, he could not help desiring to see them after it once came to his knowledge that they were settled in France. We foresaw the danger of his voyage, and did all we could to persuade him not to undertake that journey. We succeeded for a while in detaining him; but at last the passion of seeing his family grew so strong upon him that he went. At the time of his departure, he made us a solemn promise to return to us as soon as it was possible. He arrived at Paris, and found there his father's descendants in the highest esteem among the Jews. There was also a Rabbi, who was a true philosopher at heart, and who had long been in search of the great secret. Our friend did not hesitate to make himself known to his relatives, he entered into friendly relations with them, and gave them an

abundance of light.

" 'But as the matter requires a long time to prepare it, he put into writing the whole process, and, to convince his nephew that he had not told him falsehoods, he made the "projection" in his presence of some ninety pounds of base metal, and turned it into pure gold. The Rabbi, full of admiration, did all he could to persuade our brother to remain with him, but in vain; for the latter had made up his mind not to break the promise to return to us. When the Jew found this out, he changed his affection into hatred, and his avarice stifling the admonitions of his conscience, he resolved to extinguish one of the lights of the universe. Dissembling his black design, he begged the sage to remain with him only for a few days. He then executed his execrable purpose of murdering our brother, and made himself master of his medicine.

""Such horrible actions never remain very long unpunished. Some other crimes he had committed came to light, the Jew was imprisoned, convicted, and burned alive.

" 'Soon after this a persecution of the Jews began in France. Flamel, who was more reasonable than his enraged countrymen, and whose honesty was known, became a friend of the Jews, and a Jewish merchant entrusted him with all his books and papers, among which were those of the criminal who had been burned alive, and also the book of our brother; which had never been carefully examined by the merchant. When Flamel examined that book, his curiosity became aroused by certain figures contained therein, and he began to suspect that it contained great secrets. He got the first leaf, which was written in Hebrew translated, and from the little he learned from that, he became convinced that his suspicion was well founded; but knowing also that great caution was necessary, he took the following steps: He went into Spain, and, as Jews were settled in many parts of that country, he applied in every place to which he came to the most learned, and engaged each of them to translate a leaf of the book. Having thus obtained a translation of the whole, he returned to France. When he came home, he undertook with his wife the prescribed labours, and in the progress of time they arrived at the secret, by which they acquired immense riches, which they employed in building public edifices, and in doing good to a great many people.

" 'Fame is often accompanied by great dangers; but a true sage knows how to extricate himself from all kind of perils. Flamel saw that he was in danger of being suspected to possess the Philosopher's Stone, a suspicion which might have caused the loss of his liberty, if not that of his life, and he thought of means to escape all danger. By his advice, his wife pretended to be dangerously sick, and when it was reported that she had died, she had already safely passed the frontier of Switzerland, They buried in her place a wooden image in one of the churches which he had founded. Some time afterwards he used the same stratagem for himself and joined his wife. You know that there could have been no great difficulty in doing this, since in every country, if a man has sufficient money, physicians and priests are always at his service, ready to say or do whatever he directs them. He moreover left a last will and testament, directing that a pyramid should be erected to his memory and that of his wife. Since that time both have led a philosophic life, residing sometimes in one country and sometimes

in another. This, depend upon my word, is the true history of Flamel and his wife,' "

The well-known fact that the Adepts and alchemists of the middle ages were continually subject to persecutions, to imprisonment, punishment, torture and death, is the cause that the names of only few of them became publicly known. One reputed alchemist was the Count de Saint Germain, who lived in 1770 at the Court of France. He appeared to be, about forty years of age; some said he was ninety, he himself gave his age as being 370 years. He possessed the art of making artificial diamonds and precious stones, he was clairvoyant, could read people's thoughts and foretell future events. He possessed an "album," in which many of the most celebrated persons of the sixteenth and seventeenth centuries had signed their names; he was able to write with both hands at one and the same time, with each on different subjects.

A somewhat similar character was the Count Cagliostro, whose physical form was born in Italy and received the name Giuseppe Balsamo. The latter was incarcerated in the castle San Angela at Rome, and is believed to have died in one of its dungeons. The problem of Cagliostro will not be solved by our historians until they study the true nature of man in its normal and abnormal aspects, when they may, perhaps, discover the fact that two personalities may inhabit one physical organism, and that a man may, perhaps, be a Cagliostro at one time and a Balsamo at another.²

I have carefully read the proceedings of the trial of the renowned Count Cagliostro before the tribunal of the inquisition in Rome, and have found no proof whatever of his having been an impostor. To everyone acquainted with even the elementary teachings of occultism, the phenomena which occurred in his presence do not appear at all unexplainable, or as having been the products of imposture; but what appears wonderful is the illogical consequence and ignorance of the witnesses for the prosecution, who admit the occurrence of phenomena in his presence, which could not have been produced by his tricks, while in the same breath they denounce him to be an impostor.

To arts of this kind belongs that of making pure gold or silver artificially, of transforming base metals into nobler ones; of preparing a Universal Panacea out of the principle of Life; of curing all diseases; of preparing a lamp which, by the manner in which it burns, indicates the state of health of an absent friend, with whom it is empathetically connected; of producing a similar sympathetic or magnetic connection between a person and a jewel, a tree, or a mirror; of producing a living miniature image of the world in a closed glass globe; of causing the forms of vegetables or animals to reappear out of their ashes after they have been burnt; of producing artificially man (Homunculi) without the assistance of a female organism; of preparing a fluid, which rises and falls within the bottle where it is contained, according to the increasing or decreasing moon; of preparing a glass wherein it will thunder, and lightning will appear, whenever the same takes place in the air; of producing an inextinguishable magic fire, an ever-burning lamp; a magic mirror, where events can be seen taking place in any other part of the world; a perpetuum mobile, whose rotation is caused by the rotation of the earth; a divining rod, for finding water or minerals, or whatever one wishes to find; a

magic ring, which warns the wearer of any approaching danger, and reveals to him many secrets; of causing love or hate at will; of making pearls, diamonds, or any other jewels, which cannot be distinguished from natural ones, or causing them to grow larger; of obtaining power over the elemental spirits of Nature and causing them to render services; of causing the astral spectres of dead persons to appear and talk and answer questions, and many other similar feats, too numerous to mention.

We call that wonderful which is not within our experience, and the causes of which we cannot explain; we are daily surrounded by marvels, and witnessing the most marvellous phenomena, the causes of which we cannot explain; but we do not look at them with a sceptical eye, nor are we at all surprised that they occur. On the contrary, we should be extremely surprised if they once ceased to occur; this merely because we are accustomed to see such things every day. We are surrounded by phenomena of an occult and magic nature, and we live in a laboratory of alchemy. We see how out of a hard little stone—kernel or seed—a germ appears, and grows into a big tree, although we are sure that there was no such tree in the kernel; and what would be still more astonishing if it were not of daily occurrence, is that out of a certain kind of seed a certain species of plant only will grow, and no other. We see how out of an egg a living bird appears, and yet if we examine the same kind of egg as long as it is fresh, and open it we find therein nothing living, and nothing that resembles a bird. We also know that the parent bird does not put a bird into the egg after it is laid, for we may hatch out eggs by artificial heat, and thus produce birds out of the egg, and there is surely no bird in the heat. We see how out of a vegetable substance animal substance can grow, for we feed our cattle on grass, hay, and corn, and yet we are certain that there is no flesh in the grass or corn. We see the ever-burning light of the sun spending its heat year after year. We know of nobody who supplies him with fuel, and yet it seems to have always the same temperature. We know that the globe whereon we live revolves and, flies with tremendous velocity through space, and yet we do not feel it move, nor do we fall head foremost down in the abyss of space when at night it turns the dark side away from the sun; we see that the storm blows down houses and trees, and yet that which does the damage is nothing but thin air; we see the body of water of our rivers and lakes, and if we attempt to step on its surface we sink; but a few weeks or months afterwards we may try it again and find it as hard as rock, able to bear the weight of the skating crowd. There are a thousand other similar marvels in Nature, too numerous to mention.

There are many stories told of the Adepts, and the wonderful things they sometimes performed; how, in mid-winter, they caused beautiful flowers to grow out of the floor of a room, or produced a shower of roses in places where no roses were to be found; how some of them were seen simultaneously in two different places speaking and acting in each; how they sometimes were attended and served by "supernatural" beings appearing in human forms; how they were sometimes able to read the future, or see what was going on at a place hundreds of miles away from them; how they could speak languages which they had never studied; knew the contents of books which they had never read; could swallow poison without being harmed; make themselves invisible and visible at will, etc., etc. But the most interesting parts of our research, and at the same

time the most pertinent to our object in view, will be historical accounts referring to their ability to make pure gold in an artificial manner—or, to speak more correctly, to transmute other metals into gold, and make gold grow. We shall therefore give a few abbreviated accounts of such authenticated facts:—

1. The following account is taken from the acta of the judicial faculty of Leipzig, whose legal decision was given in August, 1715. (*Responsio Juridica Facultis Juridicae Lipsiensis*.) A few years ago a man arrived late in the evening at the residence of the Countess of Erbach, the castle of Tankerstein, and asked to be permitted to enter it, and to hide there a few days, as he had accidentally killed a deer belonging to the Palatine of Palatia, who was, therefore, pursuing him to take his life, and he asked to be protected. The Countess at first refused; but when she saw the man she was so much impressed with his noble appearance that she consented, and the stranger was given a room, where he stayed for a few days. After that he asked for an interview with the Countess, and when admitted to her presence, he expressed his thanks for the protection given to him, and offered that, as a token of his gratitude, he would transmute her silver ware into gold. The Countess at first could not believe that such a thing was possible, but she at last consented to have an experiment made with a silver tankard, which the stranger melted and transmuted into gold. She thereupon sent this gold to the city and had it tested by a goldsmith, who found it to be gold of the purest kind. She then permitted the stranger to melt and transmute all her silver spoons, plates, dishes, etc., into gold, which he did, and finally he took his leave and went away, having received a comparatively small sum of money as a gift from the Countess. Soon after this event, the husband of the Countess, who seems to have been a spendthrift, and who had been away from home for several years, serving as an officer in some foreign country, returned, because he had heard that his wife had become suddenly rich. He claimed half of the gold for himself, but the Countess refused to acknowledge his claims. The case came, therefore, before the Court, and the husband supported his claims by the fact that he was the lord of the territory (*Dominus territorii*) upon which the castle belonging to his wife was located, and that according to the laws of the country all treasures found upon that land were lawfully his. He therefore requested that the gold should be sold, and from the proceeds new silver ware should be bought for the Countess, and the surplus be given to him. The defendant claimed that artificially produced gold could not come under the consideration of a law referring to buried treasures, and that therefore the said law could not be applied in her case; that, moreover, the silver had been transmuted into gold for her own benefit, and not for that of another, and she begged the Court to be permitted to remain in undisturbed possession of it. The Court decided in her favour.

2. Another authenticated case is that of an Adept by the name of Sehfeld, who lived in Rodaun, a small place in the vicinity of Vienna. He made gold out of tin and spent it freely. The proprietor of the house where he resided, a man named Friedrich, gained the confidence of the Adept, and told his family about the doings of Sehfeld. The consequence was that soon rumours and gossip began to spread. Sehfeld was accused of sorcery, and appealed for protection to the Austrian Emperor, saying that he was engaged in making certain chemical colours of which he possessed the secret. It is said

that Sehfeld paid 30,000 florins into the Imperial Treasury to obtain this protection, which he enjoyed for several months. Friedrich and the members of his family often were present when Sehfeld made gold, and they say that after melting the tin, he sprinkled a small quantity of a red powder upon the molten mass, when the latter began to foam and exhibited all kinds of colours. After an hour or so it was allowed to cool, and all the tin was then transmuted into pure gold. One day Friedrich attempted to make the experiment himself. Having obtained some of the red powder from Sehfeld, he melted the tin while Sehfeld was absent, and sprinkled the powder upon it; but the latter had no effect upon the tin and did not mix with it. After a while, Sehfeld entered the room where the experiment was made, and as he entered the mass began to foam and turned into gold. The security which he enjoyed did not last long, for after a few months new rumours were put into circulation, the envy, greed and jealousy of the neighbours were aroused, he was accused of practising unlawful sciences, and he was arrested at night and imprisoned in the fortress of Temeswar, where he remained over a year, sternly refusing to tell his secret, and saying that no amount of physical torture would be able to make him reveal it. The governor of the fortress of Temeswar, General Baron von Engelshofen, was so much charmed by the noble appearance and open character of Sehfeld, that he went to Vienna and spoke to the Emperor about Sehfeld, declaring his opinion that the latter was innocent. The Emperor soon afterwards, while hunting boars in a forest near Rodan, sent for Friedrich, and received from him a detailed account of his experiences with Sehfeld, and became convinced that the latter was not a villain; but he would not believe that he was able to make gold, and expressed his doubts to that effect. Upon this, Friedrich, who was an honest man, exclaimed, "Oh! your Majesty, if at this moment God were to come down from heaven, and say, 'Friedrich, you are mistaken; Sehfeld cannot make gold!' I would answer him, 'Dear God, it is nevertheless true that he can make it, because I know it to be so.'" Upon this, the Emperor, struck with the sincerity of the man, ordered that Sehfeld should be permitted to go where he pleased, and make whatever experiments he choose; but that he should not leave Austria, and should always be accompanied by two trustworthy officers who should never permit him to go out of their sight. Two of the best and most trustworthy officers belonging to noble families were selected for that purpose. He made several little excursions in their company; but not long afterwards Sehfeld and his two guards disappeared and never returned, nor has any trace of them ever been discovered. The historian adds that it is not probable that those two rich and noble officers would have sacrificed their career and also their reputation by thus deserting without having a sufficient cause or inducement to do so. Researches made in the house of Friedrich seemed to indicate that Sehfeld prepared his red powder out of some sky-blue minerals, probably some sulphuret of copper.

3. An apothecary at Halle made the acquaintance of a stranger, whom he found to be in possession of some chemical secrets. Having been invited to visit the stranger in his lodgings he went there, and after having talked about Alchemy, the claims of which the apothecary denied, the stranger showed him a certain red powder, and offered to give some of it to the apothecary so that the latter could make an experiment himself. With a very little spoon he took some of the powder out of the box wherein it was contained, but the apothecary objected that such a small quantity would not be sufficient

to make the experiment. Upon this the stranger threw the powder back into the box, wiped the spoon, to which some of the powder adhered, on a piece of cotton, wrapped the cotton in a paper, and gave it to the apothecary, telling him that even this would be sufficient for that purpose. Having returned home, the apothecary took a big silver spoon, melted it in a crucible, and threw the cotton upon it. The molten metal began immediately to boil and to foam, and to exhibit the most beautiful colours. After a while he took the crucible from the fire and poured the metal into a mould. The next morning he examined it and found that it was the purest gold, and there were some ruby-red drops on the top, which seemed to have been the surplus of the red powder which the metal had not absorbed. The apothecary hurried immediately to the lodging of the Adept to tell him of his success; but the latter had gone, and no one knew where he went. A sum of money, more than sufficient to pay for his lodging, was found upon the table in his room. The silver which the apothecary employed in this experiment weighed $1\frac{1}{4}$ ounces, and the gold which he gained weighed $1\frac{1}{2}$ ounces, which he sold to a goldsmith for 36 thalers. The gain in weight was, therefore, 20 per cent., which may be accounted for by the fact that the specific gravity of gold is greater than that of silver. Unfortunately, the ruby-red pearls on the surface of the gold were lost during the excitement caused by the discovery that the mass was actual gold, else they might have been used to transmute a far greater quantity of silver into gold.

4. During the reign of the Emperor Leopold, a monk of the Order of St. Augustine, named Wenzel Seiler, found a certain red powder in his convent, which proved to be the "Red Lion" of the Alchemists. By means of this powder, Seller transformed a quantity of tin into gold in the presence of the Emperor and his Court. The Emperor ordered that certain medals were to be made of this artificially produced gold, and he divided them out among the noblemen of his Court. He also, as a reward, gave to that monk the title of Freiherr von Rheinburg, and appointed him as master of the Imperial mint in Bohemia. The medal, of which one is now in the family of Count Leopold Hoffmann, in Brieg, shows upon the top the bust of the Emperor Leopold, with the following words:—"Leopoldus Dei Gratia Romanorum Imperator semper Augustus Germaniæ Hungariæ et Bohemiæ Rex." The reverse side is not stamped, but there is engraved thereon a verse, saying:—

Aus Wenzel Seilers Pulvers Mach
Bin ich von Zinn zu Gold gemacht.

5. The most indisputable proof (if appearances can prove anything) of the possibility of transmuting base metals into gold, may be seen by everyone who visits Vienna; it being a medal preserved in the Imperial treasury chamber, and it is stated that this medal, consisting originally of silver, has been partly transformed into gold, by alchemical means, by the same Wenzel Seiler who was afterwards made a knight by the Emperor Leopold I. and given the title Wenzeslaus Ritter von Reinburg.

The medal is of oval shape; its long diameter is 37, and the short one 40 centimetre. Its specific gravity is 19·3, and its weight 7,200·4 grammes. Its value is estimated to correspond to 2,055 Austrian ducats.

As indicated in the accompanying figure, about one-third of the upper part is silver, and the remaining part gold. The two incisions were made in 1883, for the purpose of examining the medal, to see whether it was pure or merely gilded. The examination was made on request of Professor A. Bauer, of Vienna.

One side of the medal shows the portraits of the ancestors of the Emperor, up to King Pharamund, the other side has the following inscription:—

Sacratissimo
Potentissimo et invictissimo
Romanorum imperatori
Leopoldo I.

Arcanorum natura; scrutatori curiosmo
Genuinum hoc verae ac perfectae
Metamorphoseos metallice
specimen

pro exiguo anniversarii diei nominalis
mnemosyno
cum omnigenae prosperitatis voto
humillima veneratione offert et dicat

Joannes Wenzeslaos de Reinburg
numini majestatique eius
devotissimus

anno Christi MDCLXXVII. die festo
S. Leopold!
ognomine pii olim marchionis Austria;

nunc autem patroni augustissimae
Domus austriacae
Benignissimi.

It seems, however, that there is nothing perfectly reliable in this world of illusions, and it is therefore necessary to state that Wenzel Seiler was afterwards regarded as an impostor, and sent back to his monastery. Later on, however, the Emperor received him again into his favour, and even paid his numerous debts, the existence of which is quite

incomprehensible if he actually had the power to make gold by alchemical means.

Before us is a paper, printed in Leipzig, dated May 26th, 1761, which gives the latest news from Koln (Cologne). It says: "The two prophets who have been imprisoned in this place are still keeping the attention of our citizens on the alert. The court has not yet decided what shall be done. It is useless to chain them, because they possess the wonderful power of bursting even the strongest chains, as if they were threads of linen, and they have done so in the presence of many. They can even in the darkest night see all objects in their prison, because there is an unearthly light shining around their heads and coming out of their eyes, which illuminates their surroundings. They seem to be young men, and yet they say that they were at Constantinople in the year 1453, at the time of Mohamed II.; they say that they were intimately acquainted with the last Christian emperor at that place, Constantine Palaeologus, and they are in possession of letters written by him and his wife and sister. They say that at the time when they were at Constantinople they were already over 300 years of age. They speak Persian and Chinese and other languages fluently; they live on nothing but a little bread and water. They performed some wonderful cures in the neighbouring villages before they were arrested; savage dogs and wild animals appear to treat them with reverence; they seem to be well acquainted with the books written by the ancient philosophers, and talk about Pythagoras with great respect. We do not know what to think about these men. Etc., etc."

Whether or not the body of a person may be inhabited simultaneously or alternatively by two different individualities, may be a matter for doubt; but the phenomena of obsession and hypnotism go to show that this is not impossible. Cagliostro said that he was born in the East, and it is certain that he had connections there; nevertheless, it was proved that he was born in Italy, and that his name was Balsamo. This would, of course, convict him at once among the ignorant of his times and among our writers of encyclopædias as being an impostor. Nevertheless, a more definite knowledge of the true constitution of man might explain the mystery. That which is the fundamental reality in man, is the will. The phenomena of So-called hypnotism show that the will of one person may be made to act in another, and during the time that a person is obsessed by the will of another, he is also under the influence of the memory of the latter. Those acquainted with occult laws will not find it incredible that the person of Balsamo was influenced and used by some eastern human spirit, whose name was Cagliostro, and that during such times Balsamo believed himself to be, and actually was, Cagliostro. Modern spiritualism has a legion of similar facts.

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Part 2 of 2 (Chapters V-VIII) [Part 1]

IN THE PRONAOS

of the

TEMPLE OF TRUTH
BY

By Franz Hartmann, M.D.

Chapter Five

THE ROSICRUCIAN "ORDERS."

Why is there so much perplexity about the mysterious order of the Rosicrucians? Let us ask in return, Why is there so much perplexity about that mysterious being called "Man"? The answer is that man is a spiritual being, inhabiting the spiritual world, which he has never entirely left; while the terrestrial personality in which he manifests himself during his earthly life is an inhabitant of this planet. That which the historian and the scientist know about man is merely that which refers to his physical body; while nothing is known to them about his real self. To imagine that such knowledge is true anthropology is like imagining that we know all about a man if we once see the coat which he wears. Likewise the true Rosicrucians, whether they still walk upon the earth in a visible form, or whether they inhabit the astral plane, are spiritual powers, such as are beyond the reach of examination of the externally reasoning historian or scientist. They are people who, as the Bible expresses it, "live upon the earth, but whose consciousness is in heaven."

The vulgar sees only the external form, but not the spirit which is the true inhabitant of that form. To discern the latter, the power of spiritual discernment is required. The coat which a man wears does not make the man; to pour water over a person does not make him a true Christian, and to have one's name entered into the register of some society calling itself "Rosicrucian," does not endow one with the rosy and golden light of love and wisdom that comes from the unfoldment of the "Rose" within the centre of one's soul.

But it is far easier to undergo some external ceremony than to die the mystic death which is required for the purpose of passing through the "Gates of Gold"; it is easier to

profess a creed than to acquire true knowledge; and for this reason we find during the Middle Ages not less than at this present time many people who imagine that they could be made into Rosicrucians and Adepts, by joining some society dealing with mystical subjects.

In the beginning of the 17th century Germany was overrun, not only by monks and nuns and religious fanatics of all kinds, but also by a great many impostors and adventurers. There were pretended Alchemists, Astrologers, Fortune-tellers, and there was a universal mania among the people to pry into the secrets of Nature, and to enrich themselves by alchemical processes, or, if need be, by the help of the devil. This epidemic of superstition and folly seemed to require a strong remedy, and as foolish people are not accessible to reasonable arguments, it occurred to some sharp-witted mind to try the more caustic remedy of sarcasm. There appeared in the year 1614 two pamphlets, written by the same author, entitled, "Universal and General Reformation of the Whole Wide World," and the "Fama Fraternitatis; or, Brotherhood of the Laudable Order of the R.C. (Rosicrucians), a message to the Governments, nobles, and scientists of Europe." This book was out of print during the last century, and Frederic Nicolai, in Berlin, had it reprinted in the year 1781, falsifying however, its date, inserting 1681 instead of the correct date, an "Regensburg" instead of "Berlin." Another edition of the Fama Fraternitatis appeared at Frankfurt-on-Maine in the year 1827, and to this was added an additional part, entitled "Confessio."

These books, soon after they first appeared, made a great impression upon the public mind, and were immediately translated into several languages. The Universal Reformation is a satirical work. Its most interesting contents are an account of the meeting of a supposed Congress for the purpose of reforming the world. The story is as follows:—At the time of the Emperor Justinian, Apollo takes a look at the world, and finds it to be full of vices and wickedness. He therefore makes up his mind to call together a meeting of all the wise and virtuous men of the country to consult together how this evil might be remedied. Unfortunately, among all of them there is none to be found who is possessed of sufficient virtue and intelligence to give the desired advice. Apollo therefore assembles the seven ancient sages of Greece and three Romans, Marcus, Cato, and Seneca. A young Italian philosopher, by the name of Jacob Mazzonius, is appointed secretary. The congregation meets in the delphic Palatium; and now follow the speeches which were held. The sages talk the most egregious nonsense. Thales, for instance, advises that a window should be inserted in the breast of every man, so that the people could look into his heart. Solon has become a communist, and wants to divide out

all the public and private property, so that all should have equal parts. Bias proposes to prohibit all intercourse between the people, to destroy the bridges and to forbid using ships. Cato desires that God should be asked to send another deluge, to destroy the whole feminine sex and all males over 20 years of age; and to request Him to invent a new and better method of procreation. All the sages dispute and contradict each other, and finally it is resolved to cite the diseased century and make it come into court, so that the patient may be closely investigated. The century is brought in. It is an old man with a healthy-looking face, but having a weak voice. They examine him, and

find that his face is painted, and a further investigation shows that not a single part of his body is without some disease. The savants then come to the conclusion that they cannot cure him; but they do not want to adjourn without having it appear that they had done something very useful and important, so they impose a new tax upon cabbage, carrots and parsley. They publish the document with a great deal of swagger and self-praise, and the delighted people jubilate and applaud.

The meaning of this pamphlet, which was written for the purpose of throwing ridicule upon a certain class of people who wanted to improve the world at once and to show the absurdity and impossibility of such an undertaking, was plain enough, and it seems incredible that its purpose should have been misunderstood. That there were any people who took the matter seriously shows the extreme ignorance and want of judgment of the common people of those times, and forms an interesting episode for the student of history and intellectual evolution. The other pamphlet which accompanied the former is the celebrated *Fama Fraternitatis*. The Universal Reformation threw ridicule upon the self-constituted "world-reformers," and this second pamphlet now invites these would-be reformers to meet, and it, at the same time, gives them some useful hints as to what they might do to attain their object; advising them that the only true method for improving the world is to begin by improving themselves. This pamphlet being like the other one, a satire upon the would-be reformers and so-called Rosicrucians, might, for all that, have been written by a genuine Rosicrucian, for it contains true Rosicrucian principles, such as are advocated by the Adepts. It shows the insufficiency of the scientific and theological views of those times. It ridicules the imbecility of the pretended Alchemists, who imagined that by some chemical process they could transform lead into gold; but in doing so it gives good advice, and under the mask of divulging the laws and objects of some mysterious Rosicrucian Society, it indicates certain rules and principles, which afterward formed the basis of an organised society of investigators in Occultism, who adopted the name Rosicrucians.

Added to this, *Fama Fraternitatis* is the story of the "pious, spiritual, and highly-illuminated Father," Fr. R. C. Christian Rosencreutz. It is said that he was a German nobleman, who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of his convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also travelled in Spain, he returned to Germany, where he founded a kind of a convent called *Sanctus Spiritus*, and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first three, and afterwards four more monks from the same convent in which he had been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the entrance to his tomb was discovered. A staircase led into a subterranean vault, at the door of which was written, *Post annos CXX. patebo*. There was a light burning in the vault, which however,

became extinct as soon as it was approached. The vault had seven sides and seven angles, each side being five feet wide and eight feet high. The upper part represented the firmament, the floor the earth, and they were laid out in triangles, while each side was divided into ten squares. In the middle was an altar, bearing a brass plate, upon which were engraved the letters, A. C. R. C; and the words, Hoc Universi Compendium vivus mihi Sepulchrum feci. In the midst were four figures surrounded by the words, Nequaquam Vacuum. Legis Jugum. Libertas Evangelii. Du Gloria Intacta. Below the altar was found the body of Rosencreuz, intact, and without any signs of putrefaction. In his hand was a book of parchment, with golden letters marked on the cover with a T (Testamentum?), and at the end was written, Ex Deo naximur. In Jesu morimur. Per Spiritum Sanctum reviviscimus." There were signed the names of the brothers present at the funeral of the deceased.

In the year 1615, a new edition of these pamphlets appeared, to which was added another one, entitled Confessio; or, "the Confession of the Society and Brotherhood of the R. C.;" giving great promises about future revelations, but ending with the advice to everybody that until these revelations were made the people should continue to believe in the Bible.

All these pamphlets had—as will be shown farther on—one and the same author, and as the "General Reformation" was of an entirely satirical character and a pure invention, having no more foundation in fact, than the Don Quixote de la Mancha of Cervantes, there is no reason whatever why we should believe that the succeeding pamphlets should have been meant seriously, and that the story of the returned knight, Christian Rosencreuz, should have been anything more than an allegory. Moreover, there is no indication of what became of the body of that knight after it was once discovered, nor that the temple of the Holy Ghost (Sanctus Spiritus) exists anywhere else but in the hearts of men.

The whole object of these pamphlets seems to have been to present great truths to the ignorant, but to dish them up in a fictitious form, appealing to the curiosity of the people, and to the prevailing craving for a knowledge of the mysteries of Nature, which the majority of the people of these times wanted to know for the purpose of obtaining selfish and personal benefits.

The beauty of the doctrines which shone through these satirical writings were so great and attractive that they excited universal attention; but at the same time the craving of the majority of the people for the mysterious was so great that it blinded their eyes, and rendered them incapable of perceiving the true object of the writer, which was to ridicule the pretensions of dogmatic science and theology, and to draw the people up to a higher conception of true Christianity. The belief in the existence of a real secret organization of Rosicrucians, possessed of the secret how to make gold out of lead and iron, and of prolonging life by means of taking some fluid in the shape of a medicine, was universal; and quacks and pretenders of all kinds roamed over the country and helped to spread the superstitions, often selling worthless compounds for fabulous prices as being the "Elixir of Life;" while others wasted their fortunes and became poor

in making vain efforts to transmute metals.

A flood of writings appeared, some attacking and some defending the Rosicrucian Society, which was supposed to exist, but of which no one knew anything. Some people, and even some of the well-informed ones, believed in the existence of such a society; others denied it. But neither one class nor the other could bring any positive proofs for their beliefs. People are always willing to believe that which they desire to be true, and everyone wanted to be admitted as a member of that secret society, of which nobody was certain whether it existed at all; and if anyone boasted of being a Rosicrucian, or succeeded in creating the impression that he was one, he awed the ignorant, and was regarded by them as a very favoured person, and in this way impostors and adventurers often succeeded in preying upon the pockets of the rich.

Those who wanted to be taught magic and sorcery desired that a society or school where they might learn such things should exist; and because they desired it they believed in its existence. If no genuine Rosicrucian could be found, one had to be invented. If the true Rosicrucian society was not to be had, imitations of what was believed to constitute a Rosicrucian society had to be organized. In this way numerous societies were formed, calling themselves "Rosicrucians"; and "Rosicrucianism" took various shapes.

One of the most important publications, and which is calculated to throw light upon the mysterious subject of Rosicrucianism which still perplexes the learned, is the Chymical Marriage of Christian Rosencreutz, printed in 1616. This, again, was written to throw ridicule upon the vain and self-conceited dogmatists, scientists, and "gold-makers" of those times, while at the same time it contains high and exalted truths, disguised in an allegorical form, but easily to be perceived by the practical Occultist, and by him only. It can easily be seen that the style and tendencies of this publication have a great deal of resemblance to that of the Fama Fraternitatis. Now it has been ascertained beyond any doubt that the author of the "Chemical Marriage" was Johann Valentine Andreae,¹ who wrote it while a young student in the years 1602 and 1603 in Tübingen. He acknowledges this in the history which he gives of his life, and he adds that he intended to give a true picture of the popular follies of that time. This renders it extremely probable that he was also the author of the "General Reformation," of the Confessio, and of the story of Christian Rosencreutz, and this probability amounts to almost conviction if we take into consideration the discovery made afterwards, that the "General Reformation" is nothing else but a literal translation of a part of a book from Boccacini Ragguagli di Parmaso. Andreae was a great admirer of that author, and he also adopted his style in his Mythologia Christiana; it is therefore plain that he also made the above-named translation, and added it to his "Fama Fraternitatis." Both writings, in fact, form a complement to each other. In the "General Reformation" the political would-be-reformers are held up to ridicule, and in the "Fama" the mystical dreamers, imaginary theosophists, pretended gold-makers, and supposed discoverers of the universal panacea are castigated. There can be no reasonable doubt that this was Andreae's object, and, moreover, his intimate friend, Professor Besoldt, in Tübingen, acknowledged it in saying that the character of both books was plain enough,

and that it was very strange that so many intelligent people had been led by the nose to mistake their meaning. Andreae himself, without, however, acknowledging himself to be their author, expressed himself to the effect that the whole was a satire and a fable. In his "confession" he says: (Sc.) *risisse semper Rosicrucianam fabulum et curiositatis fraterculos fuisse in sectatum*² and in his paper entitled "Turre Babel, seu iudiciorum de Fraternitatis Rosaceae crucis chaos," he speaks still more plainly upon this subject. It seems to have been his object in this latter publication to help those to become sober again who had become intoxicated by misunderstanding the former publications, for he exclaims: "Listen, ye mortals! In vain will ye wait for the arrival of that fraternity; the comedy is over. The fama has played it in, the fama has played it out," etc., etc. Still there were many who were not satisfied with this explanation, and who believed that it had been Andreae's intention to cause by his fama, a secret society of the scientists of his age to come into existence; but Andreae was too wise to attempt such an absurdity and to apply to the most unreasonable persons of his age to form a reasonable society.

The question why he should have selected the name "Rosicrucian" for his imaginary society is not difficult to answer. The Cross and the Rose were favourite symbols among the Alchemists and Theosophists long before anything of a "Rosicrucian Society" was known. More-over, in his own coat of arms, as in that of Luther, there was a cross and four roses, a circumstance which probably led him to select that name.

There is, perhaps, very rarely a fable or work of fiction invented which is not based upon some fact, however disconnected such facts may be with the subject. A work, entitled *Sphinx Rosacea*, printed in 1618, makes it appear very plausible that the writer of the *Fama Fraternitatis*, in inventing the story of Christian Rosencreutz and his three brothers, whose number was afterwards increased by four more, had certain originals in his mind, which served as prototypes to construct his story. The author of that *Sphinx* says that the idea of forming such a society for the general reformation of mankind arose from the success of Luther's Reformation; that the knight, Christian Rosencreutz, was, in reality, no other person than a certain Andreas von Carolstadt, an adventurer, who had travelled a great deal, but never been in Palestine. He made himself so obnoxious to the clergy of his time, whom he desired to reform, that they, after his death, put the following Epitaph upon his grave:—*Carolstadius Pestis Ecclesiae venonissima, tandem a Diabolo occisus est*. This means: "Here lies Carolstadt, who was a poisonous plague to the Church until the devil killed him at last." The three supposed associates of Rosencreutz were the friends of Carolstadt, the reformer Zwingli, Oecolompadius, and Bucerus, and the four others, who were supposed to have been added afterwards, were probably Nicolaus Palargus, Marcus Stubner, Martin Cellurius, and, finally, Thomas Münster, all of which persons were more or less known on account of their desire to aid in reforming the Church.

As the people became infatuated with the idea of becoming Rosicrucians, and no real society of Adepts could be found, they organized Rosicrucian societies without any real Adepts, and thus a great many so-called Rosicrucian societies came into existence. There was one such society founded by Christian Rose in 1623, having head centres in the Hague, Amsterdam, Nuremberg, Mantua, Venice, Hamburg, Dantzic and Erfurt.

They used to dress in black, and wore at their meetings blue ribbons with a golden wreath and a rose. As a sign of recognition the brothers wore a black silk cord in the top button hole. This ornament was given to the neophytes after they had promised under oath to be strangled by such a cord rather than reveal the secrets which they were supposed to possess. They also had another sign, consisting of the "tonsure," such as is used today by the Roman Catholic clergy, meaning a small round shaven spot on the top of the head, originating probably from the custom of the Buddhist priests, who shave their whole head. Hence many of them wore a wig, in order not to be recognised as belonging to the brotherhood. They led a very quiet life, and were devout people. On all high festivals, very early at sunrise they would leave their residence, and go out through the gate of the town facing the east. When another one of them appeared, or when they met at other places, one would say: Ave Frater! to which the other would answer, Rosae et Aureae; then the first one said Crucis, then both together said: Benedictus Deus Dominus noster, que nobis dedit Signum! They also had for the sake of legitimation a large document, to which the Emperor affixed the great seal.³

There was another "Rosicrucian society," formed at Paris in the year 1660 by an apothecary named Jacob Rose. This society was dissolved in 1674, in consequence of the notorious case of wholesale poisoning by the ill-reputed Marquise de Brinvillier.

Whether or not there ever were any real Adepts and genuine Alchemists among the members of these Rosicrucian societies, we are, of course, not in a position to affirm. We are satisfied to know that Adepts do exist and that Alchemy is a fact; but whether they had anything to do with these orders we do not know, nor do we care about it, as it is now of no consequence whatever. All that we know for certain in regard to this matter is, that there existed at that time persons in possession of an extraordinary amount of occult knowledge, as is shown by the books they have left; but whether these persons belonged or did not belong to any organized society, is absolutely useless to know.

During the life of Theophrastus Paracelsus, he was the intellectual centre to which Alchemists, Occultists, Mystics, Reformers and Rosicrucians were attracted, but there is no indication that he was a member of any society of men calling themselves "Rosicrucians." There is, likewise, no indication that after the time of Paracelsus any organized society of true Adepts, calling themselves "Rosicrucian Society," ever existed. Some of the greatest minds of that age were engaged in occult research, and were naturally attracted together by the bonds of sympathy; but however much they may have been united in the spirit (in the temple of the Holy Ghost), there is no indication that they had an organized society on the external plane, nor would any real Adepts need any other but spiritual signs of recognition.

A book printed in 1714, and written by Sinecrus Renatus, contains the remarkable information that some years ago the Masters of the Rosicrucians had gone to India, and that none of them at present remained in Europe. This is not at all improbable; for the moral atmosphere of Europe is at the present time not very congenial for spiritual development, nor very inviting to those who, while progressing on the Path of Light, are reincarnating in physical forms.

As all researches after a real Rosicrucian society consisting of genuine Adepts were naturally fruitless, the excitement caused by the Fama Fraternitatis gradually ceased, and there was not much said or written about them until between the years 1756 and 1768, when a new degree of Freemasonry came into existence, called the "Rosicrucian Knights," or the order of Rose-croix, or the Knights of the Eagle and Pelican; but we should in vain search among these knights for any genuine Adept, or even for anyone possessed of occult knowledge or power; for as our modern churches have lost the key to the mysteries which were once entrusted to their guardianship, and have degenerated into places for social gatherings and religious pastime, so our modern Masons have long ago lost the Word, and will not find it again unless they dive below the surface of external ceremonies and seek for it in their own hearts.

The most important books written during the time of the Rosicrucian controversy were the following:—

I. Books Written in Favour of the Rosicrucians:

(Titles translated from the German.)

Fama Fraternitatis, or the discovery of the laudable Order of the Rosy Cross.—Anonym., Frankfurt, 1615.

Confessio, or Confession of the Fraternity of the Rosy Cross.— Anonym., Frankfurt, 1615.

Opinion regarding the laudable Order of the Rosy Cross, by Adam Bruxius, M.D., 1616.

Message to the Philosophical Fraternity of the Rosy Cross, by Valentin Tschirnessus, Goerlitz.

Thesaurus Fidei, or warning to the novices of the Fraternity of the Rosy Cross, 1619.

Fons Gratiae, by Trenaëus Agnostus, C.W., 1619.

Raptus Philosophicus, or Philosophical Revelations for the Fraternity of the R.C., 1619, by Rhodophilus Stansophorus.

Silentium Post Clamores. An apology resp. Defence, by R.M.F., 1617.

Præter Crucis Rosacæ, or. What kind of people are the Rosicrucians? By M.A.O.F.W., 1617.

Speculum Constantiæ. Appeal to new members of the R.C. Society, by Trenaëus

Agnostus, C.W., 1618.

Themis Aurea. The Laws and Regulations of the laudable Fraternity of the R.C., by Michael Mater, Imp. Cons. Corn. Ey. Ex., 1618.

Tintinabulum Sapnorum, or, The Discovery of the blessed Fraternity of the Order of the R.C., by Trenaesus Agnostus, C.W., 1619.

Prater Non Frater. Admonitions to the disciples of the R.C., 1619.

Prodromus Rhodo-Stauroticus. Directions for the practice of Alchemy, 1620.

Colloquium Rhodo-Stauroticum. A discourse regarding the Fraternity of the R.C., 1621.

Rosencreuti. Ch. Chemical Marriage, Anno 1459? (1781).

//. Writings Inimical to the Rosicrucians.

Benevolent Advice regarding the Fama and Confessio of the R.C., by And. Libavius M.D., P.C; Sae. Theolog. and Philosoph., 1616.

Sphinx Rosceea. Suspicions in regard to the mysteries of the R.C., by Christophorus Nigrimus Philomusus and Theologus, 1618.

The New Arabian and Moorish Fraternity, by Eusebius Christianus, a carrier of the wooden cross.

Speculum Ambitionis, or A Mirror for Ambition, in which may be seen how the Devil has brought all sorts of new orders into existence. A refutation of the doctrines of that new sect, called Rosicrucians, by Joh. Hintner, 1620.

Tomfoolery Discovered, or, Christian Refutation of the so-called Brothers of the Rosy Cross, showing that these people are not of God, but of the Devil. A timely warning to all pious Christians.! By Joh. Silvert Aegl, 1617.

The more important modern books on Rosicrucianism are: Semler's "Collections to the history of the Rosicrucians"; Bouterwek's "Origin of the R.C.; Murr, "The true origin of Rosicrucians and Freemasons"; Buhle, "Origin and history of the R.C."; Nicolai, "Remarks about the history of the Rosicrucians and Freemasons"; Herder, "An article in the German Mercury of March, 1782, and reprinted in Herder's Philosophy and History," vol. 15, p. 258; Arnold, "History of the churches and heretics," part ii., lib. xvii., cap. 18; Rossbach, "Joh. Valentin Andreae and his age," Berlin, 1819. There are numerous books on Alchemy, Theosophy, and Occult Science which have been written by people

supposed to have been Rosicrucians; but they give no account of the history of the latter. The most prominent are the works of Theophrastus Paracelsus, Jacob Boehme, Cornelius Agrippa of Nettesheim; Robert Fludd's "Summum Bonum"; John Arndt, "Silentium Dei," and "The true Christendom"; Simon Studion, "Naometria"; Trenaëus Philalethes, "Lumen de Lumina," and innumerable others, which may be drawn into this category; but perhaps the most interesting of all is an illustrated work which is now out of print, and has become very rare, and which is entitled "The Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Century"⁴ and from which a great deal of information contained in this present volume is taken.

Dr. Johann Yelentin Andreae was born Aug. 17, 1586, at Herrenberg, in Wurtemnberg, and died an abbot of Adelsberg, at Stuttgart, June 27, 1654. He spoke several languages, was well versed in theology, mathematics, history, and the natural sciences. He was of a noble mind, anxious to do good, and an original character. Herder describes him as a rose among the thorns.

Andreae's autobiography. Weismann, hist. eccl. P. ii., p. 936.

Extracted from the "Sphinx." Vol. I., No. I.

This book has been reprinted and published with the fac-similes of the plates by The Aries Press, Chicago, 111.

Vade retro satanas. Nunquam mihi suade vana. Sunt mala quae libas.
Ipse venena bibas.

Chapter Six

PSEUDO-ROSIKRUCIANS—IMPOSTERS AND FOOLS

The fool's paradise is the world of self-created illusions, without the recognition of the underlying eternal truth.

The Devil is God inverted. Falsehood is truth perverted. The spirit produces the form to be its true image; but, for all that the form does not always represent the true qualities of the spirit. Thus the sun shines upon the earth, and his rays produce

wholesome and poisonous growths, and the spirit of Christ for ever remains in His glory, even if a thousand of so-called "Christian" sects misrepresent Him, so that His image can no more be recognised in them. Likewise the true Brothers of the Golden and Rosy Cross still exist, even if the name of their order has been misused by impostors and fools.

The age at which the idea of Rosicrucian societies became popular was a time when orders of all kinds were flourishing. Monasteries, convents, and religious orders were the plagues of the country; in some places the Catholic clergy, in others the Protestant clergy, were, so to say, omnipotent. The work of the great Reformation had only begun its work, and free thought and free speech were little known. The Protestant clergy were not less intolerant than the Catholics who preceded them, and in some places the latter were still in possession of all the authority they possessed at the time of the Inquisition.

In consequence of the power of the Church over the citizens of the country—a power which the former abused very freely—it became necessary to have secret societies and places where the members could secretly meet and exchange their opinions without being overheard by spies and traitors. Secret orders of all kinds were, therefore, existing in great numbers, and foremost of all were the Freemasons, an order which, on account of the strength of its principles, has continued to exist. At that time Masonry was not what it is now. A writer of those times, in a work published in 1666, informs us that it was neither a political nor a Christian institution, but a truly secret organization, which admitted such men as members who were anxious to obtain the priceless boon of liberty of conscience, and to avoid clerical prosecution.

But the air of mystery which hung about the masonic lodges was also very attractive to all who were mystically inclined. Then, as now strange rumours circulated about the doings of the Masons, wild stories were whispered about among the ignorant, which the clergy of those times, like their brothers of the present day, helped to start, circulate, and exaggerate. They were accused of practising black magic and sorcery, and some even accused them of being in league with devils.

All these things served to attract to the masonic lodges not merely those who were desirous of freedom of speech, but also those who desired to learn forbidden secrets; and, moreover, adventurers of all kinds sought to gain admittance and sometimes succeeded. Many of the masonic brothers attempted to study and practise alchemy; and there are some accounts proving that sometimes successful alchemical experiments were made in the lodges. But, generally speaking, then, as now, those who joined a lodge for the purpose of having some very important secrets revealed to them, were sadly disappointed, for besides the external ceremonies and forms, which they were sworn not to reveal, and which were of no further importance, they were informed of nothing which would have been worth revealing. They went from one degree to another, paying large sums for being admitted into higher degrees, and still no revelations were made, and all they learned on such occasions was some other form of ceremony, a knowledge of which was hardly worth the price they paid for it.

It is, therefore, not surprising that when the Rosicrucian mania broke out, and when the more exaggerated accounts about the great powers; of that order were fully believed, that the Masons opened their ranks to anyone who was supposed to be a Rosicrucian, and that if the latter succeeded in making the brothers believe that he was actually such a favoured person, he would at once gain a great deal of influence in the lodge. These circumstances opened the doors of the masonic lodges to a great many strolling adventurers, vagabonds, charlatans, and mountebanks; and especially the Catholic as well as the Protestant "Jesuits" were not slow to see their advantage, and to gain admission to the lodges under the disguise of Rosicrucians.

They pretended to be in communication with certain unknown superiors, some grand patriarch of Jerusalem, or some invisible somebody, whose orders had to be obeyed without asking any questions, but whose names must not be revealed; and to make such supposed orders more effective, they produced letters and documents apparently coming from such superiors, but which they had written and sealed themselves. On some occasions they performed sleight-of-hand tricks, produced sham apparitions of ghosts and deceased persons, for the purpose of deluding the members of the lodge, and to make them believe in their supernatural powers. Thus they made Freemasonry their tool and used the power which they gained for the advancement of their own interests.

Volumes might be filled with amusing accounts of the doings of the pseudo-Rosicrucians; but we have only room for a few examples, and shall, for that purpose, select those whose influence in history was of considerable importance.

One of the adventurers, of whom it is still doubtful whether or not he possessed any occult powers, was the reputed Schroepfer, a bankrupt inn-keeper of Leipzig. His only object seemed to be to make as much money as he could, and to spend it as fast he made it. He assumed the name "von Steinbach," and pretended to be a French Colonel, and to have been appointed by the Duke of Orleans as secret ambassador, sent to reform masonry, and to establish a connection with the Jesuits, who were at that time driven away. These Jesuits, he said, were in possession of an enormous amount of treasure, which they had entrusted to his care; but his intention was to use that money for the benefit of the country, and whoever wanted to obtain a share of it would have to come to confession and to better his life.

It is almost incredible that any sane person should have believed such nonsense; nevertheless, when a prospect of obtaining money is held out, most people are ready to believe almost anything. Moreover, Schroepfer had a wonderful power of gaining the confidence of those who came near him, and he had some knowledge of chemistry, which gave him a scientific air, and so it happened that even some people of high social position believed in his assertions.

To gain full power over his dupes, he deposited in a bank at Frankfurt a sealed package, to be returned to him whenever he desired it; this package was said to contain

several millions in bank-notes, but which, as might have been supposed, contained nothing but brown paper. On the strength of that supposed deposit, which "could not then be touched," he borrowed large sums of money. He even gained the confidence of the Duke of Cairland, in whose presence he caused the apparition of the Chevalier de Saxe to appear in the palace. This scene is described by an eye-witness as follows:—"The large room wherein the ghost was to appear had the form of a theatre, and had formerly been used for the purpose of giving private plays and operas. The spectators were sitting in a half-circle, and they received strict orders not to leave their seats under any circumstances, nor to touch nor examine any of the apparatus for the conjuring process, else the most dread consequences would follow. They had, furthermore, to wear that they would not reveal afterwards what they had seen.

The Duke and his Minister, von Wurmb, and other dignitaries were present. Schroepfer appeared, nodded to the assembly, and walked in a haughty manner up to the platform. The Duke had desired to see the apparition of the Chevalier de Saxe, and Schroepfer consented. Suddenly all the candles in the room went out at once, and every one present felt a feeling of horror creeping over him. At the same time a stupefying smoke of some incense which Schroepfer was burning filled the room. Gradually the platform grew more light, while the place for the spectators remained in darkness. A kind of bluish light shone upon the faces of the latter, which gave to every one of them a ghostly appearance. Gradually a cloud became visible in the background of the stage. At first it was only like a thin mist, but slowly it grew more solid. Gradually it assumed the outlines of a human form. The details of the figure became clearer, the face could be seen and recognised; there was the living image of the Chevalier de Saxe.

"The Duke, seeing his dead relative standing before him, broke in an exclamation of horror. The apparition lifted its arm. Every one was terrified; none dared to speak. There were deep sighs.

"Then the ghost began to speak in a hollow voice, complaining that he had been disturbed in his sleep in the grave.

"The Duke appeared to be near fainting; but being a courageous man, he rose with an effort, and it seemed for a moment that his reason was to be victorious over superstition.

"Laying his hand on his sword, he exclaimed, 'Illusion of hell! Go back to the place from whence you came!'

"At that moment the sword dropped from his hand, as if he had been suddenly paralyzed. The apparition was gone and the room was dark. Suddenly, as quickly as they had been extinguished, the candles began to burn again, and we all saw the conjuror in his long habit of black velvet, looking still paler than usual, the sweat standing upon his forehead, resembling a man who has just escaped some great danger. Having recovered, he turned to the Duke and reproached him.

" 'Your Excellency,' said Schroepfer, 'may congratulate yourself that we have not all been killed. Only the most powerful conjurations on my part could prevent the apparition from murdering us. It was the most terrible hour of my life.'

"The Duke excused himself, and finally begged pardon, promising to be more obedient at some future occasion."

"There were a great many people of whom Schroepfer had borrowed money, sometimes even large sums, and they all grew impatient, and wanted to be paid. Schroepfer was forced to produce the package from the bank, and it was found to be worthless. But even that was not sufficient to destroy the confidence of his dupes. They persuaded themselves that he was a high Rosicrucian Adept, who was only testing their faith. "Can we, in our ignorance," they said, "head the Master's heart and know his intentions? Perhaps he is going to take away our earthly Mammon, and give us for it the imperishable philosopher's stone."

"At last, however, the measure was full; the creditors refused to be fed any longer on idle promises; they wanted their money. So they selected a deputation from their midst, and sent them to Leipzig, where Schroepfer had gone to escape their importunity. When they entered his room he bade them welcome in a kind manner and full of assurance.

"I have already been informed of your coming," he said, "and have been waiting for you."

"Then," they answered, "you will also know that we have come for the purpose of obtaining a settlement of our financial affairs."

"What!" exclaimed Schroepfer, appearing to be astonished, "do you doubt me?"

"Not I," answered the one addressed; "but some of my friends do."

"And you, sir?" asked Schroepfer, turning to another one and fixing his eyes upon him.

The person addressed trembled, and began to stammer an excuse; but Schroepfer, whose face assumed a triumphant smile, continued:—

"Oh, you of little faith! ye are worse than the doubting Thomas, more obstinate than Peter, who thrice denied his Master. I have opened before you the portals of the spirit world and made you see its inhabitants, and you still doubt my power. I wanted to lead you into the innermost sanctuary, and to make you richer than all the kings of this earth; but you have not stood the test imposed upon you. Shame upon you! Without faith and confidence no miracle can be performed. Doubt is the great sin of the world."

"Mercy, great master!" exclaimed one; "do not punish the innocent with the guilty. I did not doubt."

"I know it," answered Schroepfer; "and for the sake of one just man, I will forgive the sins of all. The mammon after which your sinful heart hankers, you shall receive; what I promised will be done; but it would have been better for you if you had chosen the hidden wisdom instead of possessions which perish."

They then begged his pardon, and at last he became less stern and forgave them their doubts. He promised not only to unveil to them all the secrets of the true Rosicrucians, but he also appointed a certain day for the payment of his debt.

The revelations about the secrets never came; but the day appointed for the payment of the debt arrived. In the evening preceding that eventful day, Schroepfer invited all his creditors to his house. The supper which was served was excellent, the wine of the first quality. Schroepfer was in high spirits, more talkative than usual, and amused his guests by some clever sleight-of-hand tricks, attributing it, of course, all to the spirits. Midnight passed, and the guests prepared themselves to depart for their residences, but the host objected.

"I shall not let you go," he said, "you may all sleep here, and in the morning, even before sunrise, I will show you something entirely new. Heretofore I have shown you dead people whom I have called back into life; but this morning I will show you a living man whom you will believe to be dead." He then took up his glass filled with wine, and caused it to jingle by bringing it in contact with the glasses held by the others, with each one successively. As he approached the last one, his glass broke into pieces.

"What does this mean?" asked one.

"The fate of mankind," answered Schroepfer. "The wine of life has escaped, the vessel broke to pieces; I am fatigued enough to die."

He fell asleep, and the guests followed his example, sleeping in armchairs and on lounges as well as they could manage it. Early in the morning Schroepfer called to them to awake; telling them that it was time to go. They all went together out of the town to an almost solitary place called the "Rosenthal." Schroepfer was silent, and appeared to be very serious. Having arrived at the place of destination, he ordered his companions to remain where he posted them.

"Do not move," he said, "until I call you to help me to raise the buried treasure. I am now going into that grove, where you will soon see a wonderful apparition."

With a satirical smile on his pale face he turned away and disappeared in the bushes. Soon a sound as of a pistol-shot sounded from there. They thought that it was perhaps fired by some hunter, and paid no further attention to it. They waited. One quarter of an hour after another passed away, and nothing happened. They did not dare

to leave their places, fearing to rouse the anger of the magician by their disobedience. The mist of the morning had turned into a fine rain, which made their position very uncomfortable. They grew impatient, and consulted with each other what was to be done. While they were discussing the subject, some proposing to follow Shroepfer into the bushes, and others objecting, saying that by doing so they might interrupt his incantations, or at least give him a welcome excuse for not obtaining the treasure, a stranger approached. His appearance was so sudden that it almost appeared miraculous.

"I know," said the stranger, "for whom you are waiting. Schroepfer will not come; he is dead."

"You lie!" exclaimed one of the company, being very indignant about this intrusion.

Instead of answering, the stranger gave a certain secret sign which proved him to be one of the superiors of a high masonic order. All present bowed respectfully.

"Follow me," he said, "and you will see that I told you the truth."

They followed him into the ticket, and there they found the magician dead upon the sod. He held a pistol in his hand; the ball had penetrated his heart.

Thus perished a man who, although he was an impostor, may nevertheless have been in possession of some occult knowledge, but who had not strength enough to resist the temptations of the senses, and who misused his powers for the gratification of his personal self.

Johann Christoph Woellner was the son of a Protestant clergyman, who resided near Spandau, and became preacher of the Evangelical community at Grossbehnitz, near Berlin. While in this position he succeeded in seducing the daughter of his patron, the General Itzenplitz, and the family at last consented to a marriage which they could not prevent. The affair was still more scandalous on account of the publicly known fact that Woellner made love to the mother of the girl before he married the latter. By this marriage he acquired a considerable fortune. He was very much inclined to mysticism, and soon became one of the most active and prominent members of the Rosicrucians. His name in the lodge was Chrysophron, and by the influence of his friends he obtained an influential position, which he used for the advancement of his own selfish interests, and finally he obtained a position at the Prussian Court.

He appeared externally very modest and meek; while at the same time his conceit and ambition were without limits, and no means were too vile to him, if by them he could accomplish his purpose. His low forehead indicated a person of very little intelligence, but a great deal of cunning. His little eyes were continually looking downwards; his manners were those of a pious coxcomb. Sympathetic souls find each other, and he therefore became very intimate with Bischofswerder, another pseudo-Rosicrucian, who was Minister of State and favourite of King Frederic William II. of Prussia, and he in

company with his friend worked together for the destruction of the religious liberty of the people, as shall be described further on.

Another of the same class was the pastor Johann August Stark, an Evangelical preacher, but secretly a Catholic, and in league with the Jesuits. He was an extraordinary hypocrite. Still worse, but more ridiculous, was his disciple, the pseudo-Rosicrucian Mayr, a very eccentric character and a great fanatic. He was limping, bald-headed, squinted, and of most unprepossessing appearance. A broad trunk, with an immense hydrocephalic head rested upon thin, weak legs. He usually wore black pantaloons and vest, and an orange-coloured coat. While preaching, he shot with a pistol from the pulpit at a man who slept during the sermon, and wounded him, exclaiming, "I will wake you up!" He had all kinds of religions. In the morning he went to the Catholic mass, next he preached in the Protestant church, then spent his afternoons in the Jewish synagogue or with the Mennonites, and in the evening he went to the masonic lodge.

These were some of the types of the "Rosicrucians" which infested the masonic lodges of those times, and it is a marvel that they did not destroy masonry. Some of them were impostors, others were dupes, and not a few imposed upon their dupes, while at the same time they were the dupes of others. This confusion of incompatible elements, such as freethinkers, pietists, reasonable men, and superstitious fools, could not fail to bring on a separation within the lodges and they naturally became divided into two parts, of which one represented progression and tolerance, the other one bigotry and superstition. Among the latter class was the "Society of the Cross," who at their initiation had to take the following oath: "In the name of the crucified I swear to break all ties which bind me to my father, mother, brothers, sisters, wife, relatives, friends, sweethearts, king, benefactors, or to any other human being, whom I may have sworn to obey, so that I may belong entirely to Christ."

The Crown Prince, afterwards King Frederic William II. of Prussia, was himself a member of a masonic lodge and a great admirer of Woellner and Bischofswerder, who exerted their nefarious influence over him, and whenever the unfortunate prince appeared to become subject to doubts regarding the supernatural powers of his friends, they quieted him again by causing the spectre of some dead friend to appear before him, which was not at all difficult to do, as they were in possession of all the paraphernalia necessary to perform sleight-of-hand tricks, such as magic lanterns, electric batteries, etc.; and there was no danger of being detected in these tricks, as the spectators had to remain within a certain "magic" circle, which they were not permitted to leave; and it was always said that a disobedience to the orders of the magician would be followed by the direst consequences, or perhaps be fatal to all.

The greatest enemies of the so-called "Rosicrucians" were the Illuminati, a secret organization, radiating throughout the whole of Germany. At their head stood the councillor Weishaupt, formerly professor at the University of Ingolstadt, in Bavaria. He had been educated in his youth in a Jesuit convent, but afterwards became a bitter enemy of that order. He wanted to liberate the people from the bonds of bigotry by

spreading his cosmopolitan ideas, and he founded the order of the Illuminati, using the already existing masonic symbols and formula". He proclaimed that the object of his order was not to interfere with the Church or State, but that it intended to work for the moral improvement of humanity, to do good, to prevent evil, and to spread useful knowledge to all parts of the world. The necessary requirements to become a member of his order are described by him as follows:—

"He who is not deaf to the voice of suffering, whose heart is open to charity, and who is the brother and friend of the unfortunate, is our brother. He should love all creatures, and not cause pain even to a worm. He ought to be constant in adversity, indefatigable in doing good, courageous in overcoming difficulties. He should not look with contempt upon the weak; he should be above all selfish and personal considerations, and be anxious to benefit mankind. He should avoid idleness, and not consider any kind of knowledge to be below his dignity to investigate. But the main object of his life should be the attainment of self-knowledge. He who cares for virtue and truth for its own sake will not care for the applause of the vulgar. He who dares to do that which his own heart commands him to do is fit to become a member of our order."

His order, like all secret orders, possessed the charm which always surrounds that which is mysterious. It had three degrees; the first one consisted of the novices and the minervales. After passing an examination, the candidate was accepted into a higher degree, consisting of the lesser and the higher degree of Illuminati, and finally followed the highest degree, the Priests. According to Weishaupt's ideas, the main object of true religion was to lift man up to a higher conception of his true nature and destiny, and thereby bring him up to a realization of this higher state of human dignity. This could not be accomplished by force, but merely by the spreading of knowledge, displacing error and superstition. He thought that if men could once realize the necessity of virtue and be all united by brotherly love, immorality, vice, degradation, and poverty would cease to exist, and men would become their own rulers and guides.

He furthermore attempted to prove that true (esoteric) Christianity was not a popular religion, or a religion for the vulgar, but that it was a system of philosophy, given in symbols, comprehensible only to those who were far enough advanced to be instructed in it, and it was the duty of the Illuminati to study the esoteric side of the religious systems, and to try to comprehend their meaning.

The highest rank in the highest degree was that of Regent. The Regents were the superiors of the order, and only the most useful and virtuous members were admitted to that rank, after having passed through long and severe probations.¹

Soon the Illuminati became objects of fear and suspicion for the Governments, especially in Bavaria. A Protestant clergyman, Lange, was accidentally killed by a stroke of lightning. When his body was examined by the authorities, they found some papers regarding the order, and a list of some of its prominent members. This was the signal for a universal inquisition and persecution. Many of the noblest and most eminent persons were imprisoned or banished, others fled, and a price was set upon Weishaupt's head,

who, however, escaped to Gotha, where he found an asylum.²

Still the order of the Illuminati continued to exist, and between them and the Rosicrucians there existed the same animosity as now between the Liberals and the Ultramontanes, or between Progressionists and Conservatives. Each party denounced the other one, and each party had some just cause; for the Rosicrucians attempted to push the people still lower into darkness and superstition, while the Illuminati gave them a light which the people did not understand, and by undermining the authority of the priesthood, which governed the people by fear, they also undermined the authority of the law, by which the people must be ruled, as long as they cannot rule themselves.

King Frederic the Great cared nothing about these religious quarrels. In his dominions everyone was at liberty to follow the religion which suited him best; and all the efforts of the Rosicrucians were therefore directed to maintain their power over the Crown Prince, and in this they succeeded. The Crown Prince was a good-hearted but weak-minded man, whose strength had been to a certain extent exhausted by too much sensual enjoyment. He often had spells of great moral depression and brooded over his regrets for the past. He needed some comfort and consolation, and this he attempted to find sometimes in the arms of the Countess of Lichtenau; at other times in those of the pietists and "Rosicrucians," Bischofswerder and Woellner.

These "Rosicrucians" used all the means they could to obtain power. They calumniated Frederic the Great, and saw in him their greatest enemy, because his liberal measures hindered them from forcing their narrow-minded ideas and bigotry upon the people. They frightened the credulous Crown Prince by painting and exaggerating to him the dire consequences of the spreading of "irreligious" doctrines. They proposed to restore the Inquisition in a Protestant shape.

Frederic the Great died; Frederic William II. became King; but he was ruled by Bischofswerder and Woellner, and by his mistresses. One of the first successful attempts of the former was to restore to a great extent the power of Rome in Protestant Germany. Woellner became Minister of the religious department, and soon followed the issue of the infamous "religious edict" of July 9, 1788. In this edict everybody was warned by order of the King to subordinate his own reason to the dogmas of the Church; and those who should contravene this order were threatened with the loss of the offices they held and with imprisonment. They generously permitted everybody to believe what he pleased, but they strongly prohibited any expression of opinion in regard to religious matters, if such opinions were not sanctioned by the Church. But those who should dare to ridicule a clergyman were threatened with the heaviest punishment. At the same time censure was established, so that nothing could be printed and published without having first been submitted to the clerical authorities for approval.

The excitement caused by this shameful edict was terrible. The Illuminati led by the bookseller Nicolay, at Berlin, protested against it; but their writings were confiscated. Woellner surrounded himself with "Rosicrucians" and pietists and a "spiritual examination board" was instituted, which examined every candidate for an office in

regard to his creed before he could be appointed. They examined all clergymen and school teachers and ejected everyone who was not a hypocrite and who dared to say what he thought. They published a miserable catechism written in bad Latin, in which was prescribed what a person would have to believe before he could pass the examination. Pietistic schools and hymn-books were introduced and everything possible was attempted to make the people more stupid than they already were.

The disgrace which was brought upon the name "Rosicrucians" by these pseudo-Rosicrucians was so great that even to this day everything connected with Rosicrucianism is believed by the public in Germany to be identical with bigotry, pietism, hypocrisy, knavery, animalism, and absurdity.

See Weishaupt, "Intercourse with Man."

This took place in the year 1758, under the reign of Maximillian Joseph, who has been called The Beloved on account of his goodness. The doctrines of Weishaupt were none other than the doctrines of Christ; but they were not in conformity with the personal interests of autocratic "Christian" priests, who have ever been the real enemies of the truth and light, and the servants of darkness and evil.

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APPENDIX.
THE PRINCIPLES
OF THE
YOGA-PHILOSOPHY
OF THE
ROSIKRUCIANS AND ALCHEMISTS.

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The following pages were originally intended to form the basis of a separate work, entitled "A Key to the Secret Symbols of the Rosicrucians." As the idea of bringing out such a book has been abandoned for the present, they have been added as a suitable appendix to the foregoing historical notes.

It will be found that the doctrines presented herein contain the most profound secrets, especially in regard to the "resurrection of the flesh." They go to show that the physical body is neither a useless nor a despicable thing, and that Matter is as necessary to Spirit, as Spirit to Matter. Without the presence of a living body no resurrection could take place; neither could the Spirit have any relative existence

without the presence of a material form. The state of Nirvana is not to be attained by merely dreaming about it, and before Man can rise superior to anything he must have attained that to which he desires to become superior. Only from the soul resurrected within the body of flesh arises the glorified spirit.

PRAESENTIA MUNIAMUR EJUS IN OBITU NOSTRO

Ex Deo nascimur. In Jesu morimur. Reviviscimus per Spiritum Sanctum.

Chapter Seven

IN THE PRONAOS OF
THE TEMPLE OF THE ROSY CROSS.

Our salvation is the life of Christ in us.

The place or state wherein the true Rosicrucian lives is far too exalted and glorious to be described in words. When we enter the vestibule of the temple of the true Rosy Cross, we enter into a region of unalloyed bliss and happiness. There is an effulgence of super-terrestrial light, where all abortive thinking and exercise of the imagination for the purpose of drawing logical inferences about the unknown, ceases, for in that light is the realm of pure knowledge; to live there is to perceive, and to perceive is to know. Into that paradise of celestial consciousness nothing impure can enter. No room is there for terrestrial flesh and blood; but the spiritual beings which inhabit that realm are made of the flesh and body of "Christ," in other words, of the substance of the spiritual soul.

H. P. Blavatsky, in her "Key to Theosophy," says that there are beings having attained a state of spiritual consciousness which would entitle them to enter the state of Nirvana; nevertheless, out of compassion for mankind, they still remain residents of this earth, inhabiting invisibly for mortal eyes the astral plane of our planet. In that, she describes the true order of the Golden and Rosy Cross as a spiritual Brotherhood, and if one of these superior beings, for some purpose or other, reincarnates in a human body upon this planet, then will there be a real Rosicrucian in a visible form upon this earth.

The "history" of that "brotherhood" is the history of the evolution of the world, and

that of the spiritual regeneration of the soul and the body of man; for although each of these individual beings had its own terrestrial history and experiences in passing through many incarnations upon this planet, nevertheless, in its essential points the history of all is alike, and consisted in the conquering of the low and the unfoldment of the high. They all had to bear the Cross of suffering before they could become crowned with victory; they all had to crucify their selfish and personal will, and die in regard to all that attracts the soul to the sphere of earthly desires and illusions before they could have the spiritual faculties of their souls unfolded like the Rose whose leaves are unfolded by the rays of the rising sun.

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ROSICRUCIAN RULES.

1. Love God above all.

To "love God" means to love wisdom and truth. We can love God in no other way than in being obedient to Divine law; and to enable us to exercise that obedience conscientiously requires knowledge of the law, which can only be gained by practice.

2. Devote your time to your spiritual advancement.

As the sun without leaving his place in the sky sends his rays upon the earth to shine upon the pure and the impure, and to illuminate even the most minute material objects with his light; likewise the spirit of man may send his mental rays into matter to obtain knowledge of all terrestrial things; but there is no need that the spirit should thereby lose its own divine self-consciousness, and be itself absorbed by the objects of its perception.

3. Be entirely unselfish.

Spiritual knowledge begins only where all sense of self ceases. Where the delusion which causes man to imagine himself to be a being separated and isolated from others ends, there he begins to realize his true state as an all-embracing universal and divine self-conscious power.

4. Be temperate, modest, energetic, and silent.

The door to the inner temple is called "Contentment"; but no animal can enter therein, only he who walks uprightly, being conscious of his true dignity as a human being. Without energy, nothing can be accomplished; and only in the silence, when all thoughts and desires are at rest, can the Divine harmonies penetrate to the internal ear.

5. Learn to know the origin of the METALS contained within thyself.

Ignorance is the cause of suffering. That which is material must be crucified and die, so that that which is spiritual may be resurrected and live.

6. Beware of quacks and pretenders.

He who claims to be in possession of knowledge knows nothing; only he through whom the Word of wisdom speaks is wise.

7. Live in constant adoration of the highest good.

The worm seeks for pleasure among abomination and filth; but the free eagle spreads his wings and rises up towards the sun.

8. Learn the theory before you attempt the practice.

He who travels with a trustworthy guide will be safer than he who refuses to profit by the experience of another.

9. Exercise charity towards all beings.

All beings are one in the spirit; divided from each other merely by the illusion of form. He who is charitable towards another form in which the universal One Life is manifest, saves suffering to his own self.

10. Read the ancient books of wisdom.

Books are to the unripe mind that which the mother's milk is to the nursling. We must receive drink from others until we have gained sufficient strength and experience to descend to the living fountain within ourselves, and to draw from there the water of truth.

11. Try to understand their secret meaning.

That which is external may be seen with the external eye; but that which is spiritual can only be seen with the eye of the spirit.

These are the eleven rules which ought to be followed by those who desire to enter the temple of the Rosy Cross; but the Rosicrucians have a twelfth rule, an Arcanum, in which great powers reside, but at which it is not lawful to speak. This Arcanum will be given to those who deserve it, and by its aid they will find light in the darkness, and a guiding hand through the labyrinth. This Arcanum is inexpressible in the language of mortals, and it can, therefore, only be communicated from heart to heart. There is no torture strong enough to extract it from the true Rosicrucian; for even if he were willing to reveal it, those who are unworthy of it are not capable of receiving it.

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THE DUTIES OF A ROSICRUCIAN.

Those who are dead in the flesh will read the following with the external understanding; those who live in the spirit will see its internal meaning, and act accordingly.

The duties of a true Rosicrucian are:—

1. To alleviate suffering and to cure the sick without accepting any remuneration.

The medicine which they give is more valuable than gold; it is of an invisible kind, and can be had for nothing everywhere.

2. To adopt the style of their clothing to the costumes' of the country wherein they reside for the time being.

The clothing of the spirit is the form which he inhabits, and must be adapted to the conditions of the planet whereon he resides.

3. To meet once a year in a certain place.

Those who do not meet at that place, when their terrestrial career is over will have their names taken out of the book of life.

4. Each member has to select a proper person to be his successor.

Each man is himself the creator of that being whose personality he adopts on the next step on the ladder of evolution.

5. The letters R.C. are the emblem of the order.

Those who have truly entered the order will bear the marks upon their body, which cannot be mistaken by him who is capable of recognising them.

6. The existence of the Brotherhood is to be kept secret for one hundred years, beginning from the time when it was first established.

Nor will the "hundred years" be over until man has awakened to the consciousness of his own divine nature.

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THE SECRET SIGNS OF THE ROSICRUCIANS.

There are sixteen signs by which a member of the order of the Rosicrucians may be known. He who possesses only a few of those signs is not a member of a very high degree, for the true Rosicrucian possesses them all.

1. The Rosicrucian is Patient.

His first and most important victory is the conquest of his own self. It is the victory over the LION, who has bitterly injured some of the best followers of the Holy Cross. He is not to be vanquished by a fierce and inconsiderate attack made upon him; but he must be made to surrender to patience and fortitude. The true Rosicrucian tries to overcome his enemies by kindness, and those who hate him by gifts. He heaps not curses, but the burning fire of love upon their heads. He does not persecute his enemies with the sword, or with faggots, but he suffers the weeds to grow with the wheat until they are both matured, when they will be separated by Nature.

2. The Rosicrucian is Kind.

He never appears gloomy or melancholy, or with a scowl or sneer upon his face. He acts kindly and politely towards everybody, and is always ready to render assistance to others. Although he is different from the majority of other people, still he tries to accommodate himself to their ways, habits and manners, as much as his dignity will permit. He is, therefore, an agreeable companion, and knows how to converse with the rich as well as with the poor, and to move among all classes of society so as to command their respect; for he has conquered the bear of vulgarity.

3. The Rosicrucian knows no Envy.

Before he is accepted into the order he must go through the terrible ordeal of cutting off the head of the snake of envy; which is a very difficult labour, because the snake is sly, and easily hides itself in some corner. The true Rosicrucian is always content with his lot, knowing that it is such as he deserves it to be. He never worries about the advantages or riches which others possess, but wishes always the best to everybody. He knows that he will obtain all he deserves, and he cares not if any other person possesses more than he. He expects no favours, but he distributes his favours without any partiality.

4. The Rosicrucian does not Boast.

He knows that man is nothing but an instrument in the hands of GOD, and that he can accomplish nothing useful by his own will; the latter being nothing but the will of GOD perverted in man. To GOD he gives all the praise, and to that which is mortal he gives all the blame. He is in no inordinate haste to accomplish a thing, but he waits until he receives his orders from the Master who resides above and within. He is careful what

he speaks about, and uses no unhallowed language.

5. The Rosicrucian is not Vain.

He proves thereby that there is something real in him, and that he is not like a blown-up bag filled with air. Applause or blame leaves him unaffected, nor does he feel aggrieved if he is contradicted or encounters contempt. He lives within himself, and enjoys the beauties of his own inner world, but he never desires to show off his possessions, nor to pride himself on any spiritual gifts which he may have attained. The greater his gifts, the greater will be his modesty, and the more will he be willing to be obedient to the law.

6. The Rosicrucian is not Disorderly.

He always strives to do his duty, and to act according to the order established by the law. He cares nothing for externalities, nor for ceremonies. The law is written within his heart, and therefore all his thoughts and acts are ruled by it. His respectability is not centred in his external appearance, but in his real being, which may be compared to a root from which all his actions spring. The interior beauty of his soul is reflected upon his exterior, and stamps all his acts with its seal; the light existing in his heart may be perceived in his eye by an expert; it is the mirror of the Divine image within.

7. The Rosicrucian is not Ambitious

There is nothing more injurious to spiritual development and expansion of the soul than a narrow mind and a selfish character. The true Rosicrucian always cares much more for the welfare of others than for his own. He has no private or personal interest to defend or foster. He always seeks to do good, and he never avoids any opportunity which may present itself for that purpose.

8. The Rosicrucian is not Irritable.

It is evident that a person who works for the benefit of the whole will be hated by those whose personal advantages are not benefited thereby; because selfishness is opposed to magnanimity, and the claims of the few are not always compatible with the interests of the community. The Rosicrucian will therefore be often resisted by narrow-minded and short-sighted people; he will be slandered by calumniators, his motives will be misrepresented, he will be misjudged by the ignorant, ridiculed by the would-be wise, and taunted by the fool. All such proceedings, however, cannot excite or irritate the mind of the true Rosicrucian, nor disturb the divine harmony of his soul; for his faith rests in the perception and knowledge of the truth within himself. The opposition of a thousand ignorant people will not induce him to desist from doing that which he knows to be noble and good, and he will do it even if it should involve the loss of his fortune or of his life. Being able and accustomed to direct his spiritual sight towards the divine, he cannot be deluded by the illusions of matter, but clings to the eternal reality. Being surrounded by angelic influences, and listening to their voices, he

is not affected by the noise made by the animals. He lives in the company of those noble beings, who were once men like others, but who have become transfigured, and who are now beyond the reach of the vulgar and low.

9. The Rosicrucian does not think evil of others.

Those who think evil of others see merely the evil which exists within themselves reflected and mirrored forth in others. The Rosicrucian is always willing to recognise in everything that which is good. Tolerance is a virtue by which the Rosicrucian is eminently distinguished from others; and by which he may be known. If a thing appears to be ambiguous, he suspends his judgment about it until he has investigated its nature; but as long as his judgment is not perfect, he is more inclined to form a good opinion than an evil one about everything.

10. The Rosicrucian loves justice.

He, however, never sets himself up as a judge over the faults of others, nor does he wish to appear to be wise by censuring the mistakes of others. He does not enjoy gossip, and cares no more about the foolishness committed by others, than he would about the buzzing of a fly or the capers of a monkey. He finds no pleasure in listening to political or personal quarrels, disputations, or mutual recriminations. He cares nothing for the cunningness of a fox, the dissimulation of a crocodile, or the rapacity of a wolf, and is not amused by the stirring up of mud. His nobility of character lifts him up into a sphere far beyond all such trifles and absurdities, and being above the sensual plane, wherein ordinary mortals find their happiness and enjoyment, he lives with those who do not think evil of each other, who do not rejoice about an injustice done to their brother, or make merry about his ignorance, and enjoy his misfortunes. He enjoys the company of those who love the truth, and who are surrounded by the peace and harmony of the spirit.

11. The Rosicrucian loves the truth.

There is no devil worse than falsehood and calumny. Ignorance is a nonentity, but falsehood is the substance of evil. The calumniator rejoices whenever he has found something upon which to base his lies and to make them grow like mountains. Opposed to it is the truth, it being a ray of light from the eternal fountain of GOOD, which has the power to transform man into a divine being. The ROSICRUCIAN seeks, therefore, no other light but the light of truth, and this light he does not enjoy alone, but in company of all who are good and filled with its divine majesty, whether they live on this earth or in the spiritual state; and he enjoys it above all with those who are persecuted, oppressed, and innocent, but who will be saved by the truth.

12. The Rosicrucian knows how to be silent.

Those who are false do not love the truth. Those who are foolish do not love wisdom. The true Rosicrucian prefers to enjoy the company of those who can

appreciate truth to that of those who would trample it with their feet. He will keep that which he knows locked up within his heart, for in silence is power. As a minister of state does not go about telling to everybody the secrets of the king; so the Rosicrucian does not parade before the public the revelations made to him by the king within, who is nobler and wiser than all the earthly kings and princes; for they only rule by the authority and power derived from Him. His secrecy ceases only when the king commands him to speak, for it is then not he who speaks, but the truth that is speaking through him.

13. The Rosicrucian believes that which he knows.

He believes in the immutability of eternal law, and that every cause has a certain effect. He knows that the truth cannot lie, and that the promises made to him by the king will be fulfilled, if he does not himself hinder their fulfilment. He is, therefore, inaccessible to doubt or fear, and puts implicit confidence in the divine principle of truth, which has become alive and conscious within his heart.

14. The Rosicrucian's hope is firm.

Spiritual hope is the certain conviction resulting from a knowledge of the law, that the truths recognised by faith will grow and be fulfilled; it is the knowledge of the heart, and very different from the intellectual speculation of the reasoning brain. His faith rests upon the rock of direct perception and cannot be overthrown. He knows that in everything, however evil it may appear to him, there is a germ of good, and he hopes that in the course of evolution that germ will become developed, and thus evil be transformed into good.

15. The Rosicrucian cannot be vanquished by suffering.

He knows that there is no light without shadow, no evil without some good, and that strength only grows by resistance. Having once recognised the existence of the Divine principle within everything, external changes are to him of little importance, and do not deserve great attention. His main object is to hold on to his spiritual possessions, and not to lose the crown which he has gained in the battle of life.

16. The Rosicrucian will always remain a member of his society.

Names are of little importance. The principle which presides over the Rosicrucian Society is the truth; and he who knows the truth, and follows it in practice, is a member of the society over which the truth practises. If all names were changed and all languages altered, the truth would remain the same; and he who lives in the truth will live even if all nations should pass away.

These are the sixteen signs of the true Rosicrucians, which have been revealed to a pilgrim by an angel who took away the heart of the pilgrim, leaving in its place a fiery coal, which is now incessantly burning and glowing with love of the universal brotherhood of humanity.

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ROSICRUCIAN JEWELS.

The most valuable jewel of the Rosicrucians is WISDOM, which is represented by a pure DIAMOND in the centre of the ROSE, but the CROSS is adorned with twelve jewels of priceless value, in all of which the power that resides in the truth is manifested. These jewels are:

1. Jasper (dark green). The power of active light, multiplying itself to a sevenfold degree, and evolving seven states of the one light, by which the seven states of darkness may be consumed.

2. Hyacinth (yellow). LOVE, born from the matrix of Light, manifesting itself as it grows, and emitting red rays. Its power overcomes the spirit of anger and violence.

3. Chrysolite (white). Princely wisdom. It confounds that which is foolish and vain, subdues it, and comes out of the battle victorious.

4. Sapphire (blue). Truth; originating and growing out of its own essence. It overcomes doubt and vacillation.

5. Smaragd [Emerald] (green). The blooming spring in its eternal justice destroying the unjust attributes of a perverted and degenerate nature and opening the fountain of infinite treasures.

6. Topaz (golden). The symbol of peace, mild and pleasant. It suffers no impurity or division to exist, neither does it admit that which causes separation and quarrels. It heals ruptures and cures wounds.

7. Amethyst (violet). Impartiality, equilibrium of justice and judgment. It cannot be falsified, bent, or counterfeited. It weighs all things in the scales of justice, and is opposed to fraud, cruelty, or tyranny.

8. Beryl (diverse colours). Meekness, humility; the equal temperature of the spirit, being kind and good, and overcoming wrath, stubbornness, and bitterness.

9. Sardis (light red). The high magical FAITH, growing into power, and destroying fear, scepticism, and superstition.

10. Chrysoprase (light green). Invisible power and strength, overcoming all opposition, allowing nothing to remain which could possibly resist the law.

11. Sardonyx (striped). Triumphant JOY and gladness, flowing from the eternal fountain of happiness, destroying all sorrow and

sadness. (May it bless you!).

12. Chalcedony (striped). The crown of Victory, dominion, glory. The keystone and the greatest of all miracles, turning everything to the glorification of GOD.

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ROSICRUCIAN SYMBOLS

SIGNS FROM THE HEART OF THE CELESTIAL MOTHER.

(From the work of Antonio Ginther. August Vindelicorum. 1741.)

Prænesis. A ship in the open sea, with a floating anchor, and a star shining overhead, with the inscription: Hac monstrante viam.

Emblema 1. An open book with the name MARIA, and a heart transfixed by a sword, with the inscription: Omnibus in omnibus.

2. A seven-headed monster threatened with a club. Inscription: In virtute tua.

3. A closed and sealed door with an angel attempting to open it. Inscription: Signatur ne perdat.

4. A landscape representing an island. The sun rises and the stars shine. Inscription: Aurora ab lacrymis.

5. An orange tree bearing fruits, of which the inner part is sweet, while the rind is bitter. Inscription: Dulce amarum.

6. An altar with a fire upon it, in which a heart is burning, sending out a sweet odour. Inscription: In odorem suavitatis.

7. A pure white lily in a flower-pot, standing in a garden. Inscription: Virginei laus prima pudoris.

8. An angel separating wheat from chaff by means of a sieve. Inscription: Dimittit inanes.

9. A ring with a jewel exhibited upon a table. Inscription: Honori invincem.

10. A globe illuminated by the full moon. Inscription: Plena sibi et aliis.

11. Jacob's ladder with seven steps, reaching from the earth up to heaven. Inscription: Descendendo ascendendo.

12. A sun-dial attached to the wall of a tower. Inscription: Altissimus obnumbrat.

13. The signs of the Zodiac, with the sun passing through the sign of the Virgin. Inscription: Jam mitlus ardet.

14. A hen brooding in a stable, brooding over eggs. Inscription: Pant in alieno.

15. Two palm-trees, inclined towards each other. Inscription: Blando se -pace salutant.

16. A grape-vine, cut from the trunk, is weeping. Inscription: Ut gaudeas mero.

17. A plant, representing a myrrh. Inscription: Amara sect, salubris.

18. A painter's easel, with a cloth ready for painting. Inscription: Qua forma placebit.

19. A heart transfixed by a sword. Inscription: Usque ad divisionem animæ.

20. Two doves pecking at each other. Inscription: Amat et castigat.

21. A passion flower. Inscription: Delectat et cruciat.

22. Wolves and sheep, eagles and bats, basking together in the sunshine. Inscription: Non possentibus offert.

23. A bird, sitting between thorns and thistles. Inscription: His ego sustentor.

24. Ivy winding around a dead tree. Inscription: Nee mors separavit.

25. Two hearts in a winepress. Inscription: Cogit in unum.

26. A crocodile shedding tears while eating a man. Inscription: Plorat et devorat.

27. Wolf devouring a sheep. Inscription: Non est qui redimat.

28. Tulips inclining toward the rising sun. Inscription: Languexit in umbra.

29. Two stringed musical instruments; a hand plays upon one. Inscription: Unam tetigis se sat est.

30. A white lily growing between thorns. Inscription: Transfixum suavius.

31. The prophet Jonah thrown into the raging sea. Inscription: Merger ne mergantur.

32. The setting sun and the evening star. Inscription: Sequitur deserta cadentem.

33. A cross with a snake wound around it. Inscription: Pharms-cumnon venenum.

34. Eagle, rising towards the sun. Inscription: Ad te levavi oculos.
35. A squirrel standing upon a log, floating in the water and rowing. Inscription: Ne merger.
36. Light tower, illuminating the ocean. Inscription: Erantibus una micat.
37. Rock standing in a stormy sea. Inscription: Non commovebitur.
38. A diamond exposed upon a table. Inscription: In puritate pretium.
39. Grafting a tree. Inscription: Accipit in sua.
40. A man hanging upon a tree. Inscription: Non est hac tutior umbra.
41. A flock of sheep, each one bearing the letter T upon the forehead. Inscription: Non habet redargutionem.
42. Chandelier with seven lights. Inscription: Non extinguetur..
43. A solar eclipse. Inscription: Morientis sideris umbra.
44. The setting sun and a rainbow shedding tears. Inscription: Desinit in lacrymas.
45. Cypress blown at by winds coming from the four quarters of the world. Inscription: Concussio firmat.
46. Two hearts surrounded by thorns, with nails and a dagger. Inscription: Vulneratum vulnerat.
- 47- A heart transfixed by a sword and instruments of torture. Inscription: Superminet omnes.
48. Beehive, and bees flying around flowers. Inscription: Currit in odorem.
49. A chemical furnace with retorts, from which drops are falling. Inscription: Color elicit imbres.
50. A man sowing grain into furrows. Inscription: Ut surgat in ortum.
51. A cloth spread upon a field and sprinkled with water. Inscription: A lacrymis candor.
52. Ocean waves and a bird flying through the furrows of water. Inscription: Mersa non mergitur.

53. Noah's dove with an olive branch. Inscription: *Einergere nuntiat orbem.*
54. Flying eagle carrying a lamb. Inscription: *Tulit prædeam tartari.*
55. Rain descending upon flowers. Inscription: *Dulce refrigerium.*
56. Plumb-line and level. Inscription: *Recta a recto.*
57. A hot iron upon an anvil. Inscription: *Dum calet.*
58. Solitary bird sitting in a cave. Inscription: *Gemit dilectum suum.*
59. Elephant drinking blood flowing from a grape. Inscription: *Acuitur in prælium.*
60. Bird escaping from a nest. Inscription: *Ad sidera sursum.*
61. Sunrise rays shining into a heart of adamant. Inscription: *Intima lustrat.*
62. A flying bird attached to a string. Inscription: *Cupio dissolvi.*
63. Two birds of Paradise flying upwards. Inscription: *Innixa ascendit.*
64. A triple crown made of silver, iron, and gold. Inscription: *Curso complete.*
65. The statue of Dagon thrown down and broken to pieces. A corpse. Inscription: *Cui honorem honorem.*
66. The Red Sea dividing for the passage of the Israelites. Inscription: *Illuc iter quo ostendum.*
67. Labyrinth with a human figure therein. A hand extended from heaven holds a thread reaching down to the figure. Inscription: *Hac duce tuta via est.*
68. A camp. Among the tents is a standard bearing the image of a man. Inscription: *Presidium et decus.*
69. A clock, whose finger points to the second hour. Inscription: *Ultima secunda.*
70. Ship at sea carrying a light. Fishes and birds are attracted by the glow. Inscription: *Veniunt ad lucem.*
- Epilogus.—Noah's ark in tranquil water. Inscription: *Non mergitur, sed extollitur.*

SIGNS REFERRING TO THE DIVINE CHILD.

(From the above-mentioned work.)

Prænesis. —A hen with chickens under her wings. A hawk preying in the air above. Inscription: Sub umbra alarum tuarum.

Emblema 1. A figure kneeling and holding a book wherein is represented a fiery heart. Inscription: Tolle lege.

2. Altar upon which a fire is lighted by a sunray. Inscription: Extinctos suscitāt ignes.

3. Sunray falling through a lens and setting a ship on fire. Inscription: Ignis ab Primo.

4. Sun shining upon a lambskin extended upon the earth. Inscription: Descendit de cælis.

5. A chrysalis upon a leaf. Inscription: Ecce venio.

7. The sea and the rising sun. Inscription: Renovabit faciem terræ.

8. A rising sun eclipsed by the moon. Inscription: Condor ut exorior.

9. A chicken and an eagle in the air. The former is protected against the latter by a shield. Inscription: A facie persequentis.

10. A rose in the midst of a garden. Inscription: Hæc mihi sola placet.

11. A lamb burning upon an altar. Inscription: Deus non despicies.

12. Dogs hunting. Inscription: Fuga salutem.

13. A lamb dying at the foot of a cross. Inscription: Obediens uaque ad mortem.

14. The ark of the covenant. Rays of lightning. Inscription: Procul este profani.

15. Sun in the midst of clouds. Inscription: Fulgura in pluvium fruite.

16. Sun shining upon sheep and wolves. Inscription: Super robos et malos.

17. A well and a pitcher. Inscription: Hauriar, non exhauriar.

18. Animals entering the ark. Inscription: Una salutem.

19. Shepherd carrying a lamb. Inscription: Onus meum leve.

20. Sheep drinking at a well. The water is stirred by a pole. Inscription: Similem dant

vulnera formam.

21. A dove sitting upon a globe. Inscription: Non sufficit una.
22. Light penetrating the clouds. Inscription: Umbram fugat veritas.
23. A vineyard and the rising sun. Inscription: Pertransiit beneficiendo.
24. Three hearts with a sieve floating above them. Inscription: Cælo contrito resurgent.
25. Swan cleaning his feathers before proceeding to eat. Inscription: Antequam comedum.
26. A hungry dog howling at the moon. Inscription: Inanis impetus.
27. Ark of the covenant drawn by two oxen. Inscription: Sancta sancte.
28. A winepress. Inscription: Premitur ut exferimat.
29. An opening bud. Inscription: Vulneribus profundit opes.
30. Amor shooting arrows at a heart. Inscription: Donee attingam.
31. Cross and paraphernalia for crucification. Inscription: Præbet non prohibet.
32. A sunflower looking towards the rising sun. Inscription: Usque ad occasum.
33. Drops of sweat falling down in a garden. Inscription: Tandem resoluta venit.
34. Sword protruding from the clouds. Inscription: Cædo noncedo.
35. Hammer and anvil, a forge and a fire. Inscription: Ferendo, non feriendo.
36. A ram crowned with thorns upon an altar. Inscription: Victima coronata.
37. A sheep carrying animals. Inscription: Quam grave portat onus.
38. A crucified person and a snake upon a tree. Inscription: Unde mors unde vita.
39. A tree shedding tears into three dishes. Inscription: Et læsa medelam.
40. A spring fountain. Inscription: Rigat ut erigat.
41. A heart offered to an eagle. Inscription: Redibit ad Dominum.

42. A heart upon a cross surrounded by thorns, crowned with a laurel. Inscription: Pignus amabile pacis.

43. Bird persecuted by a hawk seeks refuge in the cleft of a rock. Inscription: Hoc tuta sua sub antro.

44. Target with a burning heart in the centre; Amor shooting arrows at it. Inscription: Trahe mi post te.

45. Pelican feeding her young ones with her own blood. Inscription: Ut vitam habeant.

47. Phoenix sinking into the flames. Inscription: Hic mihi dulce mori.

48. Blood from a lamb flowing into a cup. Inscription: Purgantes temperat ignis.

49. Clouds from which proceed rays of lightning. Inscription: Lux recto fatumque noscenti.

50. Eagle flying towards the sun. Inscription: Tunc facie ad faciem.

Epilogus.—A hedgehog, having rolled in fruits, is covered with them. Inscription: Venturi providus ævi.

He who can see the meaning of all these allegories has his eyes open.

TABULA SMARAGDINA.

ERBA SECRETORUM HERMETIS.

It is, beyond any doubt, most certain and true, that the Below is like the Above, and thereby can be accomplished the miracle of one only thing. As all things are derived from only one thing, by the will and the word of the One who created it in his mind; likewise all things result from this unity by the order of nature. Its father is the sun, its mother the moon; the air carries it in its womb; its nurse is the earth. This thing is the origin of all perfections that exist throughout the world. Its power is most perfect when it has again been reduced to earth.

Separate the earth from the fire, and the subtle from that which is gross; act with prudence, understanding, and modesty. It rises up from the earth to the heavens, and returns again to the earth, taking unto itself the power of the Above and the Below. Thus you will obtain the glory of the whole world. Therefore discard all ignorance and impotency. This is the strongest of all powers, for it overcomes all subtle things, and can

penetrate through all that is gross. Thus was the world created, and from this originate rare combinations, and are wrought miracles of various kinds. Therefore have I been called Hermes Trismegistus, having obtained thee-parts of the wisdom of the whole world. This is what is to be said about the masterwork of the alchymical art.

Chapter Eight

ALCHEMY.

Qux sunt in superis hac inferioribus insunt; Quod monstrat coelum, id terra frequenter habet. Ignis, Aqua et Fluitans, due sunt contraria; Felix talia si jungis, sit tibi scire satis.

alchemy is that science which results from a knowledge of God, Nature, and Man. A perfect knowledge of either of them cannot be obtained without the knowledge of the other two, for these three are one and inseparable. Alchemy is not merely an intellectual, but a spiritual science; because that which belongs to the spirit can only be spiritually known. Nevertheless, it is a science dealing with material things, for spirit and matter are only two opposite manifestations or "poles" of the eternal one. Alchemy is an art, and as every art requires an artist to exercise it, likewise this divine science and art can be practised only by those who are in possession of the divine power necessary for that purpose. It is true that the external manipulations required for the production of certain alchemical preparations may, like an ordinary chemical process, be taught to anybody capable of reasoning; but the results which he would accomplish would be without life, for only he in whom the true life has awakened can awaken it from its sleep in the prima materia, and cause visible forms to grow from the Chaos of nature.

Alchemy in its highest aspects deals with the spiritual regeneration of man, and teaches how a god may be made out of a human being or, to express it more correctly, how to establish the conditions necessary for the development of divine powers in man, so that a human being may become a god by the power of God, in the same sense as a seed becomes a plant by the aid of the four elements, and the action of the invisible fifth. Alchemy in its more material aspect teaches how minerals, metals, plants, and animals, and men, may be generated, or made to grow from their "seeds"; or, in other words, how that generation, which is accomplished during long periods of time in the due course of the action of natural laws, may be accomplished in a comparatively very short time, if these natural laws are guided and supplied with material, by the spiritual knowledge of man. There is no doubt in my mind that gold can be made to grow by alchemical means; but it requires an Alchemist to make the experiment succeed, and he who is attracted by the power of gold will not obtain possession of the spiritual power necessary to practise that art.

It is not the object of these pages to furnish proof to the sceptic that Alchemy is a

truth, nor to furnish arguments on the strength of which the incredulous may become persuaded to believe in its possibility. To believe in a thing of which one has no knowledge would be of little benefit; but those who have some spiritual knowledge of Alchemy, perhaps having studied it in some former incarnation, may receive some benefit from a perusal of this chapter, as it may serve to bring that which they already spiritually know to the understanding of their mind.¹

It is a mistake to confound Alchemy with Chemistry. Modern Chemistry is a science which deals merely with the external forms in which the element of matter is manifesting itself. It never produces anything new. We may mix and compound and decompose two or more chemical bodies an unlimited number of times, and cause them to appear under various different forms, but at the end we will have no augmentation of substance, nor anything more than the combinations of the substances that have been employed at the beginning. Alchemy does not mix or compound anything, it causes that which already exists in a latent state to become active and grow. Alchemy is, therefore, more comparable to botany or agriculture than to Chemistry; and, in fact, the growth of a plant, a tree, or an animal is an alchemical process going on in the alchemical laboratory of nature, and performed by the great Alchemist, the power of God acting in nature.

The nature of Alchemy is clearly explained by Johannes Trithemius, who says:—

"God is an essential and hidden fire in all things, and especially in man. That fire generates all things. It has generated them, and will generate them in the future, and that which is generated is the true divine light in all eternity. God is a fire; but no fire can burn, and no light appear within nature without the addition of air to cause the combustion, and likewise the Holy Spirit in you must act as a divine 'air' or breath, coming out of the divine fire and breathing upon the fire within the soul, so that the light will appear, for the light must be nourished by the fire, and this light is love and gladness and joy within the eternal deity. This light is Jesus, having emanated from eternity from Jehovah. He who has this light not within himself is in the fire without light; but if the light is in him, then is the Christ in him, and takes form in him, and such a person will know that light as it exists in nature.

"All things such as we see are in their interior fire and light, wherein is hidden the essence of the spirit. All things are a trinity of fire, light, and air. In other words, 'Spirit,' the 'father,' is a divine superessential light; the 'son,' the light having become manifest; the 'holy spirit' a divine superessential air and motion. The fire resides within the heart and sends its rays through the whole body of man, causing it to live; but it no light is born from the fire without the presence of the spirit of holiness."

To express this in other words we may say—All things are made of thought, and exist in the universal mind (the astral light), and within each is latent the will, by whose action they may become developed and their powers unfolded. This takes place under favourable circumstances by the slow and unconscious action of the universal will acting in nature, and may be accomplished in a very short time by the aid of the

conscious will of the alchemist; but before the will of a person can accomplish such wonders in external substances, his will must first become self-conscious within itself; the light that shines from the centre of his own heart, must become living and bright before it can act upon those substances with which the Alchemist deals. He in whom this divine light of the Christ (the Atma) has not awakened to life, is virtually asleep in the spirit, and can act upon spiritual things no more than a man can deal with material substances while he sleeps; but this fact will hardly be acknowledged or comprehended by the superficial scientist and rationalist, who imagine themselves to be fully awake, and therefore the secrets of alchemy are an inexplicable mystery to them, which can be disposed of in no other way than by being denied or laughed away. Alchemy was known at the most ancient times. It was no secret to the initiates among the ancient Brahmins and the Egyptians; and the Bible, if read in the light of the Cabala, will be found to be the description of an alchemical process. The Aleph represent three fiery flames, nevertheless, it is only one letter. In Magic it means AOH, the Father, the one from which all the rest take their origin, the Alpha and likewise the Omega, the beginning and also the end. As the air causes the fire to burn and to emit a light, likewise the Holy Spirit (without whose presence nothing can be accomplished) nourishing the divine fire with the soul, causes the living light of the Christ to become manifest. This is also indicated in the three first letters of the word , for the means "Ben," the son; the AOH, the father; and means "Ruach," or spirit. This, then, is a trinity of father, son, and spirit, and its quality is indicated by the following syllable , indicating the true generation, for the is the letter symbolizing the fire, and the the light. The pronounciation of the former is like the hissing of the flame, but the latter issues mildly from the fire, as it is likewise born mildly and humbly within the human soul while the symbolizes the spirit and the power of the outspoken word.

The "Song of Solomon," in the Old Testament, is a description of the processes of alchemy. In this Song the Subjectum is described in Cant. i., 5; the Liliu artis in C. ii., 1; the Preparation and Purification in C. ii., 4; the Fire in C. ii; 7, and C. iv., 16; the Putrefaction in C. Hi., 1; Sublimation and Distillation in C. Hi; 6; Coagulation and Change of Colours, C. v., 9 to 14; Fixation, C. ii, 11, and C viii, 4; Multiplication, C. vi., 7; Augmentation and Projection, C. vvi. 8, etc., etc.

With all this it must not be supposed that the practice of Alchemy consists merely in the exercise of the will and the imagination, or that the products obtained are merely imaginary and intangible or invisible to mortal eyes. On the contrary, no alchemical processes can be accomplished without the presence of visible and tangible matter, as it is so to say a spiritualizing of "matter." There is no transformation of "matter" into "spirit," as some people believe, for each of the seven principles of eternal nature is unchangeable, and remains for ever in its own centre, in the same sense as darkness cannot be turned into light, although a light may be kindled within the darkness, in consequence of which the darkness will disappear. Likewise within each material form there sleeps the divine spirit, the light, which may become awakened to life and activity, and illuminate the body and cause it to live and to grow. Of the qualities of the powers of that light, or even of its existence, modern chemistry has no knowledge and no names to describe it; but they are described under various names in the Bible, and in the still

older religious books of the East.

There is a visible substance and an invisible one; a tangible water and one that is beyond the reach of perception by the physical senses; a visible fire and an invisible magic fire; neither can either of these accomplish anything without the other, for in the practice of Alchemy, as in the regeneration of man, that which is above must be made to penetrate that which is below, so that the lower may enter into a higher state of existence.

———— oOo ————
THE "PRIMA MATERIA"

If we wish to know nature we must learn to know God, and God cannot be known without a knowledge of one's own divine self. The spiritual substance of which external visible nature is an imperfect expression and manifestation, has been called "Prima Materia"; it is the material for the formation of a new heaven and a new earth. It is like "water," or a "crystalline ocean," if compared with our grossly material earth, it is at once fire, water, air, and earth, corporeal in its essence, and nevertheless, incorporeal relatively to our physical forms.

In it as the "Chaos," are contained the germs, or seeds, or "potencies" of all things that ever existed, and of all that ever will exist in the future. It is the soul, or corpus of nature, and by means of the magic fire, it may be extricated from all substances, and be rendered corporeal and visible. It is a unity, and nevertheless a trinity, according to its aspects as Sulphur, Mercury, and Salt. These three are distinct qualities characterising the spirit of light, and nevertheless they are nothing different from the essence of the light, and this light is eternal nature, or the soul of the world.

This primordial matter contains the powers that go to form minerals and metals, vegetables and animals, and everything that breathes; all throbbing hearts, and send them into the forms of the lower worlds and into all beings, acting through their own centres, and leading the forms higher up on the road to perfection. The forms in which this living principle becomes fixed become perfect and permanent, so that they will neither rust nor decay, nor be changed on being exposed to the air; neither can such forms be dissolved by water, nor be destroyed by fire, nor eaten up by the elements of the earth.

"This spirit can be obtained in the same manner in which it is communicated to the earth by the stars; and this takes place by means of water, which serves as its vehicle. It is not the Philosopher's Stone, but the latter may be prepared of it by causing that which is volatile to become fixed.

"I admonish you to pay strict attention to the boiling of the water, and not to allow your minds to be disturbed by things of minor importance. Boil it slowly, and let it putrefy until it attains the proper colour, for in the water of Life is contained the germ of wisdom. By the art of boiling the water will become transformed into earth. This earth is to be

changed into a pure crystalline fluid, from which an excellent red fire is produced; but this water and fire, grown together into one essence, produces the great Panacea, composed of meekness and strength: the lamb and the lion in one."

————— oOo —————
THE SECRET FIRE

In H. P. Blavatsky's book "The Voice of the Silence," the secret fire of the Alchemists is described as "Kundalini," the "serpentine," or annular working power in the body of the ascetic. "It is an electric fiery occult or Fohatic power, the great pristine force which underlies all organic and inorganic matter"; and in another place the author says: "It is an electro-spiritual force, a creative power which, when aroused into action, can as easily kill as it can create."

This point is the reason why the secrets of Alchemy are not divulged to the curious, and why only those who have gained the power to control their own self will be told how that power can be aroused in man.

In regard to this "secret fire," the Rosicrucians say:

The potentialities in nature are aroused by the action of the secret fire, assisted by the elementary fire. The secret fire is invisible, and is contained within all things. It is the most potential and powerful fire, with which the external visible fire cannot be compared. It is the fire with which Moses burned the golden calf, and that which Jeremiah hid away, and which seventy years after was found by the knowing ones, but which, by that time had become a thick water. (2 Maccab. I. and II.)

Without the possession of this magic fire, no alchemical process can be accomplished, and therefore it is recommended in the "Secret Symbols of the Rosicrucians," that the student of Alchemy should above all seek for the fire.

1. Follow Nature.

It is useless to seek for the sun by the light of a candle.

2. First know; then act.

Real knowledge exists in the triangle composed of seeing, feeling, and understanding.

3. Use no vulgar processes. Use only one vessel, one fire, one instrument.

The door to success lies in the unity of will and purpose and the proper adaptation of the means to the end. There are many roads leading to the celestial centre. He who

follows the chosen path may succeed, while he who attempts to walk on many paths will be delayed.

4. Keep the fire constantly burning.

If the molten metals are allowed to cool off before they are transformed into higher ones, they will become hard again, and the whole process will have to be recommenced from the beginning. Use the inextinguishable lamp. Its light will not go out unless it is driven away by force.

————— oOo —————

THE FIVE THINGS NECESSARY TO OBSERVE IN THE PRACTICE OF ALCHEMY.

1. To recognise the true PRIMA MATERIA.

It is to be found everywhere; but if you do not find it in your own house, you will find it nowhere. It is a living substance that can be discovered only in places inhabited by man. It is the only substance from which the Philosopher's Stone can be prepared, and without that substance no genuine silver or gold can be made. In thirty pounds of ordinary mercury, there is usually not more than one pound of the true substance; and a hundred pounds of ordinary sulphur usually contain not more than one pound of that which is useful. It can only be found above the earth, but not below it. It is before everybody's eyes; no one can live without it; everybody uses it; the poor usually possess more of it than the rich; the ignorant esteem it highly, but the learned ones often throw it away. The children play with it in the street, and yet it is invisible. It can be perceived by the sense of feeling, but it cannot be seen with the material eye.

2. Use for the preparation of the PRIMA MATERIA only the rose-coloured blood of the Red Lion and the pure white gluten of the Eagle.

Let your Will be strong, but without anger, and your Thoughts be pure from that which infects the lower strata of the earth's atmosphere. Let the fire of the divine Will penetrate deeply within your soul, and elevate your mind to the highest regions of thought.

3. Obtain the sacred Fire.

It is not of man's making; it cannot be bought, but it is given for nothing to those who deserve it.

4. Then follow Multiplication and Increase, for which purpose weight and measure are necessary.

Weigh all things with the scales of justice, and measure them by the rule of reason.

5. The fifth is the Application, that is to say the Projection upon the metals.

This will be accomplished by nature without artificial aid.

AXIOM ATA HERMETICA.

1. Whatever may be accomplished by a simple method should not be attempted by a complicated one.

There is only one Truth, whose existence requires no proof, because it is itself proof enough to those who are capable of perceiving it. Why should we enter into complexness to seek for that which is simple? The sages say: "Ignis et Azoth tibi sufficient." The body is already in your possession. All that you require is the fire and the air.

2. No substance can be made perfect without long suffering.

Great is the error of those who imagine that the Philosopher's Stone can be hardened without being first dissolved; their time and labour is wasted.

3. Nature must be aided by art whenever she is deficient in power.

Art may be the handmaid of nature, but cannot supplant her mistress. Art without nature is always unnatural. Nature without art is not always perfect.

4. Nature cannot be amended except in her own self.

The nature of a tree cannot be changed by trimming the branches or by the addition of ornaments; it can be improved only by improving the soil upon which it grows, or by grafting.

5. Nature enjoys, comprehends, and overcomes nature.

There is no other actual knowledge than the knowledge of self. Every being can only truly realize its own existence, but not that of any element entirely foreign to it.

6. He who does not know motion does not know nature.

Nature is the product of emotion. At the moment in which eternal motion should cease, all nature would cease to exist. He who does not know the motions that are taking place in his body is a stranger in his own house.

7. Whatever produces the same effect as is produced by a compound is similar to

the latter.

The One is greater than all the rest of the numbers, for from it an infinite variety of mathematical magnitudes may be evolved, but no change is possible without the all-pervading presence of the One, whose qualities are manifest in its manifestations.

8. No one can pass from one extreme to another except through a medium.

An animal cannot become divine before it becomes human. That which is unnatural must become natural before its nature can become spiritual.

9. Metals cannot be changed into other metals without having been first reduced to -prima materia.

The self-will, opposed to the divine, must cease before the divine Will can enter into the heart. We must become unsophisticated, like children; before the word of wisdom can speak in our mind.

10. The unripe must be assisted by the ripe.

Thus fermentation will be induced. The law of Induction rules in all departments of nature.

11. In the Calcination the Corpus is not reduced, but augmented, in quantity.

True asceticism consists in giving up that which one does not want after having received something better.

12. In Alchemy nothing can bear fruit without having first been mortified.

The light cannot shine through matter unless the matter has become sufficiently refined to allow the passage of the rays.

13. That which kills produces life; that which causes death causes resurrection; that which destroys creates.

Nothing comes out of nothing. The creation of a new form is conditioned by the destruction (transformation) of the old one.

14. Everything containing a seed may be augmented, but not without the assistance of nature.

It is only through the seed that the fruit bearing more seeds comes into existence.

15. Each thing is multiplied and augmented by means of a male and female principle.

Matter produces nothing unless penetrated by power. Nature creates nothing unless impregnated by Spirit. Thought remains unproductive unless rendered active by Will.

16. The virtue of each seed is to unite itself with each thing belonging to its own kingdom.

Each thing in nature is attracted by its own nature represented in other things. Colours and sounds of a similar nature form harmonious units, substances that are related with each other can be combined, animals of the same genus associate with each other, and spiritual powers unite with their own kindred germs.

17. A pure womb gives birth to a pure fruit.

Only in the innermost sanctuary of the soul will the mystery of the spirit be revealed.

18. Fire and heat can only be produced by motion.

Stagnation is death. The stone thrown into the water forms progressively radiating circles, which are produced by motion. The soul that cannot be moved cannot be elevated, and becomes petrified.

19. The whole method is begun and finished by only one method:

THE BOILING.

The great Arcanum is a celestial spirit, descending from the sun, the moon, and the stars, and which is brought into perfection in the saturnine object by continuous boiling until it attains the state of sublimation and power necessary to transform the base metals into gold. This operation is performed by the hermetic fire. The separation of the subtle from the gross must be done carefully, adding continually water; for the more earthly the materials are, the more must they be diluted and made to move. Continue this process until the separated soul is reunited with the body.

20. The entire process is accomplished through nothing else but Water.

It is the same Water over which the Spirit of God moved in the beginning, when darkness was upon the face of the deep.

21. Each thing comes from and out of that into which it will be resolved again.

That which is earthy comes from the earth; that which belongs to the stars is obtained from the stars; that which is spiritual comes from the Spirit, and returns to God.

22. Where the true principles are absent, the results will be imperfect

Mere imitations cannot produce genuine results. Merely imaginary love, wisdom, and power can only be effective in the realm of illusions

23. Art begins where nature ceases to act.

Art accomplishes by means of nature that which nature is unable to accomplish if unaided by art.

24. The hermetic art is not attained by great variety of methods, the lapis is only one.

There is only one eternal, unchangeable truth. It may appear under many different aspects; but in that case it is not the truth that changes: it is we who change our modes of conceiving of it.

25. The substance of which the arcanum is prepared should be pure, indestructible, and Incombustible.

It should be pure of grossly material elements, indestructible by doubt, and incapable of being burned up in the fire of passion.

26. Do not seek for the seed of the philosopher's stone in the Elements.

Only at the Centre of the fruit is that seed to be found.

27. The substance of the Philosopher's Stone is mercurial.

Those that are wise are seeking for it in the mercury; the fool seeks to create it out of his own empty brain.

28. The seed of the metals is in the metals, and the metals are born of themselves.

The growth of the metals is very slow; but it may be hastened by the addition of Patience.

29. Use only perfect metals.

Crude mercury, such as is usually found in European countries, is perfectly useless for this work. Worldly wisdom is foolishness in the eyes of the Lord.

30. That which is hard and thick must be made subtle and thin by calcination.

This is a very painful and tedious process, because it is necessary to remove even the root of evil, and this causes the heart to bleed, and tortured nature to cry out.

31. The foundation of this art is to reduce the corpora into argentum vivum.

This is the Solutio Sulphuris Sapientium in Mercurio. A science without life is a dead science; an intellect without spirituality is only a false and borrowed light.

32. In the solution the solvent and the dissolved must remain together.

Fire and water must be made to combine. Thought and love must remain for ever united.

33. If the seed is not treated by warmth and moisture, it will be useless.

Coldness contracts and dryness hardens the heart, but the fire of divine love expands it, and the water of thought dissolves the residua.

34. The earth produces no fruit unless moistened repeatedly.

No revelation takes place in the darkness except through the light.

35. The moistening takes place by water, with which it has the closest affinity.

The body itself is a product of thought, and has therefore the closest affinity with the mind.

36. Everything dry naturally tends to attract the moisture which it requires to become complete in its constitution.

The One, from which all things are produced, is perfect; and therefore all things contain within themselves the tendency and possibility for perfection.

37. A seed is useless and impotent unless it is put in its appropriate matrix.

A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development.

38. Active heat produces in that which is moist blackness; in that which is dry, whiteness; and in that which is white, a yellow colour.

First comes mortification, then calcination, and afterwards the golden glow produced by the light of the sacred fire illuminating the purified soul.

39. The fire must be moderate, uninterrupted, slow, equal, moist, warm, white, light, all-embracing, enclosed, penetrating, living, inexhaustible, and the one used by nature.

It is the fire that descends from heaven to bless all mankind.

40. All operations must take place in only one vessel and without removing it from the fire.

The substance used for the preparation of the Philosopher's Stone should be collected only in one place and not be dispersed in many places. If the gold has once lost its brightness, it is difficult to restore it.

41. The vessel should be well closed, so that the water may not run out of it, or the air escape; it ought to be hermetically sealed, because if the spirit were to find a place to escape, the power would be lost; and furthermore it should be well closed, so that nothing foreign and impure can enter and become mixed with it.

There should always be put at the door of the laboratory a sentinel with a flaming sword to examine all visitors, and to reject those that are not worthy to be admitted.

42. Do not open the vessel until the moistening is completed.

If the vessel is prematurely opened, most of the labour is lost.

43. The more the Lapis is nursed and nourished, the more will it increase.

Divine wisdom is inexhaustible; the limitation exists only in the capacity of the form to receive it.

There are two kinds of knowledge in man, namely, that which belongs to his spirit (Budhi), and that which belongs to his mind (Manas). The former is, so to say, the quintessence of what man has learned in previous incarnations; the latter is that which he has learned in his present life. If he were to succeed to rise up in his mind to the sphere of his spirit, to unite his Budhi with his Manas; then would the mind share the knowledge which the spirit possesses.

the end.

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The Splendor Solis
By Salomon Trismosin

The 22 Colored Plates depicting the 22 Alchemical Stages of Salomon Trismosin's "Splendor Solis" are available for browsing from this page. The original manuscript of

these plates is in the British Museum, and dated 1582. Though the earliest version is considered to be at Kupferstichkabinett in the Prussian State Museum in Berlin, and dated 1532-35. The text of this famous work have been translated by Joscelyn Godwin and printed by Phanes Press. A Yogi Publications edition also contains a biography of Trismosin, with his quest for and eventual attainment of the Philosopher Stone written in 1498. The only colored plates ever printed were by James Wasserman's fine work "Art and Symbols of the Occult", Greenwich Editions, London, 1993. More information on the Splendor Solis can be obtained from Adam MacLean's magnificent Virtual Alchemy site . The Virtual Alchemy also have the 22 color plates with comments, but the pictures at our site are of high resolution, they may take a long time to open, but will offer much detail detail for study and appreciation.

S.L. MacGregor Mathers is credited with an early work on the Splendor Solis, his notes on the obvious Kabbalistic and Arcana Major Tarot implications of 22, not to mentioned the alchemical symbolism, would have proved of interest had they survived. Ithell Colquhoun writes in the Sword of Wisdom, MacGregor Mathers and the Golden Dawn, G.P. Putnam's Sons, New York, 1975: " Besides Egyptian Symbolism, another book by Mathers which no one seems to have seen is his edition of the Splendor Solis by the fifteenth-century alchemist Salomon Trismosin, reputed occult teacher to Paracelsus. Edward Garstin valued this work highly and cited it several times in his own alchemical writings, especially the unpublished Alchemical Glossary. Trismosin was also the author of The Golden Fleece, one of the treasures of the British Museum's manuscript library, its coloured illustrations even rivalling the miniatures of Les Très Riches Heures du Duc de Berry.

"Mathers passed his manuscript to F. L. Gardner, perhaps in part-payment of financial obligations, and Gardner published it about 1907 in the hope of recouping expense on some of Mathers' other work for which he had agreed to be responsible. But he did not let Mathers know what he had done, and the latter (understandably) protested. It must have been a very small edition and copies are scarce, if Ellic Howe has not seen one, who has? Again, there is no trace of it in the British Museum catalogues. Mathers' introduction and notes, if such there were, would be worth reading as his insight into alchemy is scarcely recorded elsewhere and would illuminate the Order's teaching on the subject."

More information on G.D. affinities to the Splendor Solis can be obtained from Jean-Pascal Ruggiu's fascinating article "Rosicrucian Alchemy and the Hermetic Order of the Golden Dawn" at the Hermetic Order of the Golden Dawn website.

Below is the first plate of the Splendor Solis, to see the others please click the respective plate numbers, or "next" button below.

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ALCHEMY REDISCOVERED AND RESTORED

With an account of the extraction of the seed of metals and the preparation of the medicinal elixir according to the practice of the hermetic Art and of the Alkahest of the Philosopher

By
Archibald Cockren

To Mrs. Meyer Sassoon
In Two Parts [PART II]

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There has been a modern myth woven around the author of this out of print and hard to find book. He has been reputed to have been highly successful in the Great Arcanum. For information check Archibald Cockren's Alchemical Discoveries at Adam McLean's Virtual Alchemy Site . This book the only one authored by him is well known to be a modern textbook of the Art stripped of its symbolism presented here for the first time in e-text. Scanned and prepared for your benefit by the Hermetics Esoteric and Occult Resources Site. Information on the book and the author can be obtained from Jean-Pascal Ruggiu's fascinating article "Rosicrucian Alchemy and the Hermetic Order of the Golden Dawn" at the Authentic Hermetic Order of the Golden Dawn website. There is a modern myth that Archibald Cockren is still alive immortalized by his elixirs, if this should be the case, and he should step forward, I would willingly remove this book from the website on any claims of copyright. The book in my possession was published by David McKay Company, Philadelphia with no date or mention of copyright (it was first published in 1941). It was very hard to find, I ordered my copy from a bookstore in South Africa after a very thorough search.

The wrap cover of the book contains the following summary: "This book is almost unique as a study, but it is entirely unique in that it describes remarkable laboratory experiments into Alchemy, which have been carried out over a number of years and which have produced results of a tangible, definite and practical nature. The book begins with a precise historical account of the Great Arcanum, together with particulars of some of those adepts whose names and writings are known to all students of Alchemy. Then the dramatic story is told of how the spagyric art of the extraction of the vital essence or "seed" of metals by the identical processes discovered and perfected by Paracelsus, Basil Valentine, and other adepts, and used by them for curing diseases, was rediscovered. The preparation of medicinal elixirs from the seven metals, and the final crowning discovery of the Alkahest of the Philosophers, are also described. To all students of the occult, and also chemists and medical men, as well as those of an inquiring mind, this book will come as a significant revelation".

PREFACE

The object of this book is to place before the reader in language as simple as possible the story of alchemy. Because the literature on this science has ever been an enigma to both the scientific and the lay mind, it is the earnest desire of the author to present it stripped of its symbolism, and to give some indication of its processes, its achievements, and its possibilities.

He wishes to show that this science is the Law operating behind all Manifestation in Man; Man that is in his entirety, physical, mental, and spiritual, and to demonstrate how it is bound up in the further evolution and unfoldment of the race, for without this

understanding the vision of Man made perfect is impossible.

The following history of the alchemist's struggle towards attainment the writer places before his readers in the hope that they may find therein some guiding star to pilot them through the mists and storms of this physical existence and enable them to catch a glimpse of the Divine Plan for the unfolding to Man of the knowledge of his Divine Sonship, on that long journey back to the Divine Realization of his Unity with Life.

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'AUREUS' OR THE GOLDEN TRACTATE

THE BOOK OF THE REVELATION OF HERMES

THE SMARAGDINE TABLES OF HERMES TRISMEGISTUS

said to be found in the Valley of Ebron, after the Flood.

1. I speak not fiction, but what is certain and most true.
2. What is below is like that which is above, and what is above is like that which is below for performing the miracle of one thing.
3. And as all things were produced from One by the Mediation of One, so all things are produced from this One thing by adaptation.
4. Its father is the Sun, its mother was the Moon, the wind carried it in its belly, its nurse is the Earth.
5. It is the cause of all perfection throughout the whole world.
6. Its power is perfect if it be changed into the earth.
7. Separate the earth from the fire, the subtle from the gross, gently and with judgment.
8. It ascends from earth to heaven, and descends again to earth, thus you will possess the glory of the whole World and all obscurity will fly away.
9. This thing is the fortitude of all fortitude, because it overcomes all subtle things, and penetrates every solid thing.

10. Thus were all things created.

11. Thence proceed wonderful adaptations which are produced in this way.

12. Therefore am I called Hermes Trismegistus, possessing the three parts of the philosophy of the whole World.

13. What I had to say concerning the operation of the Sun is complete.

FOREWORD

BY SIR DUDLEY BORRON MYERS, O.B.E.

Having been intimately associated with Archibald Cockren during the past ten years, and having long since learnt to place implicit confidence in his efficiency and reliability in all matters to which he has devoted his many remarkable gifts and talents, it affords me real pleasure to write a few words by way of introduction to 'Alchemy Rediscovered and Restored.'

In this book he tells of the sensational work which he has accomplished in once more bringing to light, and to the service of humanity, secrets which baffled the majority of scientists of all ages, and which, for several centuries, have been buried in a grave of doubt and sceptical tradition. That this grave should at last have been opened, and that the real, albeit hidden secrets which it contained should now stand revealed and proclaimed, must undoubtedly be regarded as an epoch-making event.

I do not myself claim to have any scientific knowledge whatever, but seeing is believing, and I have been privileged to keep in close touch with the author's experiments from the very beginning. Not only have I seen the results achieved, but I, among many others, have been able to test and pay grateful tribute to the efficacy of the Elixirs produced by the alchemical process. These, one may venture to assert, cannot fail as they become better known to prove a very valuable addition to the remedies at present available to mankind.

There is no question of the claims which are put forward in this book being taken on trust. On the contrary they are open to the fullest examination. The proofs are there and they can safely be left to speak for themselves, in the light of the outcome of any investigations to which they may be subjected.

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Seeing the far-reaching importance of the author's researches and discoveries it is necessary that some account should be given of his career, and of those qualifications in the wide field of physiology which entitle him to consideration in questions of the treatment of human ailments.

After the necessary period of training he was, in 1904, certificated at the National Hospital for Paralysis and Epilepsy as fully qualified for all purposes of massage, remedial exercises, and electrical treatment. From this hospital he passed on to the staff of the Great Northern Central Hospital, where he remained for several years. From 1908 onwards, however, he was able to devote part of his time to the private practice in which he then for the first time established himself in the West End of London. This practice had necessarily to be given up during the War.

The years 1915 and 1916 found him in complete charge of all electrical, massage, manipulative, and remedial exercises at the Russian Hospital for British Officers in South Audley Street, London. This hospital, it may be stated, was opened by the Russian nobility resident in London, and was wholly maintained by Russian money. From there he passed on in a similar capacity (1917—18) to the Prisoners of War Hospital. He was at the same time attached to the Millbank Military Hospital. In 1918, he was transferred to the Australian Army, and was on the Peace Conference Staff of the Australian Prime Minister in 1919. Since then, that is to say for the past twenty years, he has been in permanent private practice in the West End of London.

For over twenty years he has been a keen student of the sciences of metallurgy, No-chemistry, and bacteriology, and it will thus be seen that in the claims he now advances in this book he writes with that measure of authority which a life devoted to the alleviation of suffering, and to the effective treatment of human ailments, undoubtedly confers on him.

It is given to few men to make such momentous discoveries as have rewarded his persistent work and patience. His work has, indeed, to my knowledge, often been pursued under conditions of great difficulty and disappointment. May what he has accomplished in the interests of science and of the human race bring him the reward which he deserves—the reward of general recognition and appreciation of the results achieved.

DUDLEY B. MYERS.

PART I
HISTORICAL

CHAPTER I

BEGINNINGS OF ALCHEMY

To most of us the word 'alchemy' calls up the picture of a medieval and slightly sinister labora-tory in which an aged, black-robed wizard brooded over the crucibles and alembics that were to bring within his reach the Philosophers' Stone, and with that discovery the formula for the elixir of life and the transmutation of metals. But one can scarcely dismiss so lightly the science—or art, if you will—which won to its service the lifelong devotion of men of culture and attainment from every race and clime over a period of hundreds, or, indeed, thousands, of years, for the beginnings of alchemy are hidden in the mists of time. Such a science is something far more than an outlet for a few eccentric old men in their dotage.

What was the motive behind the constant strivings, the never-failing patience in the unravelling of the mysteries, the tenacity of purpose in the face of persecution and ridicule through the countless ages that led the alchemist to pursue undaunted his appointed way? Something far greater, surely, than a mere vainglorious desire to transmute the base metals into gold, or to brew a potion to prolong a little longer this earthly span, for the devotees of alchemy in the main cared little for these things. The accounts of their lives almost without exception lead us to believe that they were concerned with things spiritual rather than with things temporal. Rather were these men inspired by a vision, a vision of man made perfect, of man freed from disease and the limitations of warring faculties both mental and physical, standing as a god in the realization of a power that even at this very moment of time is lying hidden in the deeper strata of his consciousness, a vision of man made truly in the image and likeness of the one Divine Life in all its Perfection, Beauty, and Harmony.

To appreciate and understand these adepts' visions it is necessary to trace to some extent the history of their cult, so let us for a space step back into the past to catch a glimpse of these men, of their work and ideals, and more important still, of the possibilities that their life-work might bring to those who to-day are seeking for fuller knowledge and wider horizons.

References are to be found in the myths and legends of China. From a book written by Edward Chalmers Werner, a late member of the Chinese Government's Historiological Bureau, Peking, comes this quotation from old Chinese records:

'Chang Tao-Ling, the first Taoist pope, was born in A.D. 35 in the reign of the Emperor Kuang Wu Ti of the Han dynasty. His birthplace is variously given as the T'ien-mu Shan, "Eye of Heaven Mountain," in Lin-an-Hsien in Chekiang, and Feng-yang Eu in Anhui. He devoted himself wholly to study and meditation, declining all offers to enter the service of the State. He preferred to take up his abode in the mountains of Western China where he persevered in the study of alchemy and in cultivating the virtues of purity and mental abstraction. From the hands of Lao Tzu he received supernaturally a mystic treatise, by following the instructions in which he was successful in his search for the Elixir of Life.'

This reference demonstrates that alchemy was studied in China as early as the commencement of the Christian era, so that its origin must probably lie far back in

Chinese history.

From China we must now travel to Egypt, whence alchemy as known in the West seems to have sprung. The great Egyptian adept king, named by the Greeks Hermes Trismegistus, is thought to have been the founder of the art. Reputed to have lived about 1900 B.C., he was highly celebrated for his wisdom and skill in the operation of nature, but of the works attributed to him only a few fragments escaped the destroying hand of the Emperor Diocletian in the third century A.D., namely, the Asclepian Dialogues and the Divine Poemanda. If we may judge from these fragments (both preserved in the Latin by Fianus and translated into English by Dr. Everard) it would seem to be of inestimable loss to the world that none of these works have survived in their entirety.

The famous Smaragdine Table of Hermes (Tabula Smaragdina) I have placed at the beginning of this book, for although it would be difficult to prove its origin, yet it still represents a good example of Hermetic phraseology. There have been various stories of the origin of the 'Tract, one being that the original emerald slab upon which the precepts were said to be inscribed in Phoenician characters was discovered in the tomb of Hermes by Alexander the Great. In the Berne edition (1545) of the Summa Perfectionis the Latin version is printed under the heading:

'The Emerald Tables of Hermes the Thrice Great concerning Chymistry, Translator unknown. The words of the Secrets of Hermes which were written on the Tablet of Emerald found between his hands in a dark cave wherein his body was discovered buried.'

An Arabic version of the text was discovered in a work ascribed to Jabir, which was probably made about the ninth century. In any case it must be one of the oldest alchemical fragments known, and that it is a piece of Hermetic teaching I have no doubt, as it corresponds to teaching in the Poemanda and 'Fragments of a Faith Forgotten' in relation to the teaching of the thrice-greatest Hermes. It also teaches the unity of matter and the truth that all form is a manifestation from one root, the Aether, which teaching corroborates the theory of our present-day scientists. This table, in conjunction with the Tractatus Aureus or Golden Treatise which I have inserted at the end of this book, is well worth reading, particularly in the light of my elucidation of the general alchemical symbolism. Unhappily, it is all that remains to us of the Egyptian sacred art.

The third century A.D. seems to have been a period when the science was widely practised, but it was also during this century, in the year 296, that Diocletian sought out and burnt all the Egyptian books on alchemy and the other occult sciences, and in so doing destroyed all evidence of progress made up to that date. In the fourth century Zosimus the Panopolite wrote his express treatise on 'The Divine Art of Making Gold and Silver,' and in the fifth Morienus, a hermit of Rome, left his native city and set out to seek the sage Adfar, a solitary adept whose fame had reached him from Alexandria. He found him, and after gaining his confidence became his disciple. After the death of his patron Morienus came into touch with King Calid, and a very attractive work purporting

to be a dialogue between himself and the King is still extant under the name of Morienus. In this century Cedrenus also appeared, a magician who professed alchemy.

The next name of note, that of Geber, occurs in or about A.D. 750. Geber's true name was Abou Moussah Djfar—Al Sofi, or The Wise. Born at Houran in Mesopotamia, he is generally esteemed by adepts as the greatest of them all after Hermes. Of the five hundred treatises said to have been composed by him only three remain to posterity—'The Sum of the Perfect Magistry,' 'The Investigation of Perfection,' and his 'Testament.' It is to him, too, that we are indebted for the first mention of corrosive sublimate, red oxide of mercury and nitrate of silver. Skilfully indeed did Geber veil his discovery, for from his mysterious style of writing we derive the word 'geber' or gibberish, but those who have really understood Geber, his adept compeers, declare with one accord that he has declared the truth, albeit disguisedly, with great acuteness and precision.

Rhasis, another Arabian alchemist, became famous for his practical displays in the art of transmutation of base metals into gold.

In the tenth century Al Farabi enjoyed the reputation of being the most learned man of his age, and another great alchemist of this century was Avicenna, whose real name was Ebu Cinna. Born at Bokara in A.D. 980, he was the last of Egyptian Philosophers of note.

CHAPTER II

EARLY EUROPEAN ALCHEMISTS

About the period of the first Crusades alchemy shifted its centre to Spain, to which country it had been introduced by the Moors. In the twelfth century Artephius wrote 'The Art of Prolonging Human Life,' and is reported to have lived throughout a period of one thousand years. He himself affirms this:

'I, Artephius, having learnt all the art in the book of Hermes, was once as others, envious, but having now lived one thousand years or thereabouts (which thousand years have already passed over me since my nativity, by the grace of God alone, and the use of this admirable quintessence), as I have seen, through this long space of time, that men have been unable to perfect the same magistry on account of the obscurity of the words of the philosophers, moved by pity and good conscience, I have resolved, in these my last days, to publish in all sincerity and truly, so that men may have nothing more to desire concerning this work. I except one thing only, which is not lawful that I should write, because it can be revealed truly only by God, or by a master. Nevertheless, this likewise may be learned from this book, provided one be not

stiff-necked and have a little experience.'

Of the thirteenth-century literature, a work called 'Tesero' was attributed to Alphonso, King of Castile in 1272: William de Loris wrote 'Le Roman de Rose' in about 1282, assisted by Jean de Meung, who also wrote 'The Remonstrance of Nature to the Wandering Alchemist,' and 'The Reply of the Alchemist to Nature.' Peter d'Apona, born near Padua in 1250, wrote several books on 'magic,' and was accused by the Inquisition of possessing seven spirits, each enclosed in a crystal vessel, who taught him the seven liberal arts and sciences. He died upon the rack.

Among other famous names appearing about this period is that of Arnold de Villeneuve or Villanova, whose most famous work is found in the 'Theatrum Chemicum.' He studied medicine in Paris, but was also a theologian and alchemist. Like his friend, Peter d'Apona, he was thought to obtain his knowledge from the devil and was charged by many with magical practices. Although he did not himself fall into the hands of the Inquisition, his books were condemned to be burnt in Tarragona by that body on account of their heretical content. For Villanova maintained that works of faith and charity were more acceptable in the eyes of God than the Sacrificial Mass!

The authority of Albertus Magnns (1234—1314) is undoubtedly to be respected, since he renounced all material advantages to devote the greater part of a long life to the study of philosophy in the seclusion of a cloister. When Albertus died, his fame descended to his 'sainted pupil' Aquinas, who in his 'Thesaurus Alchimiae' to his friend the Abbot Reginald, speaks openly of the successes of Albertus and himself in the art of transmutation.

Raymond Lully is one of the alchemists about whose life there is so much conflicting evidence that it is practically certain that his name was used as a cover by a second adept either at the same or a later period. He was probably born in Majorca about 1235, and after a somewhat dissolute youth, he was induced, apparently by the tragic termination of an unsuccessful love affair, to turn his thoughts to religion. He became imbued with a burning desire to spread the gospel among the followers of Mohammed, and to this end devoted years to the study of Mohammedan writings, the better to refute the Moslem teachings. He travelled widely, not only in Europe, but in Africa and Asia, where his religious zeal nearly cost him his life on more than one occasion. He is said to have become acquainted with Arnold de Villanova and the Universal Science somewhat late in life, when his study of alchemy and the discovery of the Philosophers' Stone increased his former fame as a zealous Christian.

According to one story his reputation eventually reached John Cremer, Abbot of Westminster at the time, who after working at alchemy for thirty years, had still failed to achieve his aim, the Philosophers' Stone. Cremer therefore sought out Lully in Italy, and having gained his confidence, persuaded him to come to England, where he introduced him to Edward II. Lully, being a great champion of Christendom, agreed to transmute base metals into gold on condition that Edward carried on the Crusades with the money. He was given a room in the Tower for his work, and it is estimated that he transmuted

50,000 pounds worth of gold. After a time, however, Edward became avaricious, and to compel Lully to carry on the work of transmutation made him prisoner, although with Cremer's aid he was able to escape from the Tower and return to the Continent. Records state that he lived to be one hundred and fifty years of age and was eventually killed by the Saracens in Asia. At that age he is reputed to have been able to run and jump like a young man.

The enormous output of writings attributed to Lully (they total about 486 treatises on a variety of subjects ranging from grammar and rhetoric to medicine and theology) also seems to suggest that the name Lully was merely a pseudonym.

It was about this time that the science fell into grave disrepute, for the alchemist's claim to transmute metals offered great possibilities to any rogue with sufficient plausibility and lack of scruple to exploit the credulity or greed of his fellow-men, and there proved to be no lack either of charlatans or victims. Rich merchants and others greedy for gain were induced to entrust to the alleged alchemists gold, silver, and precious stones—which they lost—in the hope of getting them multiplied, and Acts of Parliament were passed in England and Pope's Bulls issued over Christendom to forbid the practice of alchemy on pain of death, although Pope John XXII is said to have practised the art himself and to have enriched the public treasury by this means.

In the fourteenth century lived the two Isaacs Hollandus, father and son, Dutch adepts, who wrote 'De Triplici Ordinari Exiliris et Lapidis Theoria' and 'Mineralia Opera Sue de Lapide Philosophico.' The details of their operations on metals are the most explicit that have been given, and because of this very lucidity have been discounted. John Read, for instance, Professor of Chemistry, in his 'Prelude to Chemistry, an Outline of Alchemy,' dismisses the writing of the Hollandus pair in a few words, possibly because their clarity of detail led him to suspect a blind. Alas, how blind sometimes are our experts themselves

CHAPTER III

THE STORY OF NICHOLAS FLAMEL

In the whole history of alchemy surely one of the most interesting stories is that of Nicholas Flamel (1330-1418), the most successful and most celebrated of France's adepts, and I am accordingly giving in his own words the account of the discovery which proved to be the turning point in his life:

"I, Nicholas Flamel, Scrivener, living in Paris in the year of our Lord 1399 in the Notary Street, near St. James of the Boucherie, though I learned not much Latin, because of the poverty of my parents who, notwithstanding, were even by those who

envy me most, accounted honest and good people: yet by the blessing of God I have not wanted an understanding of the books of the philosophers, but learned them and attained to a certain kind of knowledge, even of their hidden secrets. For which cause's sake, there shall not any moment of my life pass wherein, remembering this so vast good, I will not render thanks to this my good and gracious God. After the death of my parents, I Nicholas Flamel, got my living by the art of writing, ingrossing and the like, and in the course of time there fell into my hands a gilded book, very old and large, which cost me only two florins. It was not made of paper or parchment as other books are, but of admirable rinds, as it seemed to me, of young trees; the cover of it was brass, well bound, and graven all over with a strange sort of letters, which I took to be Greek characters, or some such like. This I know, that I could not read them; but as to the matter that was written within, it was engraven, as I suppose, with an iron pencil, or graven upon the said bark leaves; done admirably well, and in fair neat Latin letters, and curiously coloured.

"The book contained thrice seven leaves, so numbered at the top of each folio, every seventh leaf having painted images and figures instead of writing. On the first of these seven leaves there was depicted a virgin who was being swallowed by serpents; on the second a Cross upon which a serpent was crucified; on the last a wilderness watered by many fair fountains, out of which came a number of serpents, running here and there. On the first written leaf the following words were inscribed in great characters of gold "Abraham the Jew, Prince, Priest, Levite, Astrologer and Philosopher, unto the Jewish nation scattered through France by the wrath of God, wishing health in the name of the God of Israel."

"Thereafter followed great execrations and maledictions, with the word Maranatha repeated over and over, poured forth against anyone who should glance within, unless he were priest or scribe.

"The person who sold me this book must have known its value as much and as little as I who bought it. My suspicion is that it was either stolen from the miserable Jews or found hidden somewhere in the old place of their abode. On the second leaf the said Abraham consoled his people, praying them to avoid vices and idolatry more than all and await with patience the Messiah to come, who would vanquish all kings of the earth and thereafter reign, with those who were his own, in eternal glory. Without doubt this Abraham was a man of great understanding. On the third and rest of the written leaves he taught them the transmutation of metals in plain words, to help his captive nation in paying tribute to Roman Emperors and for other objects which I shall not disclose. He painted the vessels on the margin, discovered the colours, with all the rest of the work, but concerning the Prime Agent he uttered no word, advising them only that he had figured and emblazoned it with great care in the fourth and fifth leaves. But all his skill notwithstanding, no one could interpret the designs unless he was far advanced in Jewish kabalah and well studied in the book of the Philosophers. It follows that the fourth and fifth leaves were also without writing but full of illuminated figures exquisitely designed. On the obverse of the fourth leaf there was shewn a young man with winged feet having in his hand a caducean rod, encompassed by two serpents, and with this he

stroke upon a helmet which covered his head. I took him to represent the Greek God Mercury. Unto him came running and flying with open wings a very old man, having an hour glass set upon his head and a scythe in his hands, like the figure of death, with which scythe he would have struck off the feet of Mercury. On the reverse of the fourth leaf a fair flower was depicted on the summit of a very high mountain, round which the North wind blustered. The plant had a blue stem, white and red flowers, leaves shining like fine gold, while about it the dragons and griffins of the North made their nests and their dwellings. On the obverse side of the fifth leaf there was a rose bush in flowers, in the midst of a fair garden, and growing hard by a hollow oak tree. At the foot bubbled forth a spring of very white water, which ran headlong into the depths below, passing first through the hands of a great concourse of people who were digging up the ground in search of it, save one person only, who paid attention to its weight. On the reverse side appeared a king carrying a great falchion who caused his soldiers to destroy in his presence a multitude of little children, the mothers weeping at the feet of the murderers. The streams of blood were gathered by other soldiers into a great vessel, wherein the sun and moon bathe. Now, seeing that the history appeared to depict the slaughter of the innocents by Herod, and that I learned the main part of the Art in this book, it came about that I placed in their cemetery these hieroglyphic symbols of the Sacred Science.

"I have now described the content of the first five leaves, but I shall say nothing of all that was written in fair and intelligible Latin on the other pages, lest God should visit me for a greater wickedness than that of him who wished that all mankind had but one head so that he could cut it off at a blow. The precious book being in my possession I did little but study it night and day till I attained a fair understanding of all its processes, knowing nothing, however, respecting the matter of the work. I could therefore make no beginning and the result was that I became very sad and depressed. My wife Peronelle, whom I had married recently and loved as much as myself, was astonished and concerned greatly, endeavouring to comfort me and desiring earnestly to know whether she could not help me in my distress. I was never one who could hold his tongue and not only told her every-thing but showed her the book itself, for which she conceived the same affection as my own, taking great delight in the beautiful cover, the pictures and inscriptions, all of which she understood as little as I did. There was no small consolation, however, in talking with her about them and in wondering what could be done to discover their meaning. At length I caused the figures on the fourth and fifth leaves to be painted as well as I could and had them put up in my work-room, where I shewed them to many scholars in Paris; but these also could throw no light upon them. I went so far as to tell them that they had been found in a book about the Philosophers' Stone, but most of them made a mock of it and also of me. An exception however was one named Anselm, a licentiate of medicine and a deep student of the Art. He desired earnestly to see my book and would have done anything to have his way in the matter, but I persisted in saying that it was not in my possession, though I gave him a full account of the process described therein.

"He declared that the first figures represented time, which devours all things, while the six written leaves shewed that a space of six years was required to perfect the Stone, after which there must be no further coction. When I pointed out that according

to the book the figures were designed to teach the First Matter he answered that the six years coction was like a second agent; that as regards the first it was certainly shewn forth as a white and heavy water, which was doubtless quicksilver. The feet of this substance could not be cut off, meaning that it could not be fixed and so deprived of volatility except by such long decoction in the pure blood of young children. The quicksilver uniting with gold and silver in this blood would change with them, firstly into a herb like that of the fair flower on the reverse of the fourth leaf, secondly by corruption into serpents, which serpents, being dried and digested by fire, would become Powder of Gold, and of such in truth is the Stone.

"This explanation sent me astray through a labyrinth of innumerable false processes for a period of one and twenty years, it being always understood that I made no experiments with the blood of children, for that I accounted villainous. Moreover, I found in my book that what the philosophers called blood is the mineral spirit in metals, more especially in gold, silver and quicksilver to the admixture of which I tended always. The licentiate's interpretation being more subtle than true, my processes never exhibited the proper signs at the times given in the book, so I was ever to begin again. At last, however, having lost all hope of understanding the figures, I made a vow to God and St. James that I would seek their key of some Jewish priest belonging to one of the Spanish synagogues. Thereupon, with the consent of Peronelle and carrying a copy of the figures, I assumed a pilgrim's weeds and staff, in the same manner as you see me depicted out-side the said arch in the said churchyard where I put up the hieroglyphic figures, as also a procession representing on both sides of the wall and successive colours of the Stone which arise and pass off in the work, and the following inscription in French: "A procession is pleasing to God when it is done in devotion." These are the first words, or their equivalent, of a tract on the colours of the Stone by the King Hercules, entitled *Iris*, which opens thus "*Operis Processio Multum Naturae Placet.*" I quote them for the benefit of scholars, who will understand the allusion. Having donned my pilgrim's weeds, I began to fare on the road, reaching Mountjoy and finally my destination at St. James, where I fulfilled my vow with great devotion. On the return journey I met with a merchant of Boulogne in Leon, and to him I was indebted for acquaintance with Master Candies, a doctor of great learning who was Jewish by nation but now a Christian. When I shewed him my copy of the figures he was ravished with wonder and joy, and asked with great earnestness whether I could give him news of the book from which they were taken. He spoke in Latin and I answered in the same language that if anyone could decipher the enigma there was good hope of learning its whereabouts. He began at once to decipher the beginning.

"To shorten this part of the story he had heard much talk of the work but as of a thing that was utterly lost. I resumed my journey in his company, proceeding from Leon to Ovideo and thence to Sareson, at which port we set sail for France and arrived in due time, after a prosperous voyage. On our way to Paris my companion most truly interpreted the major or part of my figures, in which he found great mysteries, even to the points and pricks. But unhappily when we reached Orleans this learned man fell sick and was afflicted with extreme vomitings, a recurrence of those from which he had suffered at sea. He was continually in fear of my leaving him, and though I was ever at

his side he would still be calling me. To my great sorrow he died on the seventh day, and to the best of my ability I saw that he was buried in the Church of Holy Cross at Orleans. There he still lies, and may God keep his soul, seeing that he made a good Christian end.

"He who would see the manner of my arrival home and the satisfaction of Peronelle may look on us both as we are painted on the door of the Chapel of St. James of the Boucherie hard by my house. We are shewn on our knees, myself at the feet of St. James of Spain and she at those of St. John, to whom she prayed so often. By the grace of God and the intercession of the Holy and Blessed Virgin, as also of the Saints just mentioned, I had gained that which I desired, being a knowledge of the First Matter, but not as yet of its initial preparation, a thing of all else most difficult in the world. In the end, however, I attained this also, after errors innumerable through the space of some three years, during which I did nothing but study and work as you will see me depicted outside the arch at the Chapel of St. James and St. John, ever praying to God rosary in hand, engrossed in a book, pondering the words of the philosophers and proving various operations suggested by their study. The fact of my success was revealed to me by the strong odour, and thereafter I accomplished the mastery with ease indeed I could scarcely miss the work had I wished, given a knowledge of the prime agents, their preparation and following my book to the letter. On the first occasion projection was made upon Mercury, of which I transmuted a half pound or thereabouts into pure silver, better than that of the mine, as I and others proved by assaying several times. This was done on a certain Monday, the seventeenth day of January 1392, Peronelle only being present. Thereafter, still following—word for word—the directions of my book, about five o'clock in the evening of the twenty-fifth day of the following April I made projection of the Red stone on the same amount of Mercury, still at my own house, Peronelle and no other with me, and it was duly transmuted into the same quantity of pure gold, much better than that of the ordinary metal, softer and more pliable. I speak in all truth. I have made it three times, with the aid of Peronelle, for she helped me in all my operations and understood the subject as well as myself. She could have done it alone without doubt, had she desired, and would have brought it to the same term. The first occasion gave me all that I needed, but I took great delight in contemplating the wonderful works of Nature within the vessels, and to signify that I made three transmutations you have only to look at the arch and the three furnaces depicted thereupon, answering to those which served in our operations.

"For a considerable time I was in no little anxiety lest Peronelle should prove unable to conceal her happiness and should let fall some words among her kinsfolk concerning our great treasure. I judged of her joy by my own, and great joy, like great sorrow is apt to diminish caution. But the most high God in His Goodness had not only granted me the blessing of the Stone, He had given me a chaste and prudent wife, herself endowed with reason, qualified to act reasonably, and more discreet and secret than other women are for the most part. Above all she was very devout and having no expectations of children, for we were now advanced in years, she began—like myself—to think of God and to occupy herself with works of mercy. Before I wrote this commentary, which was towards the end of the year 1413, after the passing of my

faithful companion, whom I shall lament all the days of my life, she and I had already founded and endowed fourteen hospitals, had built three Chapels and provided seven Churches with substantial gifts and revenues, as well as restoring their cemeteries."

Nicholas Flamel died eventually in 1415 at the age of one hundred and sixteen years. Some evidence of his house, dating from 1407, is still to be seen in the building of 51, rue de Montmorency in Paris, and in the Musée de Cluny there is an inscribed tablet from his tomb in the old Church of St. Jaques-la-Boucherie, now demolished. This tablet, which is quite unique, had an interesting and somewhat chequered career. Lost for many years, after the demolition of St. Jacques-la-Boucherie in 1717, it was eventually found in a shop in the rue des Arias, where the owner, a greengrocer and herbalist, had been using the smooth marble back as a chopping block for his herbs.

The tablet itself measures 58 x 45 centimetres, and is four centimetres thick. At the top is a carved representation of Christ, St. Peter, and St. Paul, and the inscription records that Nicholas Flamel, formerly a scrivener, left certain moneys and properties for religious and charitable purposes, including gifts to churches and hospitals in Paris.

I have retailed this account of Flamel's experiences in full as it seems to me to be of no mean interest, despite the fact that certain authorities have doubted its veracity. My own feeling about it is that the history is a true one; that the book of Abraham the Jew to which Flamel refers is evidently an allegorical writing of the whole process, and that the corresponding pictures are, to anyone versed in alchemical language, representative of the different phases of the work. Some writers and critics, certainly, have held these allegories up to ridicule as the outpourings of religious visionaries, but here I think they demonstrate their ignorance of the whole process. One of the greatest proofs of the truth of this history is, in my opinion, the point at which Flamel refers to the attainment of the First Matter. Of this he says 'The fact of my success was revealed to me by the strong odour,' and this fact I myself have demonstrated in the laboratory; the odour is unmistakable, and the gas of such a volatile nature that it pervades the whole house. In the theoretical and practical sections I shall refer to this more fully.

CHAPTER IV

BASIL VALENTINE

RECORDS of the life of Basilius Valentinus, the Benedictine monk who for his achievements in the chemical sphere has been given the title of Father of Modern Chemistry, are a mass of conflicting evidence. Many and varied are the accounts of his life, and historians seem quite unable to agree as to his exact identity, or even as to the century in which he lived. It is generally believed, however, that 1394 was the year of his birth, and that he did actually join the Benedictine Brotherhood, eventually becoming

Canon of the Priory of St. Peter at Erfurt, near Strasburg, although even these facts cannot be proved.

Whatever his identity, Basil Valentine was undoubtedly a great chemist, and the originator of many chemical preparations of the first importance. Amongst these are

the preparation of spirit of salt, or hydrochloric acid from marine salt and oil of vitriol (sulphuric acid)

the extraction of copper from its pyrites (sulphur) by transforming it firstly into copper sulphate, and then plunging a bar of iron in the watery dissolution of this product:

the method of producing sulphy-ether by the distillation of a mixture of spirit of wine and oil of vitriol:

the method of obtaining brandy by the distillation of wine and beer, rectifying the distillation on carbonate of potassium.

In his writings he has placed on record many valuable facts, and whether Basil Valentine is the correct name of the author or an assumed one matters little, since it detracts nothing from the value of his works, or the calibre of his practical experiments. From his writings one gathers that he was indeed a monk, and also the possessor of a mind and understanding superior to that of the average thinker of his day. The ultimate intent and aim of his studies was undoubtedly to prove that perfect health in the human body is attainable, and that the perfection of all metallic substance is also possible. He believed that the physician should regard his calling in the nature of a sacred trust, and was appalled by the ignorance of the medical faculty of the day whose members pursued their appointed way in smug complacency, showing little concern for the fate of their patients once they had prescribed their pet panacea.

The following quotation from Basil Valentine's 'Triumphal Chariot of Antimony' is from the Latin version published at Amsterdam in 1685, and translated into English and published by James Elliott & Co., Falcon Court, Fleet Street, E.C., in 1893.

' . . . this quality of doctor,' he writes, ' cannot prepare his own medicines (such as they are) but must leave that work to another. He does not even know the colour of the remedies which he prescribes. He has not the slightest idea whether they are white or black, red or grey, blue or yellow, or whether the medicament is hot, cold, dry, or humid. He only knows one thing — that he has found the name of that medicine in his books, and pluming himself on the antiquity of his hoary knowledge, he claims the right of prior possession.

' Here again I am tempted to cry woe upon these foolish doctors whose consciences are seared with a hot iron, who do not care in the least for their patients, and will be called to a terrible account for their criminal folly on the day of judgment. Then they will

behold Him whom they have pierced by neglecting their

neighbour's welfare, while pocketing his money, and will see at last that they ought to have laboured night and day, in order to acquire greater skill in the healing of disease. Instead of this they complacently go on trusting to chance, prescribing the first medicine they happen to find in their books, and leaving the patient and the disease to fight it out as best they can. They do not even trouble to enquire in what way the medicines they prescribe are prepared. Their laboratory, their furnace, their drugs are at the Apothecary's, to whom they rarely or never go. They inscribe upon a sheet of paper, under the magic word " Recipe," the names of certain medicines, whereupon the Apothecary's assistant takes his mortar and pounds out of the wretched patient whatever health may still be left in him.

' Change these evil times, oh. God ! Cut down these trees, lest they grow up to the sky ! Overthrow these overweening giants, lest they pile mountain upon mountain and attempt to storm heaven ! Protect the conscientious few who quietly strive to discover the mysteries of Thy creation!

' I will ask all my brothers in our Monastery to unite with me in earnest prayer, by day and by night, that God may enlighten the ignorance of these pseudo-doctors, that they may understand the virtues which he has implanted in created things, and may learn also that they can become manifest and operative only by means of that preparation which removes all harmful and poisonous impurities. I trust that God will answer our prayer, and that some of my brothers at least will survive to witness the blessed change which shall then take place on earth, when the thick veil of ignorance shall have been removed from the eyes of our opponents, and their minds shall have been enlightened to find the lost piece of silver. May God, who overrules the destinies of men, in His goodness and mercy bring about this consummation.'

On the subject of the perfection of metallic bodies, as in his reference to the Spagyric Art, the Grand Magistrum, the Universal Medicine, the Tinctures to transmute metals and other mysteries of the alchemist's art, he has completely mystified not only the lay reader, but the learned chemists of his own and later times. In all his works the important key to a laboratory process is apparently omitted. Actually, however, such a key is invariably to be found in some other part of the writings, probably in the midst of one of the mysterious theological discourses which he was wont to insert among his practical instructions, so that it is only by intensive study that the mystery can be unravelled.

His most famous work is his ' Currus Triumphalis Antimonii' (' The Triumphal Chariot of Antimony ') It has been translated into German, French, and English, and has done more to establish his reputation as a chemist than any other. The best edition is undoubtedly that published at Amsterdam in 1671 with a commentary by Theodorus Kerckringius. In his preface Kerckringius states that he had actually spoken with Valentine besides studying his works. He speaks of Basil as ' the prince of all chemists, and the most learned, upright, and lucid of all alchemistic writers. He tells the careful student everything that can be known in alchemy ; of this I can most positively assure

you.' A perusal of this book makes it quite evident that Valentine had investigated very thoroughly the properties of antimony, and the findings on his experimental work with this metal have been brought forward as recent discoveries by chemists of our day.

His other works are ' The Medicine of Metals,' 'Of Things Natural and Supernatural,' ' Of the First Tincture, Root and Spirit of Metals,' ' The Twelve Keys," and his ' Last Will and Testament.' It is alleged that this last work remained concealed for a number of years within the High Altar of the church belonging to the Priory. Such a story is quite feasible, since alchemists both before and after this era, deeming their works unfit for the age in which they were written, are known to have buried or otherwise secreted their writings for the discovery and benefit, as they doubtless hoped, of a more deserving and more enlightened age. Such manuscripts would very often not be discovered for several generations after the death of the author.

In view of his other outstanding achievements as a chemist of great ability, it seems not illogical to suppose that Valentine's Universal Method of Medicine should be capable of achieving as great a measure of success as his other somewhat more prosaic discoveries.

CHAPTER V

PARACELSUS

Aurolus Phillipus Theophrastur Bobastur von Hohenheim, immortal-ized as Paracelsus, was born in 1493. He was the son of a physician of repute, who has been described as a Grand Master of the Teutonic Order, and it was from him that Paracelsus took his first instruction.

At the age of sixteen he entered the University at Basle, where he applied himself to the study of alchemy, surgery, and medicine. With the science of alchemy he was already acquainted, having previously studied the works of Isaac Hollandus, whose writings roused in him the ambition to cure disease by medicine superior to the material at that time in use, for apart from his incursions into alchemy, Paracelsus is credited with the introduction of opium and mercury into medicine, while his works indicate an advanced knowledge of the science and principles of magnetism. These are some of the achievements which would seem to justify Manly Hall's description of him as 'the precursor of chemical pharmacology and therapeutics and the most original medical thinker of the sixteenth century.'

The Abbot Trithemius, an adept of a high order, and the instructor of the illustrious Henry Cornelius Agrippa, was responsible for Paracelsus' initiation into the science of alchemy. In 1516 he was still pursuing his research in mineralogy, medicine, surgery,

and chemistry under the guidance of Sigismund Fugger, a wealthy physician of the city, but was forced to leave Basle hurriedly after trouble with the authorities over his studies in necromancy. He started out on a nomad's life, supporting himself by astrological predictions and occult practices of various kinds.

His wanderings took him through Germany, France, Hungary, the Netherlands, Denmark, Sweden, and Russia. In Russia he is reported to have been taken prisoner by the Tartars and brought before the Grand Cham at whose court he became a great favourite. Finally, assuming this story to be true, he accompanied the Cham's son on an embassy from China to Constanti-nople, the city in which the supreme secret, the universal dissolvent, the alkahest, was imparted to him by an Arabian adept. For Paracelsus, as Manly Hall has said, gained his knowledge 'not from coated pedagogues, but from dervishes in Constanti-nople, witches, gipsies, and sorcerers, who invoked spirits and captured the rays of the celestial bodies in dew; of whom it is said that he cured the incurable, gave sight to the blind, cleansed the leper, and even raised the dead, and whose memory could turn aside the plague.'

Paracelsus ultimately returned to Europe, passing along the Danube into Italy where he became an army surgeon. It was here apparently that his wonderful cures began. In 1526, at the age of thirty-two, he re-entered Germany, and at the university he had entered as a youth took a professorship of physics, medicine, and surgery. This was a position of some considerable importance, and was offered to him at the instance of Erasmus and Ecolampidus. Perhaps it was his behaviour at this time that eventually led to his title 'the Luther of physicians,' for in his lectures he made so bold as to denounce as antiquated the systems of Galen and his school, whose teachings were held to be so unalterable and inviolable by the authorities of that time, that the slightest deviation from their teachings was regarded as nothing short of heretical. As a crowning insult he actually burnt the works of these masters in a brass pan with sulphur and nitre! This high-handed behaviour, coupled with his original ideas, made him countless enemies. The fact that the cures he performed with his mineral medicines justified his teachings merely served further to antagonize the medical faculty, infuriated at their authority and prestige being undermined by the teachings of a 'heretic' and 'usurper.' Thus Paracelsus did not long retain his professorship at Basle, but was forced once again to leave the city and betake himself to a wanderer's life.

During the course of his second exile we hear of him in 1526 at Colmar, and in 1530 at Nuremburg, once again in conflict with the doctors of medicine, who denounced him as an impostor, although once again he turned the tables on his opponents by his successful treatment of several bad cases of elephantiasis, which he followed up during the next ten years by a series of cures which were amazing at the period.

Franz Hartmann in his 'Paracelsus' says:

'He proceeded to Maehren, Kaernthen, Krain, and Hungary, and finally to Salzburg, to which place he was invited by the Prince Palatine, Duke Ernst of Bavaria, who was a great lover of the secret art. But he was not destined to enjoy a long time the rest he so

richly deserved. . .’

He died in 1541 after a short sickness in a small room at the White Horse Inn near the quay, and his body was buried in the graveyard of St. Sebastian. One writer supposes the event to have been accelerated by a scuffle with assassins in the pay of the orthodox medical faculty, but there is no actual foundation for this story.

Not one of his biographers seems to have found anything remarkable in the fact that at sixteen years of age Paracelsus was already well acquainted with alchemical literature. Even allowing for the earlier maturity of a man in those times, he must still have been something of a phenomenon in mental development. Certain it is that few of his contemporaries either could or would grasp his teachings, and his consequent irritation and arrogance in the face of their stupidity and obstinacy is scarcely to be wondered at. Although he numbered so many enemies among his fellow physicians, he also had his disciples, and for these no praise was too high for him. He was worshipped as their Noble and Beloved Monarch, the German Hermes, the Philosopher Trismegistus, Dear Preceptor and King, Theophrastus of Blessed Memory and Immortal Fame.

I am indebted to Mr. Arthur Edward Waite’s translation from the German of the Hermetic and Alchemic Writings of Paracelsus for many of these facts of his life.

CHAPTER VI

ALCHEMY IN THE SIXTEENTH AND SEVENTEENTH CENTURIES

The first man to teach the chemistry of the human body and to declare, as did Paracelsus, that the true purpose of chemistry was the preparation of medicine for the treatment of disease was one Jean Baptista van Helmont, a disciple of Paracelsus, some-times called the Descartes of Medicine.

In his treatise, ‘De Natura Vitae Eternae,’ he writes

‘I have seen and I have touched the Philosophers’ Stone more than once. The colour of it was like saffron in powder, but heavy and shining like pounded glass. I had once given me the fourth of a grain—I call a grain that which takes 600 to make an ounce. I made projection with this fourth part of a grain wrapped in paper upon eight ounces of quicksilver heated in a crucible. The result of the projection was eight ounces, lacking eleven grains, of the most pure gold.’

In his early thirties van Helmont retired to an old castle in Belgium near Brussels and remained there, almost unknown to his neighbours until his death in his sixty-seventh year. He never professed to have actually prepared the Philosophers' Stone, but gained his knowledge from alchemists he contacted during his years of research.

Van Helmont also gives particulars of an Irish gentleman named Butler, a prisoner in the Castle of Vilvord in Flanders, who during his captivity performed strange cures by means of the Hermetic medicine. The news of his cure of a Breton monk, a fellow-prisoner suffering from severe erysipelas, by the administration of almond milk in which he had merely dipped the Philosophers' Stone brought van Helmont, accompanied by several noblemen, post-haste to the Castle to investigate the case. In their presence Butler cured an aged woman of 'megrim' by dipping the Stone into olive-oil and then anointing her head. There was also an abbess who had suffered for eighteen years with paralysed fingers and a swollen arm. These disabilities were removed by applying the Stone a few times to her tongue.

In 'Lives of the Alchcmystical Philosophers,' published in 1815, it is stated that prior to the events at Vilvord, Butler attracted some attention by his transmutations in London during the reign of James I. He is said to have gained his knowledge in Arabia and in this way. When a ship in which he had once taken passage was captured by African pirates, Butler was taken prisoner and sold into slavery in Arabia. His Arab master was an alchemical worker with knowledge of the correct processes. Butler assisted him in some of his operations, and when later he was able to make his escape from captivity, he carried off a large portion of the Red Powder.

Denys Zachare in his memoirs gives an interesting account of his pursuit of the Philosophers' Stone. At the age of twenty he set out to Bordeaux to undertake a college curriculum, and hence to Toulouse for a course of law. In this town he made the acquaintance of some students in possession of a number of alchemical books. It seems that at this time there was a craze for alchemical experiments among the students of Paris and other French towns, and this craze caught Zachare's imagination. His law studies were forsaken and his experiments in alchemy began. On his parents' death, having expended all his money on this new love of his he returned home and from their estate raised further money to continue his research. For ten years, according to his own statement, after experiments of all sorts and meetings with countless men with a method to sell, he sat down to study carefully the writings of the philosophers on the subject, and states that it was Raymond Lully's 'Testament, Codicil, and Epistle' addressed to King Robert that gave him the key to the secret. From the study of this book and 'The Grand Rosary' of Arnold de Villeneuve, he formulated a plan entirely different from any he had previously followed. After another fifteen months of toil he says:

'I beheld with transport the evolution of the three successive colours which testify to the True Work. It came finally at Eastertide; I made a projection of my divine Powder on quicksilver, and in less than an hour it was converted into fine gold. God knows how

joyful I was, how I thanked him for this great grace and favour, and prayed for His Holy Spirit to pour yet more light upon me that I might use what I had attained only to His praise and honour.'

In his one writing entitled 'Opusculum Chemicum' he gives his own personal narrative and states that the Art is the gift of God alone. The methods and possibilities of the transmutation of metals and the Tincture as a Medicine are also considered.

There is also the evidence of John Frederick Helvetius, as testified in 1666. He made claim to be an adept, but received the powder of transmutation from another. He writes:

'On December 27th, 1666, and in the forenoon, there came a certain man to my house who was unto me a complete stranger, but of an honest, grave and authoritative mien, clothed in a simple garb like that of a Memnonite. He was of middle height, his face was long and slightly pock-marked, his hair was black and straight, his chin close-shaven, his age about forty-three or forty-four, and his native place North Holland, so far as I could make out. After we had exchanged salutations, he inquired whether he might have some conversation with me. It was his idea to speak of the Pyrotechnic Art, as he had read one of my tracts, being that directed against the Sympathetic Powder of Sir Kenelm Digby, in which I implied a suspicion whether the Great Arcanum of the Sages was not after all a gigantic hoax. He took therefore this opportunity of asking if indeed I could not believe that such a Grand Mystery might exist in the nature of things, being that by which a physician could restore any patient whose vitals were not irreparably destroyed. My answer allowed that such a Medicine would be a most desirable acquisition for any doctor and that none might tell how many secrets there may be hidden in Nature, but that as for me—though I had read much on the truth of this Art—it had never been my fortune to meet with a Master of Alchemical Science. I inquired further whether he was himself a medical man since he spoke so learnedly about the Universal Medicine, but he disclaimed my suggestion modestly, describing himself as a brass-founder, who had always taken great interest in the extraction of medicines from metals by means of fire. After some further talk the Artist Elias—for he it was—addressed me thus:

' "Seeing that you have read so much in the writings of the alchemists concerning the Stone, its substance, colour and wonderful effects, may I be allowed to question whether you have yourself prepared it."

'On my answering him in the negative he took from his bag an ivory box of cunning workmanship in which there were three large pieces of a substance resembling glass or pale sulphur and informed me that here was enough of the Tincture to produce twenty tons of gold.

'When I held the treasure in my hands for some fifteen minutes listening to an account of its curative properties, I was compelled to return it, not without a certain degree of reluctance. After thanking him for his kindness I asked why it was that his

Tincture did not display that ruby colour which I had been taught to regard as characteristic of the Philosophers' Stone. He replied that the colour made no difference and that the substance was sufficiently mature for all practical purposes. He refused somewhat brusquely my request for a piece of his substance, were it no larger than a coriander seed, adding in a milder tone that he could not do so for all the wealth which I possessed; not indeed on account of its preciousness but for another reason that it was not lawful to divulge. Indeed, if fire could be destroyed by fire he would cast it rather into the flames. Then after a little consideration he asked whether I could not shew him into a room at the back of the house, where we should be less liable to observation. Having led him into the state parlour, he requested me to produce a gold coin, and while I was finding it he took from his breast pocket a green silk handkerchief wrapped about five medals, the gold of which was infinitely superior to that of my own money. Being filled with admiration, I asked my visitor how he had attained this most wonderful knowledge in the world, to which he replied that it was a gift bestowed upon him freely by a friend who had stayed a few days at his house, who had taught him also how to change common flints and crystals into stones more precious than rubies, chrysolites and sapphires.

' "He made known to me further," said the artist, "the preparation of crocus of iron, an infallible cure for dysentery; of a metallic liquor, which was an efficacious remedy for dropsy, and of other medicines."

'To this, however, I paid no great heed as I, Helvetius, was impatient to hear about the Great Secret of all. The artist said further that his master caused him to bring a glass full of warm water to which he added a little white powder and then an ounce of silver, which melted like ice therein.

"Of this he emptied one half and gave the rest to me. Its taste resembled that of fresh milk, and the effect was most exhilarating."

'I asked my visitor whether the potion was a preparation of the Philosophers' Stone, but he replied that I must not be curious. He added presently that at the bidding of his master he took down a piece of lead water-pipe and melted it in a pot, when the master removed some sulphurous powder on the point of a knife from a little box, cast it into the molten lead, and after exposing the compound for a short time to a fierce fire he poured forth a great mass of liquid gold upon the brick floor of the kitchen.

The Master bade me take one-sixteenth of this gold as a keepsake for myself and distribute the rest among the poor, which I did by making over a large sum in trust for the Church of Sparrendaur. In fine, before bidding me farewell, my friend taught me this Divine Art."

'When my strange visitor had concluded his narrative, I besought him in proof of his statement to perform a transmutation in my presence. He answered that he could not do so on that occasion but that he would return in three weeks and if then at liberty to do so he would shew me something that would make me open my eyes. He returned

punctually on the promised day and invited me to a walk, in the course of which we spoke profoundly on the secrets of Nature in fire, though I noticed that my companion was exceedingly reserved on the subject of the Great Secret. When I prayed him, however, to entrust me with a morsel of his precious Stone, were it no larger than a rape seed he delivered it like a princely donation. When I expressed a doubt whether it would be sufficient to tinge more than four grains of lead he eagerly demanded it back. I complied, hoping that he would exchange it for a larger fragment, instead of which he divided it with his thumb, threw half in the fire and returned the rest, saying

‘ “ It is yet sufficient for you.”

The narrative goes on to state that on the morrow Helvetius prepared six drachms of lead, melted it in a crucible, and cast on the Tincture. There was a hissing sound and a slight effervescence, and after fifteen minutes Helvetius found that the lead had been transformed into the finest gold, which on cooling glittered and shone as gold indeed. A goldsmith to whom he took this declared it to be the purest gold that he had ever seen and offered to buy it at fifty forms the ounce. Amongst others the Master of the Mint came to examine the gold and asked that a small part might be placed at his disposal for examination. Being put through the tests with aqua-fortis and antimony it was pronounced pure gold of the finest quality. Helvetius adds in a later part of his writing that there was left in his heart by the Artist a deeply seated conviction that ‘through metals and out of metals, purified by highly refined and spiritualized metals, there may be prepared the Living Gold and Quicksilver of the Sages, which bring both metals and human bodies to perfection.’

In the Helvetius tract is also testimony of Kuffle and of his conversion to a belief in alchemy as the result of an experiment which he had been able to perform him-self, although no indication is given of the source from which he obtained his powder of projection.

Secondly, there is an account of a silversmith named Gril, who in the year 1664 at the city of the Hague, converted a pound of lead partly into gold and partly into silver, using a tincture received from a certain John Caspar Knoettner. This projection was made in the presence of many witnesses and Helvetius himself examined the precious metals obtained from the operation.

In 1710 Sigmund Richter published his ‘Perfect and True Preparation of the Philosophical Stone’ under the auspices of the Rosicrucians. Another representative of the Rosy Cross was the mysterious Lascaris, a descendant of the royal house of Lascaris, an old Byzantine family, who spread the knowledge of the Hermetic art in Germany during the eighteenth century. Lascaris affirmed that when unbelievers beheld the amazing virtues of the Stone they would no longer be able to regard alchemy as a delusive art. He appears to have performed transmutation in different parts of Germany and then to have disappeared into the blue and so out of history.

CHAPTER VII

ENGLISH ALCHEMISTS

In England the first known alchemist was Roger Bacon, a scholar of outstanding attainment, who was born in Somersetshire in 1214. He made extraordinary progress even in his boyhood studies, and on reaching the required age joined the Franciscan Order. From Oxford he passed on to Paris where he studied medicine and mathematics. On his return to England he applied himself to the study of philosophy and languages, with such success that he wrote grammars of the Latin, Greek, and Hebrew tongues.

Although Bacon has been described as a physician rather than a chemist, we are indebted to him for many scientific discoveries. He was almost the only astronomer of his time and in this capacity rectified the Julian calendar which, although submitted to Pope Clement IV in 1267, was not put into practice until a later Papacy. He was responsible also for the physical analysis of convex glasses and lenses, the invention of spectacles and achromatic lenses, and if not for the actual construction, at any rate for the theory of the telescope. As a student of chemistry he called attention to the chemical role played by air in combustion, and having carefully studied the properties of saltpetre, taught its purification by dissolution in water and by crystallisation.

From certain of his letters we may learn that Bacon anticipated most of the achievements of modern science. He maintained that vessels might be constructed which would be capable of navigation without rowers, and which, under the direction of a single man, could travel through the water at a speed hitherto undreamt of. He also predicted that it would be equally possible to construct cars which 'might be set in motion with marvellous rapidity, independently of horses and other animals,' and flying machines which would beat the air with artificial wings

It is scarcely surprising that in the atmosphere of superstition and ignorance which reigned in Europe during the middle ages Bacon's achievements were attributed to his communication with devils, and that his fame spread through Western Europe not as a savant, but as a great magician! His great services to humanity were met with censure, not gratitude, and to the Church his teachings seemed particularly pernicious. She accordingly took her place as one of his foremost adversaries, and even the friars of his own order refused his writings a place in their library. His persecutions culminated in 1279 in imprisonment and a forced repentance of his labours in the cause of art and science.

Amongst his many writings there are extant two or three works on alchemy from which it is quite evident that not only did he study and practise the science, but that he obtained his final objective, the Philosophers' Stone. Doubtless during his lifetime his persecutions led him to conceal carefully his practice of the Hermetic art and to consider the revelation of such matters unfit for the uninitiated. 'Truth,' he writes, 'ought not to

be shown to every ribald, for then that would become most vile which, in the hand of a philosopher, is the most precious of all things.'

Sir George Ripley, Canon of Bridlington Cathedral, Yorkshire, placed alchemy on a higher level than many of his contemporaries by dealing with it as a spiritual and not merely a physical manifestation. He maintained that alchemy is concerned with the mode of our spirit's return to God who gave it. He wrote in 1471 his 'Compound of Alchemy' with its dedicatory epistle to Edward IV. It is also reported of this Canon of Bridlington that he provided funds for the Knights of St. John by means of the Philosophers' Stone.

In the sixteenth century Pierce, the Black Monk, wrote on the Elixir the following:

'Take earth of Earth, Earth's Mother, Water of Earth, Fire of Earth and Water of the Wood. These are to lie together and then be parted. Alchemical gold is made of three pure souls, purged as crystal. Body, soul, and spirit grown into a Stone, wherein there is no corruption : this is to be cast on Mercury and it shall become most worthy gold.'

Other works of the sixteenth century include Thomas Charnock's 'Breviary of Philosophy' and the additamenta thereto, and 'Enigma' in 1572. He also wrote a memorandum in which he states that he attained the transmuting powder when his hairs were white.

In the sixteenth century also lived Edward Kelly, born 1555. He seems to have been an adventurer, and is reputed to have lost his ears at Lancaster on an accusation of producing forged title deeds. Whether this is true or not, the fact remains that Dr. Dee, a learned man of the Elizabethan era, was very interested in Kelly's clairvoyant visions, although it is difficult to determine whether Kelly really was a genuine seer since his life was such an extraordinary mixture of good and bad.

In some way or other Kelly does appear to have come into possession of the Red and White Tinctures, since Elias Ashmole printed at the end of 'Theatrum Chemicum Britannicum' a tract entitled 'Sir Edward Kelly's Work' and says:

"Tis generally reported that Doctor Dee and Sir Edward Kelly were so strangely fortunate as to find a very large quantity of the Elixir in some part of the ruins of Glastonbury Abbey, which was so incredibly rich in virtue (being one upon 272,330), that they lost much in making projection by way of trial before they found out the true height of the Medicine.'

How true that may be is a moot point, but it is a fact that in March 1583 the Count Palatine of Siradia, Prince of Poland, Adalbert Alask, while visiting the Court of Queen Elizabeth, sought an acquaintance with Dr. Dee to discuss his experiments, in which he became so interested that he was accompanied by Dee and Kelly and their families on his return to Cracow. The Prince took them from Cracow to Prague in anticipation of favours at the hand of the Emperor, Rudolph II, but their attempt to get into touch with

Rudolph was unsuccessful. In Prague at that time a great interest was evinced in alchemy by all and sundry, but in 1586, by reason of an edict of Pope Sixtus V, Dee and Kelly were forced to flee the city.

They finally found peace and plenty at the Castle of Trebona in Bohemia as guests of Count Rosenberg, the Emperor's Viceroy in that country. During that time Kelly made projection of one minim on an ounce and a quarter of mercury and produced nearly an ounce of best gold, which gold was afterwards distributed from the crucible.

In February 1588, following a breach between them, the two men parted, Dee making for England and Kelly for Prague, where Rosenberg had persuaded the Emperor to quash the Papal decree. Through the introduction of Rosenberg, Kelly was received and honoured by Rudolph as one in possession of the Great Secret of Alchemy. From him he received besides a grant of land and the freedom of the city, a councillorship of state and apparently a title, since he was known from that time forward as Sir Edward Kelly. These honours are evidence that Kelly had undoubtedly demonstrated to the Emperor his knowledge of trans-mutation, but the powder of projection had now diminished, and to the Emperor's command to produce it in ample quantities, he failed to accede, being either unable or unwilling to do so. As a result he was cast into prison at the Castle of Purglitz near Prague where he remained until 1591, when he was restored to favour. He was interned a second time, however, and in 1595, according to chronicles, whilst attempting to escape from his prison, fell from a considerable height and was killed at the age of forty.

In the seventeenth century lived Eugenius Philalethes or Thomas Vaughan. Vaughan came from Wales and his writings were regarded as an illustration of the purely spiritual mystery within the science of alchemy, but whatever the various interpretations put upon his work, Vaughan was undoubtedly endeavouring to show that alchemy was demonstratable in every phase of consciousness, physical, mental, and spiritual. His work, 'Lumen de Lumine,' is an alchemical discourse and deals with his subject in the phases I have men-tioned. His medicine is a spiritual substance inasmuch as it is the Quintessence or the Divine Life manifesting through all form, both physical and spiritual. His gold is the philosophic gold of the physical world as well as the wisdom of the spiritual. His stone is the touch-stone which transmutes everything and is again spiritual and physical, and the statement that the Medicine can only be contained in a glass vessel signifies a tangible glass container as well as the purified body of the adept.

Thomas Vaughan was a Magus of the Rosicrucian Order and he knew and understood that the science of alchemy as such must manifest throughout all planes of consciousness.

Eirenaeus Philalethes, by reason of his very numerous writings, must be mentioned. There has been much discussion as to whether this was the name of another adept, or merely another pen name for Vaughan. Mr. Waite has attempted to prove to his satisfaction that they were two different men. 'Personally, I should attribute both names

to Thomas Vaughan, but although the question of these authors' identity may make inter-esting debating material, it is of negligible importance from the standpoint adopted in this book.

In his preface to the *Open Entrance* from the 'Collectanea Chymica,' published by William Cooper in 1684, he gives testimony:

'I being an adept anonymous, a lover of learning, and a philosopher, decreed to write this little treatise of medicinal, chemical and physical secrets in the year of the world's redemption 1645, in the three and twentieth year of my age, that I may pay my duty to the Sons of Art, that I might appear to other adepts as their brother and equal. Now therefore I presage that not a few will be enlightened by these my labours. These are no fables, but real experiments which I have made and know, as every other adept will conclude by these lines. In truth, many times I laid aside my pen, designing to forbear from writing, being rather willing to have concealed the truth under a mask of envy, but God compelled me to write and Him I could in no wise resist, who alone knows the heart and unto Whom be glory for ever. I believe that many in this last age of the world shall be rejoiced with the Great Secret because I have written so faithfully, leaving of my own will nothing in doubt for a young beginner. I know many already who possess it in common with myself, and am persuaded that 17 shall yet be acquainted in the immediate time to come. May God's most holy will be done therein. I acknowledge myself all unworthy of bringing those things about, but in such matters I submit in adoration to Him, to Whom all creation is subject, Who created all to this end, and having created, preserves them.'

He then goes on to give an account of the transmutation of metals into silver and gold, and also of the fact that the medicine administered to some at the point of death affected their miraculous recovery.

Of one occasion he writes:

'On a time in a foreign country I would have sold so much pure silver worth £ 600, but although I was dressed like a merchant they said unto me presently that the said metal was made by Art. When I asked their reasons it was answered "We know the silver that comes from England, Spain, and other places, but this is none of these kinds." On hearing this I withdrew suddenly, leaving the silver behind me as well as its price and never returning."

Again he remarks:

'I have made the Stone: I do not possess it by theft but by the gift of God. I have made it and daily have it in my power, having formed it often with my own hands. I write the things that I know.'

In the last chapter of the *Open Entrance* is his message to those who have attained the goal:

‘He who hath once, by the blessing of God, perfectly attained this Art, I know not what in the world he can wish but that he may be free from all snares of wicked men so as to serve God without distraction. But it would be a vain thing by outward pomp to seek for vulgar applause. Such trifles are not esteemed by those who have this Art, nay, rather they despise them. He therefore whom God hath blessed with this talent has this field of content. First, if he should live a thousand years and every day provide for a thousand men, he could not want, for he may increase his Stone at his pleasure, both in weight and virtue so that if a man would, one man might transmute into perfect gold and silver all the imperfect metals that are in the whole world. Secondly, he may by this Art make precious stones and gems, such as cannot be paralleled in Nature for goodness and greatness. Thirdly and lastly, he hath a Medicine Universal, both for prolonging life and curing of all diseases, so that one true adeptist can easily cure all the sick people in the world I mean his medicine is sufficient.

‘Now to the King, Eternal, Immortal and sole Almighty, be everlasting praise for these His unspeakable gifts and invaluable treasures. Whosoever enjoyeth this talent, let him be sure to employ it to the glory of God and the good of his neighbours, lest he be found ungrateful to God his Creditor—who has blessed him with so great a talent—and so be in the last day found guilty of misproving it and so condemned.’

His principal works are ‘An Open Entrance to the Shut Palace of the King,’ ‘Ripley Revived,’ ‘The Marrow of Alchemy’ in verse, ‘Metallorum Metamorphosis,’ ‘Brevis Manuductio ad Rubinem Coelestem,’ ‘Fons Chemicæ Veritatis,’ and a few others in the ‘Musaeum Hermiticum’ and in Manget’s collection. There is also the story of a transmutation before Gustavus Adolphus in 1620, the gold of which was coined into medals, bearing the King’s effigy with the reverse Mercury and Venus; and of another at Berlin, before the King of Prussia.

Sir Isaac Newton, the famous seventeenth-century mathematician and scientist, though not generally known as an alchemist, was undoubtedly an experimenter in that particular branch of science. If one follows carefully, in the light of alchemical knowledge, the biography of Sir Isaac Newton by J. W. V. Sullivan, I think it is quite easy to realize the experimental theories on which he was working. Sir Arthur Eddington, in reviewing this book, says:

‘The science in which Newton seems to have been chiefly interested, and on which he spent most of his time was chemistry. He read widely and made innumerable experiments, entirely without fruit so far as we know.’

His amanuensis records:

‘He very rarely went to bed until two or three of the clock, sometimes not till five or six, lying about four or five hours, especially at spring or the fall of the leaf, at which time he used to employ about six weeks in his laboratory, the fire scarce going out night or day. What his aim might be I was unable to penetrate into.’

I think the answer to this might certainly be that Newton's experiments were concerned with nothing more or less than alchemy.

In the same century Alexander Seton, a Scot, suffered indescribable torments for his knowledge of the art of transmutation. After practising in his own country he went abroad, where he demonstrated his transmutations before men of good repute and integrity in Holland, Hamburg, Italy, Basle, Strasbourg, Cologne, and Munich. He was finally summoned to appear before the young Elector of Saxony, to whose court he went somewhat reluctantly. The Elector, on receiving proof of the authenticity of his projections, treated him with distinction, convinced that Seton held the secret of boundless wealth. But Seton refused to initiate the Elector into his secret, and was imprisoned in Dresden. As his imprisonment would not shake his purpose he was put to the torture. He was pierced, racked, beaten, seared with fire and molten lead, but still he held his peace. At length he was left in solitary confinement until his release was finally engineered by the adept Sendivogius. Even to his friend he refused to reveal the secret until shortly before his death, two years after his escape from prison, when he presented Sendivogius with his transmuting powder.

CHAPTER VIII

THE COMTE DE ST. GERMAIN

It is rather remarkable that in the history of alchemy the Comte de St. Germain has not been mentioned. There is no doubt that he was an expert in the art, but of the many stories related about this remarkable man, his achievements in this particular sphere seem to play no part.

St. Germain was a baffling personality. As far as can be ascertained he was the son of Prince Racozy of Transylvania, but, in any case, there can be no doubt that he was of noble birth, a man of great culture and refinement. His history as far as it is known is well worth reading, but does not come within the scope of this book, which is solely concerned with his interest in the alchemic art. To those of my readers interested in dietetics, it may be a point of interest that most of his biographers have noted his habits with regard to food. It was diet, he declared, combined with his marvellous elixir, which constituted the true secret of his longevity, for it may be remembered that records of St. Germain's various appearances in Europe extend over a period of 110 years, during which time his appearance never altered. Always he appeared as a well-preserved man of middle age. Madame la Comtesse d'Adhemar, for example, in 'Souvenirs de Marie Antoinette,' gives an excellent description of the Comte, whom Frederick the Great referred to as 'the man who does not die,' and Mrs. Cooper Oakley in her monograph, 'The Comte de St. Germain, the Secret of Kings,' traces him under his various names

between the years 1710 and 1822.

The Italian adventurer, Jacques de Casanova de Seingalt, grudgingly admits that the Comte was an adept of the magical arts and a skilled chemist. Upon his telling St. Germain that he was suffering from an acute disease, the Comte invited Casanova to remain for treatment, saying that he would prepare fifteen pills which in three days would restore him to perfect health.

Of St. Germain's athoeter Casanova writes:

'Then he showed me his magistrum. which he called Athoeter. It was a white liquid contained in a well stopped phial. He told me that this liquid was the universal spirit of Nature and that if the wax of the stopper was pricked ever so slightly, the whole contents would disappear. I begged him to make the experiment. He thereupon gave me the phial and the pin and I myself pricked the wax, when, lo, the phial was empty.'

Casanova further records an incident in which St. Germain changed a twelve sous piece into a pure gold coin. There is other evidence that the celebrated Count possessed the alchemical powder by which it is possible to transmute base metals into gold. He actually performed this feat on at least two occasions as stated by the writings of contemporaries. The Marquis de Valbelle, visiting St. Germain in his laboratory, found the alchemist busy with his furnaces. He asked the Marquis for a silver six-franc piece, and covering it with a black substance, exposed it to the heat of a small flame or furnace. M. de Valbelle saw the coin change colour until it became a bright red. Some minutes after, when it had cooled a little, the adept took it out of the cooling vessel and returned it to the Marquis. The piece was no longer silver but of the purest gold. Transmutation had been complete. The Comtesse d'Adhemar had possession of this coin until 1766, when it was stolen from her secretary.

One author tells us that St. Germain always attributed his knowledge of occult chemistry to his sojourn in Asia. In 1755 he went to the East for the second time, and writing to Count von Lamberg he said: 'I am indebted for my knowledge of melting jewels to my second journey to India.'

There are too many authentic cases of metallic transmutations to condemn St. Germain as a charlatan for such a feat. The Leopold Hoffman medal, still in the possession of that family, is the most outstanding example of the transmutation of metals ever recorded. Two-thirds of this medal was transformed into gold by the monk Wenzel-Sei1er, leaving the balance silver, which was its original state. In the circumstances fraud was impossible as there was but one copy of the medal extant.

For these notes on incidents in St. Germain's life I am indebted to Mr. Manly Hall's introductory material and commentary to the 'Most Holy Trinosophia' (Comte de St. Germain).

The 'Most Holy Trinosophia,' or 'The Most Holy Threefold Wisdom,' is composed of

twelve sections. It is at the same time a picture of the process of Initiation and an Alchemical treatise, a fact which careful perusal will establish. Let me quote from Section XII:

‘The hall into which I had just entered was perfectly round it resembled the interior of a globe composed of hard transparent matter, as crystals, so that the light entered from all sides. Its lower part rested upon a vast basin filled with red sand. A gentle and equable warmth reigned in this circular enclosure. With astonishment I gazed around this crystal globe when a new phenomenon excited my admiration. From the floor of the hall ascended a gentle vapour, moist and saffron yellow. It enveloped me, raised me gently and within thirty-six days it bore me up to the upper part of the globe. Thereafter the vapour thinned. Little by little I descended and finally found myself again on the floor. My robe had changed its colour. It had been green when I entered the hall, but now changed to a brilliant red.’

Here is a picture of the pelican in its sand bath, the process of the sublimation of the contents, and the change of colour which takes place in one of the laboratory processes in the preparation of the Philosophers’ Stone. That this preparation is a physical process carried out in a laboratory with water, retorts, sand-bath, and furnaces, there is no doubt. That alchemy is purely a psychic and spiritual science has no basis in fact. A science to be a science must be capable of —“manifestation on every plane of consciousness; in other words it must be capable of demonstrating the axiom ‘as above, so below.’ Alchemy can withstand this test, for it is, physically, spiritually, and psychically, a science manifesting throughout all form and all life.

The various foregoing records should in some measure bear testimony to the claim of alchemy to be a physical science based on an inner knowledge of the properties of metals. Casanova’s description of St. Germain alone is evidence that as recently as the latter part of the eighteenth century, at any rate, a method of preparing a physical ‘Stone,’ capable of transmuting metals and curing disease was in practice.

Modern science knows of no substance that can change lead or quicksilver into the likeness of solid gold by the mere addition of a grain of red powder, and may therefore choose to scoff at the alchemists’ assertions as products of a too-fertile imagination, at their writings as ‘gibberish.’ But the fact must be borne in mind that the ‘assertions’ were corroborated by impartial observers, and that the ‘gibberish’ of the Hermetic tracts is scarcely less intelligible to the layman than is modern chemical phraseology.

[PART II]

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ALCHEMY
REDISCOVERED
AND RESTORED

In Two Parts (this being Part II & III) [PART I]

Parts II & III

With an account of the extraction of the seed of metals and the preparation of the medicinal elixir according to the practice of the hermetic Art and of the Alkahest of the Philosopher

By
Archibald Cockren

To Mrs. Meyer Sassoon

PART II

THEORETICAL

CHAPTER I

THE SEED OF METALS

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In this section I am placing before my readers some alchemystical teachings, together with my own interpretation of the theory of alchemy, in an attempt to clarify some of the apparent jargon in which the alchemist expressed his thoughts, and to demonstrate the scientific truth contained therein—a truth as self-evident and comprehensible as any scientific theory of today.

Instead of dealing with chemistry, occultism, and religion as distinct and separate subjects, alchemy has definitely taught the unity of all Life and Manifestation. It has attempted, and I think successfully, to correlate chemistry, occultism, religion, astrology, magic, and mythology, and to present them all as parts of the One Manifestation. It has attempted also to show that as the health and well-being of the body are as necessary to true religion as true religion is necessary to a healthy and balanced body, so occultism, elucidating as it does the unseen aspects of man, is necessary to both. By true religion, of course, I mean, not the dogmatic teaching of any one church or sect, but the Law of Life and Living; and by occultism, the manifestation of Powers working through and with Man to his ultimate perfection.

That all things proceed from One Thing by the Will of the One Being, that is, that all Manifestation proceeds from one, is the axiom that lies at the root of the theory of all alchemical science. The Hermetic Tract expressed it thus: 'As all things were produced from One by the Mediation of One, so all things are produced from this One Thing by adaptation,' or, in other words, the One in Manifestation has become many. From this One, this Seed, as it were, which the alchemist has called the Alkahest, have proceeded three, Mercury, Sulphur, and Salt, and again from these three have proceeded the many.

Now we must remember that these terms are used by the alchemist very much as the modern chemist uses his terms, which when all is said, convey about as much or as little to the lay mind as do those of the alchemist. The alchemist's Mercury, therefore, must not be confused with the metallic mercury which it resembles neither in texture nor appearance, neither must the Sulphur necessarily possess the qualities of sulphur as we know it, but to a student of alchemy these two substances, together with their salt, convey the idea of the Spirit, the Soul, and the Body. As Paracelsus said: "It is not, however, the common Mercury and the common Sulphur which are the matter of metals, but the Mercury and the Sulphur of the Philosophers are incorporated and inborn in perfect metals and in the forms of them."

It may perhaps simplify matters a little if I give at this point some of the alchemical terms used. The Spirit of Mercury, alternatively called the Quintessence of the Philosophers, Aqua Vitae, Water of Paradise, Azoth, Mercury of the Philosophers, has

also on account of its extreme volatility been termed the Eagle, for unless its container be very efficiently sealed, it rises into the air and is lost. Now as I have stated in a previous paragraph, when this Spirit of Mercury or Seed of Metals is divided, from it issue two, the White Mercury and the Sulphur, whose oily tincture, being the golden red of the Sun, has earned for it the name of the Red Lion, the Sun, according to astrology, being in the constellation of Leo the Lion. These two, the White and the Red, are looked upon as the female and male principles, the negative and the positive, Lune the Mother and Sol the Father, or Lune the Queen and Sol the King. This idea of the male and female, or positive and negative elements, is as old as time ; take, for example, the following extract from the Chinese, translated by Edward Chalmers Werner:

‘Mu Kung, or Tung Wang Kung, the God of the Immortals, was also called I Chun Ming and Yu Huang Chun, the Prince Yu Huang.

‘The primitive vapour congealed, remained inactive for a time, and then produced living beings, beginning with the formation of Mu Kung, the purest substance of the Eastern Air, and sovereign of the active male principle (yang) and of all the countries of the East. His palace is in the misty heavens, violet clouds form its dome, blue clouds its walls. Hsien Tung “the Immortal Youth” and Yu nu “the Jade Maiden” are his servants. He keeps the register of all the Immortals, male and female.

‘Hsi Wang Mu was formed of the pure quintessence of the Western Air, in the legendary continent of Shin Chou. She is often called the Golden Mother of the Tortoise.

‘As Mu Kung, formed of the Eastern Air, is the active principle of the male air, and sovereign of the Eastern Air, so Hsi Wang Mu, born of the Western Air, is the passive or female principle (yin) and sovereign of the Western Air. These two principles, cooperating, engender Heaven and Earth and all the beings of the universe, and of the subsistence of all that exists.’

At this point, too, I should explain that the metals have been recognized as the manifestation of planetary influences and named in accordance. Thus

Gold

is termed the

Sun
Silver " Moon
Mercury

"
Mercury

Tin	"	Jupiter
Iron	"	Mars
Copper	"	Venus
Lead	"	Saturn

According to this teaching the metal is formed as the result of certain stellar vibrations or waves of energy and consequently carries the characteristic of the planet by which it is influenced. Thus:

Gold is the manifestation of the perfect metal even as the Sun is the manifestation of Life on this planet:

Silver, the colour of white, is the Moon, the negative aspect of the Sun:

Mercury, as the planet Mercury, is of a volatile nature, its surface being in constant movement:

Iron is strength and force, Mars being the planet of energy and force:

Copper is Venus, closely approaching the colour of gold, Venus being the planet of beauty, and of love:

Lead is Saturn the Tester, cold, and known in cabbalistic teachings as the root of metals:

Tin is Jupiter, the planet of benevolence and opulence.

All metals are in a constant state of progression. By this I mean that Gold, the perfect metal, stands at the head, the summit of perfection, as it were, whilst all other metals are on the way towards eventually becoming gold; thus the alchemist merely does by art what nature does slowly through the years. Species, says Friar Bacon, are not transmuted, but rather their subject matter. It is the subject matter of the metals, the radical moisture of which they are uniformly composed, that the alchemist maintains may be withdrawn by art and transported from inferior forms, being set free by the force of a superior ferment or attraction.

Metals have always been recognized by the alchemists as living, breathing substances, each one having as its component parts Mercury, Sulphur, and Salt, the difference in the consistency and characteristics of the metal being due to the proportion of these three principles one to the other.

To illustrate this point, let me quote from Basilus Valentinus, one of the greatest alchemists of the fifteenth century:

‘Therefore the metal of Mars (Iron) is found to have the least portion of Mercury, but more of Sulphur and Salt.

‘The reader must moreover know concerning the generation of copper, and observe that it is generated of much Sulphur, but its Mercury and Salt are in an equality....

‘Among all metals Gold hath the pre-eminence because the sidereal and elementary operation hath digested and refined the Mercury in this Metal the more perfectly to a sufficient ripeness. .

‘Good Jupiter (Tin) possesses almost the middle or mean place between metals, it being not too hot, nor too cold, nor too warm, nor too moist, it hath no excess of Mercury, nor of Salt, and it hath the least of Sulphur in it....

‘I tell thee that Saturn is generated of little Sulphur, little Salt, and much unripe gross Mercury, which Mercury is to be esteemed a froth that floats upon the Water in comparison of that Mercury which is found in Sol (Gold).’

These quotations will illustrate what I intend to convey by my reference to the proportionate relationships of the three substances.

To revert to the subject of the seed of metals, from the ‘Speculum’ of Arnaud de Villeneuve come these words: ‘There is in Nature a certain fine essence, which being discovered and brought by art to perfection converts to itself proportionately all imperfect bodies that it touches,’ so that the first matter of all metals and substances is a fixed something altered by the diversities of place, temperature, etc. This ‘Essence’ has always been recognized by alchemists as the Seed of Metals.

To illustrate my meaning in regard to the Seed of the Species, I quote the following from ‘Ether and Reality,’ by Sir Oliver Lodge (Messrs. Hodder & Stoughton):

‘Matter exists not only in the organic forms of solids, liquids and gases and in the disintegrated forms of electrons and protons, it exists also as the complex molecules known as protoplasm, which for some reason or other has shewn itself to be the vehicle of life. Some forms of matter are endowed with or animated by life. This property of animation is a great mystery; we do not know what Life is, we only see what it can do. We perceive that it can enter into relation with matter, that it has a character and identity of its own, and that it builds up matter to correspond with or to represent identity. Life can take a variety of forms, and every form is characterized by a certain shape; the life of an oak is transmitted to an oak, the life of an elm to an elm. “To every seed his own body.” One form of life takes the shape of a bud, another of a fish, another of a quadruped. The varieties of life are innumerable, and are studied in the great science of biology.

‘Consider any piece of matter. . . . Contemplate any solid object; a vase, it may be, or a jewel, or a statue; what is it that holds the atoms together in that particular shape? If the atoms were not connected they would be moving about at random, like the atoms

of a gas; but they are connected, crystallized as it were, together by the forces of cohesion. Even in a liquid they are held together into a body of definite size, though not a definite shape; a liquid has size though not shape; a gas has neither; a solid has both. The shape is most definite and law-abiding in a crystal; but in a plant or animal it has a definite character too—not so definite as in a crystal, a good deal of variety is possible, yet an animal or vegetable body has an undoubted character of its own, even to minute detail. And this character is handed down from one generation to another, modified perhaps, but only slowly, by the age-long process of Evolution.’

This extract from Sir Oliver Lodge I have quoted in full, for in the words ‘to every seed his own body’ lies the whole doctrine of alchemy, which has recognized a metallic seed peculiar to all metals.

CHAPTER II

THE SPIRIT OF MERCURY

In the previous chapter I spoke of the substances Mercury, Sulphur, and Salt as being analagous to the Spirit, Soul, and Body. What I intend to convey is that the Spirit of the Metal is the Spirit of Mercury (a volatile essence which in its gaseous state is an Aether), the Sulphur is the Soul or the Blood, and the Salt the Ashes or the Body.

Again I quote from Basilius Valentinus, Father of Modern Chemistry:

‘Of the Spirit of Mercury.’

‘Though I have a peculiar Stile in writing, which will seem strange unto many, causing strange Thoughts and Fancies in their Brains, yet there is reason enough for my so doing; I say enough, that I may remain by my own experience, not esteeming much of others prating, because it is concealed in my knowledge, Seeing having alwaies the preheminance before Hearing, and Reason hath the praise before Folly: Wherefore I now say, that all visible, tangible things are made of the Spirit of Mercury, which excels all earthly things of the whole world, all things being made out of it, having their Off-spring only from it; for all is found therein which can perform all whatsoever the Artist desires to find; It is the beginning to operate Metals, when it is become a spiritual Essence, which is meer Air flying to and fro without wings; it is a moving wind, which after it is expelled its dwelling by Vulcan, it is driven into its Chaos, where it again enters, and resolves itself into the Elements, where it is elevated and attracted by the Sydereal Stars after a Magnetical manner unto themselves, out of love, whence he proceeded before, and was operated because it affects its like again, and attracts it to it. But if this Spirit of Mercury can be caught, and made corporal, it resolves into a Body, and becomes a pure, clear, transparent water, which is the true spiritual water, and the first Mercurial Root of the Minerals and Metals, spiritual, intangible, incombustible, without any mixture of earthly Aquosity; it is that Celestial water, whereof very much hath been written; for by this Spirit of Mercury all Metals, may if need require, be broken, opened, and resolved into their first Matter, without Corrosive; it renews the age

of Man or Beast, even as the Eagles; it consumes all evil, and conducts a long Age to long Life. This Spirit of Mercury is the Master-Key of my Second Key, whereof I wrote in the beginning ; wherefore I will call ; Come ye Blessed of the Lord, be anointed, and refreshed with water, and embalm your Bodies, that they may not putrefie or stink; for this Celestial Water is the beginning, the Oyl, and the means, seeing it burns not, because it is made of spiritual Sulphur; the Salt Balsam is corporal, which is united with the Water by the Oyl, whereof I will afterwards treat more at large, when I shall write of them, and mention them.

‘And that I may further declare what is the Essence, Matter and Form of the Spirit of Mercury, I say, that its Essence is blessed, its Matter spiritual, and its Form earthly, which yet must be understood by an incomprehensible way; these are indeed harsh Expressions, many will think, thy Proposals are all vain, strange Eftusions, raising wonderful Imaginations, and true it is that they are strange, and require strange people to understand these Sayings; it is not written for Peasants, how they should grease Cart-wheels, nor is it written unto those who have no knowledge of the Art, though they be never so learned, or think themselves so; for I only account them Learned, who next unto Gods Word, learn to know Earthly things, which must be pondered and judged by the Understanding, founded upon a true Knowledge, to distinguish Light from Darkness, who choose that which is good, and reject the evil.

‘It is needless for you to know what the beginning of this Spirit of Mercury requires, because it can in no wise help nor advantage you, only take notice of this, that its beginning is supernatural, out of the Celestial, Sydereal and Elementary, bestowed on it from the beginning of the first Creation, that it may enter further into an Earthly Substance. But because this is necessary which hath been declared to you, leave the Celestial to the Soul, apprehend it by Faith, and let the Sydereal likewise alone, because these Sydereal Impressions are invisible and intangible, the Elements have already brought forth the Spirit perfect into the world by the Nutriment, therefore let that alone likewise; for man cannot make the Elements, but only the Creator, and remain by thy made Spirit which is already formal and unformal, tangible and intangible, and yet is presented visibly. So have you enough of the first Matter, out of which all Metals and Minerals grow, and is one only thing, and such a matter which unites itself with the Sulphur in the following Chapter, and enters into a Coagulation with the Salt of the first Chapter, that it may be one Body, and a perfect Medicine of all Metals, not only to bring forth in the Earth at the beginning, as in the great World, but also by help of the vaporous Body to transmute and change, together with the augmentation in the lesser World: Let not this seem strange to you, seeing the Most High hath permitted, and Nature undertaken it.

‘Many will not believe this, esteeming it impossible, despise and vilifie these Mysteries, which they understand not in the least, they may remain Fools and Idiots till an illumination follows, which cannot be without God's Will, but remains till the time predestinate. But wise and discreet men, who have truly shed the sweat of their Brows, will be my sufficient witnesses, and confirm the Truth, and indeed believe and hold for a truth all that which I write in this case, as true as Heaven and Hell are preordained, and

proposed as Rewards of good and evil to the Elect and Reprobate. Now I write not only with my hands, but my Mind, Will and heart constrain me to it: Those who are highly conceited, illuminated, and world-wise, hate, envy, scandalize, defame and persecute this Mystery to the utmost Rind, or innermost Kernel, which hath its beginning out of the Center; but I know assuredly, there will come a time, when my Marrow is wasted, and my Bones dried up, that some will take my part heartily, after I am in the Pit; and if God would permit it, they would willingly raise me from the dead; but that cannot be; wherefore I have left them my Writings, that their Faith and Hope may have a Seal of Certainty and Truth, to testifie of me what my last Will and Testament was, which I ordained for the poor, and all the Lovers of Mysteries, though it did not behove me to have wrote so much, yet I could not refrain without prejudice to my Soul, but to drive a Light or Flash through a Cloud, that the Day might be observed, and the dark Night, thick and gloomy, rainy Weather expelled.

‘Now how the Archaeus operates further by the Spirit of Mercury in the Earth, or Veins of the Earth, take this Advice, that after the spiritual Seed is formed by the impression of the Stars from above, and fed by the Elements, it is a Seed, and turns itself into a Mercurial Water, as first of all the great World was made of nothing, for when the Spirit moved upon the Water, the Celestial Heat must needs raise a Life in the cold waterish and earthly Creatures; in the great World it was Gods Power, and the Operation of the Celestial Lights ; in the little World it is likewise Gods Power, and the Operation to work into the Earth by his Divine and Holy Breath. Moreover the Almighty gave and Ordained means to accomplish it, that one Creature had obtained power to operate in the other, and the one to help and assist the other, to perform and fulfil all the Works of the Lord; and so an influence was permitted the Earth to bring forth by the Lights of Heaven, as also an internal Heat, to warm and digest that which was too cold for the Earth, by reason of its humidity, as unto every Creature a peculiar fashion according to its kind; so that a subtile sulphurous Vapour is stirred up by the Starry Heaven, not the common, but another more clarified and pure Vapour, distinct from others, which unites itself with the Mercurial Substance; by whose warm property, in process of time, the superfluous Moisture is dried up, and then when the soulish property comes to it, which gives a preservation to the Body and Balsam, operating first into the Earth by a spiritual and sydereall influence, then are Metals generated of it, as it pleaseth the Mixture of the three Principles, the Body being formed according as it assumes unto it the greatest part of those three. But if the Spirit of Mercury be intended and qualified from above upon Animals, it becomes an Animal Substance; if it goes upon Vegetables by order, it becomes a Vegetable Work; but if, by reason of its infused nature, it fall on Minerals, it becomes Minerals and Metals, yet each one hath its distinction as they are wrought, the Animals for themselves, the Vegetables on another manner and form by themselves, and so likewise the Minerals, each one a several way, whereof to write particularly would be too tedious, and yield large and Various Narrations.

* * *

‘This is the summe in brief, that without the Spirit of Mercury, which is the only true

Key, you can never make Corporal Gold potable, nor the Philosophers' Stone. Let it remain by this Conclusion, be silent; for I my self will at present say no more, because Silence is enjoined thee and me by the orderly Judge, recommending the Execution and further search thereof to another, who hath not as yet reduced the Matter into a right Order.'

And here the words of Alexander von Suchten, from the 'Blessed Casket of Nature's Marvels ' by Benedictus Figulus:

'The primary matter of man and the primary matter of the great world are one and the same thing. But this primary matter of the world and of man is a Crystalline Water of which Holy Writ says " Before God created Heaven and Earth, the Spirit of the Lord brooded over the waters." This water became a primary matter of both. But where remains the Spirit of the Lord, which brooded over the waters, after the two worlds, i.e. heaven and earth, and man had been created from the same? I reply, in the primary matter of man and of the world, God who is Perfection, has wished to dwell in Man. But here the following question might be put; how did man know—since the primary matter of man and the world is a crystalline water—how could man know whether the Spirit of the Lord had remained in this primary matter of the world, or of man? I reply, he knew it by the Art of Water, for Water was his teacher. This teacher shewed him how the world dies, how the Spirit departs from it, how the body is without spirit, the spirit without body. He saw how the spirit returns to the body, and the body revives. He saw by the decay of the world that it did not become again what it had been before. Hence it became plain to him that God dwells not in that which passes away, but in that which is eternal.'

CHAPTER III

THE QUINTESSENCE (1)

Space, whether inter-planetary, inter-material, or inter-organic, is filled with a subtle fluid or gas, which we call, as did the ancients, Aith-in-Solintaire Aether. This fluid or gas, unchangeable in composition, indestructible, invisible, pervades everything and all matter. Metal, mineral, tree, plant, animal, man; each is charged with the Ether in varying degrees. All life on the planet is charged in like manner; a world is built up in this fluid, and moves through a sea of it.

Ether, which the occultist terms astral light, determines the constitution of bodies. Hardness and softness, solidity and liquidity, all depend on the relative proportion of ethereal and ponderable matter of which they are composed.

The arbitrary division and classification of physical science, the whole range of physical phenomena, proceeds from the Primary Aether, for Science has reduced matter as we know it to Ether, which, although not solid matter, is still matter. When most of us speak of matter, of course, we usually visualize solid substance, but it has been proved by Science that matter is not actually solid, but merely a stress, a strain in the Ether. The atoms, and finer still, the electrons and protons of which it is composed,

all move in a sea of Ether, so that in accordance with this theory, the very air we breathe, the very bodies we inhabit, all must likewise be moving in this sea of Ether, the parent element from which all manifestation has come.

This principle that all things proceed from one is demonstrable in the physical; in the principles of Biology, the multicellular organisms, complex as they may be in their structure, nevertheless arise from a single cell. Science postulates that all matter is composed of atoms: the atoms, however, are composed of protons and electrons, and the electrons in their turn are evidently composed of Ether. This Ether is a universal connecting medium filling all Space to the furthest limits, penetrating the interstices of the atoms without a break in its continuity, and so completely does it fill Space that it is sometimes identified with Space, and has, in fact, been spoken of as Absolute Space.

'The Ether of Space,' according to Sir Oliver Lodge, 'is a theme of unknown and apparently infinite magnitude, and of a reality beyond the present conception of man. It is that of which everyday material consists, a link between the worlds, a consummate substance of overpowering grandeur. By a kind of instinct one feels it to be the home of spiritual existence, the realm of the awe-inspiring and supernal. It is co-extensive with the physical universe, and is absent from no part of space. Beyond the furthest star it extends, in the heart of the atom it has its being. It permeates and controls and dominates all. It eludes the human senses and can only be envisaged by the powers of the mind.

' Yet the Ether is a physical thing; it is not a physical entity, it has definite properties. It is not matter any more than hydrogen and oxygen are water, but it is the vehicle of both matter and spirit. . . '

Now the occultist has divided matter, seen and unseen, into seven principles or planes, and of these the fifth principle, or Quintessence, corresponds to Science's Ether of Space. If we are willing to admit that there is truth in this statement, then we may begin to see that alchemy is based on absolute Law. All the forces of our scientists have originated in the Vital Principle, that one Collective Life of our Solar System, which life is a part of, or rather one of the aspects of, the One Universal Life.

During life there is present in man a finely diffused form of matter, a vapour filling not merely every part of his physical body, but actually stored in some parts ; a matter constantly renewed by the vital chemistry, a matter as easily disposed of as the breath, once the breath has served its purpose. Of this matter Paracelsus wrote

'The Archaeus is an essence that is equally distributed in all parts of the human body. . . . The Spiritus Vitae takes its origin from the Spiritus Mundi. Being an emanation of the latter, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the cosmic forces act upon the body of man.'

This Archaeus is of a magnetic nature and is not enclosed in a body but radiates within and around it like a luminous sphere. Alchemy and alchemy alone, within

historical period, and in so-called civilised countries, has succeeded in obtaining a real element, or a particle of homogeneous matter, the Mysterium Magnum of Paracelsus. By his age-old science the alchemist may set free this Vital Principle in his laboratory, destroy the body of the metal on which he is working, purify its salt, and bring its principles together in a higher form. This process, which is after all but a miniature reproduction of a superior process in operation around us all the time, undoubtedly proceeds from Master Intelligences who have lived at some time or another on this Earth.

It is a pity that Science must always reject old ideas and cast them away as useless before rediscovering them as something new to be incorporated in its current theories. To discard the alchemist's theories is as intelligent as to dismiss as rubbish Einstein's Theory of Relativity merely because one does not happen to understand his language. Some of our scientific men have realized this, for F. Hoefer in 'Histoire de la Chimie' (Paris 1866) remarks: 'The systems which confront the intelligence remain basically unchanged through the ages, although they assume different forms. Thus, through mistaking form for basis, one conceives an unfavourable opinion of the sequence. We must remember that there is nothing so disastrous in Science as the arrogant dogmatism which despises the past and admires nothing but the present.'

If Science would but try to understand the conception of the Universe as taught by occultism through-out the ages, taking as its starting-point the teaching of the One Life in Manifestation, its seven planes of consciousness, its infinite forces, and as the basis of its philosophy the Hermetic axiom 'as above, so below,' it would found a system based on eternal Truth instead of on a quicksand of theories. Science will never really understand the truth about life until it reaches this realization, which cannot be attained through its instruments and appliances, but only through the inner powers of the mind.

THE QUINTESSENCE. (II)

'Nothing of true value is located in the body of a substance, but in the virtue thereof, and this is the principle of the Quintessence, which reduces, say 20 lbs. of a given substance into a single ounce, and that ounce far exceeds the 20 lbs. in potency. Hence the less there is of body, the more in proportion is the virtue thereof.'

Paracelsus has said:

'The Magi in their wisdom asserted that all creatures might be brought to one unified substance, which substance they affirm, may by purification and purgation, attain to so high a degree of subtlety, such divine nature and occult property, as to work wonderful results. For they considered that by returning to the earth, and by a supreme and magical separation, a certain perfect substance would come forth, which is at length, by many industrious and prolonged preparations, exalted and raised up above the range of vegetable substances into mineral, above mineral into metallic, and above perfect metallic substances into a perpetual and divine Quintessence, including in itself the essence of all celestial and terrestrial creatures.'

By this Quintessence or quintum esse, Paracelsus meant the nucleus of the essences and properties of all things in the universal world.

From the 'Golden Casket' of Benedictus Figulus comes the following:

'For the elements and their compounds in addition to crass matter, are composed of a subtle substance, or intrinsic radical humidity, diffused through the elemental parts, simple and wholly incorruptible, long preserving the things themselves in vigour, and called the Spirit of the World, proceeding from the Soul of the World, the one certain Life filling and fathoming all things, so that from the three genera, or creatures, Intellectual, Celestial and Corruptible, there is formed the One Machine of the Whole World. This spirit by its virtue fecundates all subjects natural and artificial, pouring into them those hidden properties which we have been wont to call the Fifth Essence, or Quintessence. . . . But this is the root of life, i.e., the Fifth Essence, created by the Almighty for the preservation of the four qualities of the human body, even as Heaven is for the preservation of the Universe. Therefore is this Fifth Essence and Spiritual Medicine, which is of Nature and the Heart of Heaven, and not of a mortal and corrupt quality, indeed possible. The Fount of Medicine, the preservation of Life, the restoration of Health, and in this may be cherished the renewal of lost youth and serene health be found.'

Turning from the words of the alchemists of the fifteenth and sixteenth centuries to those of a twentieth -century scientist, let me quote from Sir Oliver Lodge's 'Ether and Reality' once again:

'Apollonius of Tyana is said to have asked the Brahmins of what they supposed the Cosmos to be composed.

' " Of the five elements."

' "How can there be a fifth," demanded Apollonius, "beside water and air and earth and fire?"

' "There is the ether," replied the Brahmin, "which we must regard as the element of which the gods are made; for just as all mortal creatures inhale the air, so do immortal and divine natures inhale the ether." '

And:

'What you choose to call this unifying" Something" is of no consequence. The Ancients sometimes spoke of the "Ether," possibly as an addition to the usual four elements, and Sir Isaac Newton adopted this term for the connecting medium. The optical medium connects the particles together in a solid or a liquid, and the same medium connects the heavenly bodies together into systems and clusters and constellations and nebulae and Milky Way.

‘All pieces of matter and all particles are connected together by the Ether and by nothing else. In it they move freely, and of it they may be composed. We must study the kind of connexion between matter and Ether.

‘The particles embedded in the Ether are not independent of it, they are closely connected with it, it is probable that they are formed out of it: they are not like grains of sand suspended in water, they seem more like minute crystals formed in a mother liquor. . .

Again:

‘Speculatively and intuitively we feel to be more in direct touch with the ether than with matter. How we can act on matter is a mystery. How we have constructed and how we move our bodies, we do not know. We are apt to identify ourselves with our bodies. But there is evidence which shows that we are really independent, that we continue in existence, and can leave our bodies behind. Matter is not part of our real being, not of our essential nature it is but an instrument that we use for a time and then discard. Probably we do not act directly upon matter at all. Our will, our mind, our psychic life, probably act directly upon the Ether; and only through it, in-directly, on Matter. Ether is our real primary and permanent instrument. It is in connexion with the Ether that our real being consists; and through it we are able to manipulate the atoms of matter, to move them, to rearrange them, and thus ‘employ them to express our thoughts and feelings and to manifest ourselves to other individual entities who in the long course of evolution have been enabled to construct and employ similar most ingenious, though imperfect, instruments of manifestation. By this means we can become aware of a multitude of existences, the whole animal and vegetable kingdom, of which otherwise we might have remained ignorant; by this means our conceptions of existence have been enlarged and extended, the possibilities of friendship enhanced, the perception of a new realm of law and order attained. And thus is our own nature enriched by the effort and experiences belonging to a new and most interesting— though from our point of view imperfect and rebellious—physical mode of existence.’

And his closing words:

It is the primary instrument of Mind, the vehicle of Soul, the habitation of Spirit. Truly it may be called the Living Garment of God.’

This comparison between the writings of scientists of different centuries is interesting, since it seems to me that while there may be some difference in actual verbal expression, each man refers to the same principle.

CHAPTER IV

THE QUINTESSENCE IN DAILY LIFE

Since it is not possible for everyone to follow its reactions in the laboratory, I am devoting this chapter to the manifestation of the Quintessence in everyday life, for it is not merely in the laboratory that this vital principle evinces itself, but through all phases and conditions of existence.

Vitamines.

First, what of our food? The physicist has found that for a food to be really worthy of that name it must contain a certain vital essence, which he has called the Vitamine. Without this vital quality, which I believe to be this same Quintessence or Divine Energy, any type of food whatsoever is just so much dead matter. For instance, expeditions on which the men have subsisted entirely on a diet of tinned food have invariably shown that whilst ingesting the bulk of food necessary for the satisfaction of their hunger, they yet suffered from starvation since that food was devoid of its vital principle—the Quintessence or Vitamine. Most of us have read at some time or another of the sufferings of the early navigators who would sail for weeks without sighting land, living the while on dried food. From those islands which could provide anything in the way of fresh meat and fruit they would replenish their miserable stores, and for a time whilst these fresh provisions lasted, the crew would improve in health and vitality, but with the exhaustion of the supply would come depletion of vitality, scurvy, and other trials occasioned by a deficiency diet. Citrous fruits, in particular, were found to be extremely effective for combating scurvy, and British sailors at one time in their history were called 'limies' by reason of the citrous fruit included in their food quota.

This food problem, then, which we have confronting us is surely a proposition of vast dimensions. From all sides we are bombarded with demands for a fitter people, for an A 1 nation, but if this high standard of national health is to be attained, then the food problem of the people must be tackled in all seriousness. While the peoples of the world depend for their sustenance (as the greater part of our Western civilization does today) on a diet of highly refined food, from which all real food value has been extracted in the process of refinement, there is little hope of any improvement in their physical status, and this lack of vitally charged food may easily be a reason, and a very important reason, for such diseases as cancer and kindred complaints; infantile paralysis, sleepy sickness, and influenza. As a preventative to many diseases, medical men are now recommending Vitamin D, but actually this question of Vitamines is only touching the edge of a problem which is of very real importance and urgency to each one of us—the necessity for a diet incorporating in its constituents that vital energy or quintessence without which a food is no food at all.

Digestion.

From the food itself let us turn our attention to the digestion of that food in the human body. In the process of digestion we find a much more complex action taking place than physiology has so far been able to demonstrate. The process of ingesting food into the human stomach is really a mild form of poisoning, and in order to utilize to the best advantage the foodstuffs he is taking, the human being must transmute those

foodstuffs, provided for him by the animal and vegetable kingdoms, into a form that the cells of his body can readily take up and assimilate. Without this process of change in digestion, man would probably die of poisoning! For an example of this changing process, take albumen. Albumen in the process of digestion is split up into its amino acids and then brought together again as a human albumen capable of absorption and assimilation by the cells of the human body.

Can any physiologist explain how this change takes place? Physiologically there is no explanation which would elucidate this process, but that it does take place is a fact. In its enactment we have an instance of transmutation, of man taking into his body a lower form of life for its transmutation into something higher, and what is that but an alchemical process? The transmutation of a lower substance into a higher, when it takes place in the body of man, is definitely a function of the unconscious part of the mind—a function not consciously performed by the ordinary individual owing to the fact that the Mind of Man, in the process of building form from the Amoeba upwards, has relegated such functions to the unconscious or subconscious part of the mind, leaving the surface consciousness to carry on with outside problems. Thus whilst all this work of digestion, circulation, breathing, etc., is being carried on by the deeper strata of the mind, the upper strata are free, as I have just said, to deal with the demands of everyday life. How many of us realize, I wonder, that here in this very process of digestion is taking place an act of magic which the average man cannot understand, complacently though he accepts it. Occultists have taught that this process of the transmutation of food in the human body can be helped by the conscious part of the mind (by what some schools would call auto-suggestion).

Thus we have an example of man as the medium through which a transmutation of a lower form of matter into a higher may take place.

Breathing.

To take another function of the human body—that of breathing. What has physiology to tell us of the process of breathing? We are taught that the most important function of breathing is the taking of oxygen into the lungs to revivify that venous blood which has lost its oxygen in its circulation of the body, and has to be replaced before it can pass on into the arterial circulation once more.

This is one function of breath, but another, which physiology has so far not touched, is the breathing in of the natural electricity or Vital Principle (the Quintessence) in the atmosphere, which the human body uses as nervous energy. Here again the unseen alchemist is at work, engaged in the absorption of the air around him and its transmutation into something higher for the work in his own body.

This question of breathing brings another in its train—the question of

The Heart's Action.

Is the heart, as physiology states, an instrument for the pumping of blood through the blood-vessels of the body? Impossible; it would require a much larger and more powerful organ than the heart to pump blood through some of the tiny blood-vessels in the body. The heart is the regulator of the flow, not the pump, the circulation of the body being an electrical process, with the arteries as the positive and the veins as the negative charges. The venous blood being negative is drawn to the lungs which are positive, and there re-charged with the air intaken by the lungs. After receiving its positive charge the blood is repelled from the lungs (since two positive charges repel one another) and flows through the heart to the Aorta, the rate of its flow being regulated by the heart's beat. The Aorta divides and sub-divides throughout the body, giving up its charge to the nervous system, which passage causes the blood once again to become negative, and necessitates its return (through the veins) to the lungs for re-charging. In these days of knowledge of electricity and magnetism, it is only logical to conclude that these so-called mechanical actions of the organs of the body are electrical.

The atom of oxygen is like a sponge that holds a certain amount of etheric force or electricity (the Quintessence), each atom enclosing within itself a charge of vital energy. The human body is a chemical laboratory and the so-called atoms of oxygen, hydrogen, nitrogen, etc., contain within themselves charges of Vital Energy. The Yogi, in describing his breathing exercises, speaks of a certain vital principle of energy which he calls 'Prana,' which is in actual fact another instance of the manifestation of the Quintessence. In his system of breathing the mind is so centered on the act of breathing that this Quintessence of the air is consciously taken in for the revitalization of every part of his body. When you take a holiday in the mountains or by the sea, with beneficial results, the real benefit obtained is from this Quintessence or Vital Energy in the air which you breathe in.

The alchemist, by his laboratory process, is taking this Quintessence or Vital Energy from metals, since he has found in his experience that it is obtained from minerals and metals in a more perfect form than from plant life, the minerals being of the first manifestation.

PART III

CHAPTER I

THE MEDICINE FROM METALS

In our treatment of the human body we have to remember that in composition it is not an inanimate object capable of sustaining the kind of treatment accorded to a sack of sand, but a delicate organism possessed of the capacity of feeling, consciously and unconsciously, and must be handled accordingly. The cell life of the body is selective in the finest sense, the cells rejecting any substance unfit for their use, and consequently it

is as reasonable to expect to run a modern aeroplane engine on inferior fuel as to ingest into the human body for its maintenance a drug of a gross nature, or a food devoid of its natural vital principle.

We all have constant proof of the fact that at a certain stage in his life man's body apparently begins to deteriorate, the reason given for this deterioration being the slowing down of the cell activity with the result that the body's wasting process proceeds more rapidly than does the repairing process. This explanation is correct, for as man gets older, the vital energy does not flow through to the cells of his body so efficiently as in his youth, and the cells of the body, when unable to obtain their requisite elements, become sluggish in their action and ultimately diseased.

In this connection our ideas on so-called diseased bacteria have to be very much revised; the so-called bacteria is the medium through which the vital energy is transferred to the cell life. This is its work, the purpose for which it was created, and if for some reason the flow of that energy is impeded in its passage, then the bacteria takes its energy from the cell, and at once becomes pathological. For this reason it has been regarded by the medical faculty as the cause of the disease; but any bacteriologist will realize how nearly he has approached to the truth of this statement when he in his turn states, for example, that certain types of bacteria are oxygen-eating, that is, in the event of their being unable to obtain their oxygen from such a substance as sugar, they take it from the human body and so debilitate and disease that body. For this reason, if we really desire to become an A 1 race, we must find and understand the preparation of those elements which the human body's cell-life requires to assist its correct functioning, for when the cell-life of the body fails, then the body itself fails also.

Alchemy, as demonstrated by two of its most prominent exponents, Basil Valentine and Paracelsus, is concerned not only with the attainment of the Philosopher's Stone, but with the preparation of medicines, by which is meant the separation of the ethereal from the gross, the true secret of the Spagyric Art.

At the present day we have two definite systems of medicine, the one termed allopathy, the other homeopathy. Both these systems have countless remedies, but neither is by any means perfect, for where the allopath gains his cures, the homeopathist has to admit defeat, and where the homeopathist succeeds, the allopath may fail. The allopath, whose methods are the more widely practised at the moment, maintains that the homeopathist gains his successes through the imagination of his patients, but the homeopathist believes his methods to be the more scientific, since he deals with a more finely divided and spiritualized medium; for while the allopath uses his drugs without trituration, the homeopathist triturates his drugs from the first decimal to the higher potencies even up to the two-hundredth decimal. Even so, although his method is the more perfect of the two, it is still far from the ideal

The homeopathists, of course, teach that the founder of their system was Hahneman, but in actual fact this is inaccurate. Hahneman merely rediscovered in part a system which had been taught in alchemy for hundreds of years. I say in part because

the alchemist's interpretation of the system was very much more perfect than is the modern homeopathist's.

In regard to the question of potencies, I will repeat once again the definition of the Quintessence: 'Nothing of true value is located in the body of a substance but in the virtue thereof. And this is the principle of the quintessence, which reduces, say, twenty pounds to a single ounce, but that ounce far exceeds in potency the entire twenty pounds.' Thus to find the Quintessence of Iron, for example, the metal is changed into its vitriol or salts, which in turn are purified by several washings in distilled water, and after each washing re-crystallised. The salt is then calcined to redness and its spirit drawn off in a special manner and also in its turn carefully distilled several times, the result being a red oil of iron which is its true essence, a few drops constituting a dose.

The first essential of a really effective healing agent is that it should contain the Quintessence or vital principle of the herb or metal used, and it is the homeopathist's failure to provide this element in his preparations which entails the loss of the real value of his medicaments.

The allopath's failures lie in the fact that his remedies are always administered in too crude a form. In the administration of a metal, for instance, it must be understood that the body of a metal is worthless, as a medicine, it cannot heal: it is the essence alone that is curative. Only too often the body is poisonous, and until that gross part of the metal be broken up, its administration is definitely harmful. Probably one of the most common forms of metallic poisoning is that of mercury, but remove the harmful parts of the metal and the healing essence is free to do its work thoroughly. Nitrate of silver is a caustic poison, but remove the gross part of the metal and the essence of the silver is a cure for diseases of the brain. Lead salts are poisonous, it is true, and in many cases their administration has resulted in death from lead poisoning, but remove that poisonous matter and the remaining essence, which is clear, sweet-smelling, and aromatic in taste, forms a cure for all diseases of the spleen. Copper, when the gross body of the metal is removed and the essence unlocked, is invaluable for the nervous system and the kidneys; likewise, tin for the liver, iron for all inflammatory diseases, and the bile, and gold for the heart and general circulation. But gold, too, is only suitable for a medicine when the salts of gold are reduced into the oil of gold and distilled into a golden liquid; then and only then is gold tolerated and utilized by the human body. The salts of gold used at the present day can never be assimilated, for by their present method of preparation they can never be properly distilled and purified.

From the foregoing paragraphs it will be seen that the whole principle of cure rests on the proper separation of this Quintessence to which alchemy, and alchemy alone, provides the key. The whole principle of the system is that the body of the metal impedes the action of the essence, and those metals which have hitherto been regarded as poisonous (mercury, antimony, lead, arsenic) are all non-poisonous and capable of greater curative potency when this process has been faithfully carried out.

A third system of medicine which I have not mentioned, and which is not much

practised in this country, has recently come into being. I refer to the colloidal system. Although even here the methods of preparation have not been pushed quite far enough, the results of some of its experiments would seem to indicate that this particular branch of research work is being conducted on the right lines, and is paving the way to a more efficient system of medicine.

The Rockefeller Institute, in the course of its research work, has demonstrated that iron taken in this form is much more easily absorbed by the body than in its cruder state, whilst copper administered as a colloidal preparation is a powerful agent in the reduction of neuralgic and nervous conditions. In their laboratory experiments too, it has been found that flowers rescued from the rubbish heap and placed in a bowl of colloidal copper regain their freshness.

A further proof of the efficacy of the system was provided during a bad outbreak of goitre in one of the American states. The epidemic was almost entirely eliminated by the addition of a colloidal preparation of iodine to the supply of drinking-water in those districts where the goitre was most prevalent.

For a medicament to be brought to its highest grade of action, the preparation is of inestimable importance, but so long as the physician is content with the preparation of the chemist, I fail to see how any vital improvement in the quality and efficacy of our healing mediums can be expected. The physician is no chemist, the chemist has no clinical experience, and so the medicinal art must fail repeatedly not because its students themselves are incompetent, but because the system under which they work is so inadequate. We contribute enormous sums of money to the maintenance of our hospitals and at the same time drive into them the victims of our foolish system of drugging and feeding. I repeat, it is not the body of men that I condemn, but merely our absurd system of contradictions. Paracelsus has said:

‘If, then, it be of such vast importance that Alchemy shall be thoroughly understood in Medicine, the reason of this importance arises from the great latent virtue which resides in natural things, which also can lie open to none, save insofar as they are revealed by Alchemy. Otherwise it is just as if one should see a tree in winter and not recognize it, or be ignorant what was in it until summer puts forth, one after another, now branches, now flowers, now fruits, and whatever appertains to it. So in these matters there is a latent virtue which is occult to men in general. And unless a man learns and makes proof of these things, which can only be done by an alchemist, just as by the summer, it is not possible that he can investigate the subject in any other way.’

Again he says:

‘Who will deny that even in the very best things a poison may be hid? All must acknowledge this. And if this be true, I would now ask you whether it is not right that the poison should be separated from what is good and useful, that the good should be taken and the evil left. Such should certainly be the case. If so, tell me how it is separated in your surgeries. With you all these elements remain mixed. See your own

simplicity, then, if you are forced to confess that a poison lies hid, and are asked how it is to be got rid of. Then you bring forth I know not how many correctives, which shall drive out and take away the poison. Does not the poison remain afterwards as before? And yet you boast that you have so corrected it that the poison no longer harms. Whither has it gone? Exceed the proper dose, and you will soon see where the poison is.

‘The elimination of a poison can only be done by separation; if this is not brought about you cannot be sure of your work. If a sure foundation be necessary for the extraction of the poison, this is afforded by alchemy. But when the bodies are contrary, it is absolutely necessary that one of them should be taken away and removed, so that in this way all contrariety should be separated from the good. It is necessary that everything which is to benefit man shall have passed by fire to a second birth. Should not this then be deemed the right fundamental principle by every physician?’

I put forward these ideas because I believe that in the medicine of metals there is a perfect curative system ; that in the seven metals, gold, silver, iron, copper, tin, mercury, and lead can be found elements to cure all discords in the human body, and that when this system is properly understood and practised, the multitude of remedies may be discarded. Be it understood that this is not my system, but one which is as old as man himself. Truly it has been said that there is nothing new under the sun, for knowledge is revealed and is submerged again, even as a nation rises and falls. Here is a system, tested throughout the ages, but lost again and again by ignorance or prejudice, in the same way that great nations have risen and fallen and been lost to history beneath the desert sands and in the ocean depths.

To what end do we study history if not to learn from it? To profit by the example of those who have gone before, to learn from their mistakes, if needs be? Our civilization of today might be a far greater civilization if it would but borrow from the past, for knowledge there has always been, and wise men there have always been, who despite the persecution and opposition of their fellow men, have yet laboured to preserve these secrets for posterity.

CHAPTER II

PRACTICAL

In writing this section on the practical work I wish my readers to realize that I am writing purely from the alchemist's, not the chemist's viewpoint. I fully realized when commencing this work that my only hope of success was to put on one side for the time being any knowledge of chemistry that I might possess and to study alchemistical writings in a sincere attempt to understand the alchemist's language and reasoning, and then, by following out his instructions faithfully step by step, to prove the practicability of this science.

The chemist who may read this book must therefore appreciate this point, and

understand that at the moment I am not trying to reconcile my findings with the precepts of orthodox chemistry, but merely placing on record my work as an alchemist.

* * *

The practice of alchemy in the laboratory has been a far from easy task, as those who have at any time studied literature on the subject will fully appreciate. It is only by continuous experiment and constant comparison with alchemystic writings that the present results have eventually been attained, and looking back on the years of persistence in the face of the countless difficulties and failures which ever confront the would-be alchemist, one can well question the wisdom of pursuing such a course. At last, however, it does seem that these labours may not have been entirely in vain, for from these experiments has gradually emerged the vision of the benefit this art could be to man who, in his present state of imperfection, with its accompanying suffering of mind and body, would seem to require some assistance on his way through life.

As I have said, I believe that in this art lies man's salvation from sickness and disease, and the secret of his ultimate perfection, but needless to say in order to utilize to the full the physical benefits of alchemistic research, man must undertake the transmutation of certain baser elements in his emotional and mental make-up. With this process of psychological transmutation I do not propose to deal for the moment, but I am convinced that in this present age of chaos, when new ideas, new values, and, as I believe, new understanding are coming into being, it may be possible that some of these more unorthodox conceptions will meet with less opposition and more sympathy than previously. Since the complete destruction of all those conditions which in the nineteenth century seemed so permanent and immovable, man has been far less inclined to reject out of hand any new idea which may be put before him. For this reason I write down my findings of an age-old truth in the belief that it is a task destiny has set me, and whether my words be accepted or no lies not with me but with those to whom they are addressed.

* * *

Come with me, therefore, to my little laboratory with its array of alembics, crucibles, and sandbaths, and hear something of the struggles of the would-be alchemist and of the mysteries he seeks to unravel.

After a careful study of Basil Valentine's 'Triumphal Chariot of Antimony,' I decided to make my first experiments with antimony. I soon found, however, that on arriving at a crucial point, the key had almost invariably been deliberately withheld, and a dissertation on theology inserted in its place. Gradually, however, I came to realize that the theological discourse was not without object, but actually the means of veiling a valuable clue of some kind. After much labour, a fragrant golden liquid was finally obtained from the antimony, although this was merely a beginning. The alkahest of the alchemist, the First Matter, still remained a mystery.

Then followed processes with iron and copper. After purification of the salts or vitriol of these metals, of calcination, and the obtaining of a salt from the calcined metal by a special process, followed by careful distillation and re-distillation in rectified spirits of wine, the oil of these metals was obtained, a few drops of which used singly, or in conjunction, proved very efficacious in eases of anemia and debility which the ordinary iron medicine failed to touch.

The conjunction of iron and copper proved to be an elixir of a very stimulating and regenerating character, the action being such as to clear the body from toxins, and I well remember on taking a few drops one evening that the prospect of a spell of fairly strenuous mental work, even after a really laborious day, seemed to hold no terrors for me!

But still the alkahest remained an enigma, and so further experiments were made with silver and mercury. For those with silver, fine silver was reduced with nitric acid to the salts of the metal, carefully washed in distilled water, sublimated by special process, finally yielding up a white oil which had a very soothing effect on highly nervous cases.

In the case of mercury, the metal on being reduced to its oil, produced a clear crystalline liquid with great curative properties, but unlike common mercury, no poisonous qualities.

After this I decided to work upon fine gold—gold, that is, without any alloy. This was dissolved in Aqua Regia and reduced to the salts of gold; these were washed in distilled water, which in its turn was evaporated in order to remove its very caustic properties. It was at this point that a very real difficulty arose, for when these salts of gold lose their acidity, they slowly but surely tend to return to their metallic form again. Nevertheless, an elixir was finally produced from them by distillation, although even then a residue of fine metallic gold remained behind in the retort.

Having got so far I realized that without the alkahest of the philosophers the real oil of gold could not be obtained, and so again I went back and forth in the alchemists' writings to obtain the clue. The experiments which I had already made considerably lightened my task, and one day while sitting quietly in deep concentration the solution to the problem was revealed to me in a flash, and at the same time many of the enigmatical utterances of the alchemists were made clear.

* * *

Here, then, I entered upon a new course of experiment, with a metal for experimental purposes with which I had had no previous experience. This metal, after being reduced to its salts and undergoing special preparation and distillation, delivered up the Mercury of the Philosophers, the Aqua Benedicta, the Aqua Celestis, the Water of Paradise. The first intimation I had of this triumph was a violent hissing, jets of vapour pouring from the retort and into the receiver like sharp bursts from a machine-gun, and then a violent explosion, whilst a very potent and subtle odour filled the laboratory and

its surroundings. A friend has described this odour as resembling the dewy earth on a June morning, with the hint of growing flowers in the air, the breath of the wind over heather and hill, and the sweet smell of the rain on the parched earth.

Nicholas Flamel, after searching and experimenting from the age of twenty, wrote when he was eighty years old:

‘Finally I found that which I desired, which I also soon knew by the strong scent and odour thereof.’

Does this not coincide, this voice from the fourteenth century, with my own description of the peculiar subtle odour? Cremer, also writing in the early fourteenth century, says

‘When this happy event takes place, the whole house will be filled with a most wonderful sweet fragrance, and then will be the day of the nativity of this most blessed preparation.’

Having arrived at this point my next difficulty was to find a way of storing this subtle gas without danger to property. This I accomplished by coils of glass piping in water joined up with my receiver, together with a perfect government of heat, the result being that the gas gradually condensed into a clear golden-coloured water, very inflammable and very volatile. This water had then to be separated by distillation, the outcome being the white mercurial water described by the Comte St. Germain as his athoeter or primary water of all the metals. I will again quote from Manly Hall’s introduction to ‘The Most Holy Trinosophia,’ the passage in which Casanova describes the athoeter:

‘Then he showed me his rnagistrum which he called A/hoeter. It was a white liquid contained in a well stopped phial. He told me that this liquid was the universal spirit of Nature and that if the wax of the stopper was pricked ever so slightly, the whole of the contents would disappear. I begged him to make the experiment. He thereupon gave me the phial and the pin and I myself pricked the wax, when, lo, the phial was empty.’

This passage aptly describes this water which is so volatile that it rapidly evaporates if left unstoppered, boils at a very low temperature, and does not so much as wet the fingers. This mercurial water, this athoeter of St. Germain, is absolutely necessary to obtain the oil of gold, which is obtained by its addition to the salts of gold after those salts have been washed with distilled water several times to remove the strong acidity of the Aqua Regia used to reduce the metal to that state. When the Mercurial Water is added to these salts of gold, there is a slight hissing, an increase in heat, and the gold becomes a deep red liquid, from which is obtained, by means of distillation, the oil of gold, a deep amber liquid of an oily consistency. This oil, which is the potable gold of the alchemist, never returns to the metallic form of gold. I can understand now, I think, how it is that some of the patients to whom Salts of Gold injections have been administered have succumbed to gold poisoning. So long as the salts are in an acid solution, they remain soluble, but directly the dissolving medium loses its acidity and

becomes neutral or alkaline, the salts tend to form again into metallic gold. This is probably what happens in the case of the injection of gold salts into the alkaline intercellular fluids, which in some cases leads to fatal results.

Do not imagine that chemists know all about metals! They do not, as the following quotation from the report of Professor Charles Gibson's presidential address on 'Recent Investigations in the Chemistry of Gold' would seem to show:

'The address was of a highly technical nature. One of the chief points brought forward was that current text-book views of the constitution of salts of gold are incorrect. These are never of the same nature as normal metallic salts with simple formulae such as AuCl or AuBr_3 , but always of a complex constitution. . ."

From the golden water I have described can be obtained this white water, and a deep red tincture which deepens in colour the longer it is kept; these two are the mercury and the sulphur described by the alchemists, Sol the Father and Lune the Mother, the Male and the Female Principles, the White and Red Mercuries, which two conjoined again form a deep amber liquid. This is the Philosophic Gold, which is not made from metallic gold, but from another metal, and is a far more Potent Elixir than the oil of gold. This deep amber liquid literally shines and reflects and intensifies rays of light to an extraordinary degree. It has been described by many alchemists, which fact again corroborates my work in the laboratory. Indeed, every step which I have taken in the laboratory I have found in the work of the various followers of the Spagyric Art.

* * *

And now to the final goal, the Philosophers' Stone. Having found my two principles, the Mercury and the Sulphur, my next step was to purify the dead body of the metal, that is, the black dregs of the metal left after the extraction of the golden water. This was calcined to a redness and carefully separated and treated until it became a white salt. The three principles were then conjoined in certain exact quantities in a hermetically sealed flask in a fixed heat neither too hot nor too cold, care as to the exact degree of heat being essential, as any carelessness in its regulation would completely spoil the mixture.

On conjunction the mixture takes on the appearance of a leaden mud, which rises slowly like dough until it throws up a crystalline formation rather like a coral plant in growth. The 'flowers' of this plant are composed of petals of crystal which are continually changing in colour. As the heat is raised, this formation melts into an amber-coloured liquid which gradually becomes thicker and thicker until it sinks into a black earth on the bottom of the glass. At this point (the Sign of the Crow in alchemical literature) more of the ferment or mercury is added. In this process, which is one of continual sublimation, a long-necked, hermetically sealed flask is used, and one can watch the vapour rising up the neck of the flask and condensing down the sides. This process continues until the state of 'dry blackness' is attained. When more of the mercury is added, the black powder is dissolved, and from this conjunction it seems that

a new substance is born, or, as the early alchemists would have expressed it, a Son is born. As the black colour abates, colour after colour comes and goes until the mixture becomes white and shining; the White Elixir. The heat is gradually raised yet more, and from white the colour changes to citrine and finally to red—the Elixir Vitae, the Philosophers' Stone, the medicine of men and metals. From their writings, it appears that many alchemists found it unnecessary to take the Elixir to this very last stage, the citrine coloured solution being adequate for their purpose.

It is of interest to note that an entirely different manifestation comes into being after the separation of the three elements and their re-conjunction under the sealed vase of Hermes. By the deliberate separation and unification of the Mercury, Sulphur, and Salt, the three elements appear as a more perfect manifestation than in the first place.

CONCLUSION

Man's work is not merely to exist on this earth, to scratch ignorantly at its surface, to mutilate Nature in every possible way, to fight and rob his neighbour, but to develop the powers surrounding him, to manipulate those forces that he may truly and deservedly claim his right to inherit the earth. A garden which has been neglected for years and is over-grown with weeds, when taken over by an intelligent human being who will work hand in hand with nature, may once again become a thing of beauty and joy. Thus the earth, which is man's garden, must be sown and cultivated by him, perfected by his art.

Life is not a haphazard game of chance, but an unfoldment and development of its own powers manifesting in perfect Law. Let us, then, try to understand this Life which is Eternal Law, pervaded by an Intelligence with Order and Wisdom, and having understood, let us work for the more perfect unfoldment of our earth and the forces which lie beneath its surface; for this Law applies to agriculture, to science, to the production of food, to the use of minerals and metals, to the building of cities, to the use of electricity and all natural forces. When man finally learns to use these forces, he will be able to press forward and onward to the final goal, which is the perfection of the earth and of his own species. Alchemy brings us the vision of the heights to which man may attain; it teaches us that he is Triune, that is, Spiritual, Mental, and Physical; that his future is far greater than at present can be envisaged; that, Life is Law and Wisdom.

* * *

Those of you who have followed me thus far may be interested in the following extracts of Hermetic literature, both of which, apart from their intrinsic beauty, provide perfect examples of the highly mystical and intentionally enigmatic phraseology of alchemical writing.

The authorship of the first, the Tractatus Aureusi or Golden Treatise of Hermes, is unknown, despite the name it bears. It is, however, thought to be one of the most ancient and complete pieces of alchemical writing left to us, and has been held in high esteem by alchemists of all ages as a complete exposition of their art.

The second, the Book of the Revelation of Hermes, interpreted by Theophrastus Paracelsus, concerning the Supreme Secret of the World, was first published under the auspices of Benedictus Figulus in his 'Golden and Blessed Casket of Nature's Marvels,' in 1608 (a translation of which work was edited and introduced by Mr. Arthur Edward Waite in the latter part of the last century). Many of the truths enunciated therein are to be found in other works by writers of earlier and later times, but much of the phraseology is unique to Paracelsus himself.

'AUREUS,' OR THE GOLDEN TRACTATE

SECTION I

Even thus saith Hermes:

"Through long years I have not ceased to experiment, neither have I spared any labour of mind, and this science and art I have obtained by the sole inspiration of the Living God, who judged fit to open them to me His servant, who has given to rational creatures the power of thinking and judging aright, forsaking none or giving to any occasion to despair. For myself, I had never discovered this matter to anyone had it not been from fear of the judgment and the perdition of my soul, if I concealed it. It is a debt which I am desirous to discharge to the faithful as the Father of the faithful did liberally bestow it upon me.

"Understand ye then, O Sons of Wisdom, that the knowledge of the four elements of the ancient philosophers was not corporally or imprudently sought after, which are through patience to be discovered according to their causes and their occult operation. But, their operation is occult, since nothing is done except the matter be decomposed and because it is not perfected unless the colours be thoroughly passed and accomplished. Know then, that the division that was made upon the water, by the ancient philosophers, separates it into four substances, one into two, and three into one, the third part of which is colour, as it were—a coagulated moisture; but the second and third waters are the Weights of the Wise.

"Take of the humidity, or moisture, an ounce and a half, and of the Southern Redness, which is the soul of gold, a fourth part, that is to say, half an ounce; of the citrine Seyre, in like manner, half an ounce; of the Auripigment, half an ounce, which are eight; that is three ounces. And know ye that the vine of the wise is drawn forth in three, but the wine thereof is not perfected, until at length thirty be accomplished.

"Understand the operation, therefore. Decoction lessens the matter, but the tincture augments it, because Luna in fifteen days is diminished, and in the third she is augmented. This is the beginning and the end. Behold, I have declared that which was hidden, since the work is both with thee and about thee; that which was within is taken out and fixed, and thou canst have it either in earth or sea.

“Keep, therefore, the Argent vive, which is prepared in the innermost chamber in which it is coagulated; for that is the Mercury which is celebrated from the residual earth.

“He, therefore, who now hears my words, let him search into them, which are to justify no evil-doer, but to benefit the good; therefore I have discovered all things that were before hidden concerning this knowledge, and disclosed the greatest of all secrets, even the Intellectual Science.

“Know ye, therefore, Children of Wisdom, who inquire concerning the report thereof, that the vulture standing upon the mountain crieth out with a loud voice: ‘I am the White of the Black, and the Red of the White, and the Citrine of the Red, and behold I speak the very Truth.’

“And know that the chief principle of the art is the Crow, which is the blackness of the night and the clearness of the day, and flies without wings. From the bitterness existing in the throat the tincture is taken, the red goes forth from his body, and from his back is taken a thin water.

“Understand, therefore, and accept this gift of God which is hidden from the thoughtless world. In the caverns of the metals there is hidden the stone that is venerable, splendid in colour, a mind sublime and an open sea. Behold, I have declared it unto thee; give thanks to God who teacheth thee this knowledge, for He in return recompenses the grateful.

“Put the matter into a moist fire, therefore, and cause it to boil, in order that its heat may be augmented, which destroys the siccidity of the incombustible nature, until the radix shall appear; then extract the redness and the light parts, till only about a third remains.

“Sons of Science! For this reason are philosophers said to be envious, not that they grudged truth to religious or just men, or to the wise, but to fools, ignorant and vicious, who are without Self-Control and benevolence, lest they should be made powerful, and able to perpetrate sinful things. For of such the philosophers are made accountable to God, and evil men are not admitted worthy of this wisdom.

“Know that this matter I call the stone, but it is also named the feminine of magnesia, or the hen, or the white spittle, or the volatile milk, the incombustible oil, in order that it may be hidden from the inept and ignorant, who are deficient in goodness and self-control; which I have nevertheless signified to the wise by one only epithet, viz., the Philosophers’ Stone.

“Include, therefore, and conserve in this sea, the fire, and the heavenly bird, to the latest moment of his exit. But I deprecate ye all, Sons of Philosophy, on whom the great gift of this knowledge being bestowed, if any should undervalue or divulge the power thereof to the ignorant, or such as are unfit for the knowledge of this secret. Behold, I

have received nothing from any to whom I have not returned that which had been given me, nor have I failed to honour him; even in this I have reposed the highest confidence.

“This, O Son, is the concealed Stone of many colours, which is born and brought forth in one colour; I know this and conceal it. By this, the Almighty favouring, the greatest diseases are escaped, and every sorrow, distress and evil and hurtful thing is made to depart; for it leads from darkness into light, from this desert wilderness to a secure habitation, and from poverty and straits to a free and ample fortune.”

SECTION II

“My son, before all things I admonish thee to fear God, in whom is the strength of thy undertaking, and the bond of whatsoever thou meditatest to unloose; whatsoever thou hearest, consider it rationally. For I hold thee not to be a fool. Lay hold, therefore, of my instructions and meditate upon them, and so let thy heart be fitted also to conceive, as if thou was thyself the author of that which I now teach. If thou appliest cold to any nature that is hot, it will not hurt it; in like manner, he who is rational shuts himself within from the threshold of ignorance, lest supinely he should be deceived.

“Take the flying bird and drown it flying, and divide and separate it from its pollutions, which yet hold it in death ; draw it forth and repel it from itself, that it may live and answer thee, not by flying away into the regions above but by truly forbearing to fly. For if thou shalt deliver it out of its prison, after this thou shalt govern it according to Reason, and according to the days that I shall teach thee: then will it become a companion unto thee, and by it thou wilt become to be an honoured lord.

“Extract from the ray its shadow, and from the light its obscurity, by which the clouds hang over it and keep away the light: by means of its construction, also, and fiery redness, it is burned.

“Take, my Son, this redness, corrupted with water, which is as a live coal holding fire, which if thou shalt withdraw so often until the redness is made pure, then it will associate with thee, by whom it was cherished, and in whom it rests.

“Return, then, O my Son, the coal being extinct in life, upon the water for thirty days, as I shall note to thee, and henceforth thou art a crowned king, resting over the fountain, and drawing from thence Auripigment dry without moisture. And now I have made the heart of the hearers, hoping in thee, to rejoice, even in their eyes, beholding thee in anticipation of that which thou possessest.

“Observe, then, that the water was first in the air, then in the earth ; restore thou it also to the superiors by its proper windings and not foolishly altering it; then to the former spirit, gathered in its redness, let it be carefully conjoined.

“Know, my Son, that the fatness of our earth is sulphur, the auripigment sirety, and colcothar which are also sulphur, of which auripigments sulphur, and such like, some

are more vile than others, in which there is a diversity, of which kind also is the fat of gluey matters, such as are hair, nails, hoofs, and sulphur itself, and of the brain, which too is auripigment, of the like kind also are the lions' and cats' claws, which is sirety the fat of white bodies, and the fat of the two oriental quicksilvers, which sulphurs are hunted and retained by the bodies.

"I say, moreover, that this sulphur doth tinge and fix, and is held by the conjunction of the tinctures; oils also tinge, but fly away, which in the body are contained, which is a conjunction of fugitives only with sulphurs and albuminous bodies, which hold also and detain the fugitive ens.

"The disposition sought after by the philosophers, O Son, is but one in our egg, but this in the hen's egg is much less to be found. But lest so much of the Divine Wisdom as is a hen's egg should not be distinguished, our composition is, as that is, from the four elements adapted and composed. Know, therefore, that in the hen's egg is the greatest help with respect to the proximity and relationship of the matter in nature for in it there is a spirituality and conjunction of elements, and an earth which is golden in its tincture."

But the Son, inquiring of Hermes, saith "The sulphurs which are fit for our work, whether they are celestial or terrestrial?

To whom the Father replies:

"Certain of them are heavenly and some are of the earth."

Then the Son saith:

"Father, I imagine the heart in the superiors to be heaven, and in the inferiors, earth."

But saith Hermes:

"It is not so; the masculine is truly the heaven of the feminine, and the feminine is the earth of the masculine."

The Son then asks:

"Father, which of these is more worthy than the other, whether is it the heaven or the earth?

Hermes replies

"Both need the help one of the other, for the precepts demand a medium."

But saith the Son:

"If thou shalt say that a wise man governs all mankind?"

"But ordinary men," replies Hermes, "are better for them, because every nature delights in society of its own kind, and so we find it to be in the life of Wisdom where equals are conjoined."

"But what," rejoins the Son, "is the mean betwixt them?"

To whom Hermes replies:

"In everything in nature there are three from two; the beginning, the middle, and the end. First the needful water, then the oily tincture, and lastly, the faeces, or earth, which remains below.

"But the Dragon inhabits in all these, and his houses are the darkness and blackness that is in them, and by them he ascends into the air, from his rising, which is their heaven. But whilst the fume remains in them, they are not immortal. Take away, therefore, the vapour from the water, and the blackness from the oily tincture, and death from the faeces, and by dissolution thou shalt possess a triumphant reward, even that in and by which the possessors live.

"Know then, my Son, that the temperate unguent, which is fire, is the medium between the faeces and the water, and is the Perscrutinator of the water. For the unguents are called sulphurs, because between fire and oil and this sulphur there is such a close proximity, that even as fire burns so does the sulphur also.

"All the sciences of the world, O Son, are comprehended in this my hidden Wisdom, and this, and the learning of the Art, consists in these wonderful hidden elements which it doth discover and complete. It behoves him, therefore, who would be introduced to this hidden Wisdom, to free himself from the hidden usurpations of vice, and to be just and good and of a sound reason, ready at hand to help mankind, of a serene countenance, diligent to save, and be himself a patient guardian of the arcane secrets of philosophy.

"And this know, that except thou understandest how to mortify and induce generation, to vivify the Spirit and introduce Light, until they fight each other and grow white and freed from their defilements, rising as it were from blackness and darkness, thou knowest nothing nor canst perform anything. But if thou knowest this, thou wilt be of a great dignity so that even kings themselves shall reverence thee. These secrets, Son, it behoves thee to conceal from the vulgar and profane world.

"Understand, also, that our Stone is from many things and of various colours, and composed from four elements which we ought to divide and dissever in pieces, and segregate, in the veins, and partly mortify-ing the same by its proper nature, which is also in it, to preserve the water and fire dwelling therein, which is from the four elements and their waters, which contain its water; this, however, is not water in its true form, but

fire, containing in a pure vessel the ascending waters, lest the spirits should fly away from the bodies; for by this means they are made tingeing and fixed.

“O, blessed watery form, that dissolvest the elements! Now it behoves us, with this watery soul, to possess ourselves of a sulphurous form, and to mingle the same with our Acetum. For when, by the power of water, the composition is dissolved, it is the key of the restoration; then darkness and death will fly away from them and Wisdom proceeds onwards to the fulfilment of her Law.”

SECTION III

“Know, my Son, that the philosophers bind up their matter with a strong chain that it may contend with the Fire ; because the spirits in the washed bodies desire to dwell therein and to rejoice. In these habitations they vivify themselves and inhabit there, and the bodies hold them, nor can they be hereafter separated any more.

“The dead elements are revived, the composed bodies tinge and are altered, and by a wonderful process they are made permanent, as saith the philosopher.

“O, permanent watery Form, creatrix of the royal elements! who, having with thy brethren and a just government obtained the tincture, findest rest. Our precious stone is cast forth upon the dung-hill, and that which is most worthy is made vilest of the vile. Therefore, it behoves us to mortify two Argent vives together, both to venerate and be venerated, viz., the Argent vive of Auripigment, and the oriental Argent vive of Magnesia.

O, Nature, the most potent creatrix of Nature, which containest and separatist natures in a middle principle. The Stone comes with light, and with light it is generated, and then it generates and brings forth the black clouds of darkness, which is the mother of all things.

“But when we marry the crowned King to our red daughter, and in a gentle fire, not hurtful she doth Conceive an excellent and supernatural son, which permanent life she doth also feed with a subtle heat, so that he lives at length in our fire.

“But when thou shalt send forth thy fire upon the foliated sulphur, the boundary of hearts doth enter in above, it is washed in the same, and the purified matter thereof is extracted.

Then he is transformed, and his tincture by help of the fire remains red, as it were flesh. But our Son, the king begotten, takes his tincture from the fire, and death even, and darkness, and the waters flee away.

“The Dragon shuns the sunbeams which dart through the crevices and our dead son lives; the king comes forth from the fire and rejoins with his spouse, the occult treasures are laid open, and the virgin’s milk is whitened. The Son, already vivified, is

become a warrior in the fire, and of tincture super-excellent. For this Son is himself the treasury, even himself bearing the Philosophic Matter.

“Approach, ye Sons of wisdom, and rejoice; let us now rejoice together, for the reign of death is finished, and the Son doth rule. And he is invested with the red garment, and the scarlet colour is put on.”

SECTION IV

“Understand, then, O Son of Wisdom, what the Stone declares ‘Protect me and I will protect Thee; increase my strength that I may help thee My Sol and my beams are most inward and secretly in me, my own Luna, also, is my light, exceeding every other light, and my good things are better than all other good things, I give freely, and reward the intelligent with joy and gladness, glory, riches, and delights, and them that seek after me I make to know and understand, and to possess divine things.’

“Behold, that which the philosophers have concealed is written with seven letters ; for Alpha and Yda follow two, and Sol in like manner follows the book. Nevertheless, if thou art willing that he should have Dominion, observe the Art, and join the son to the daughter of the water, which is Jupiter and a hidden secret.

“Auditor, understand. Let us use our Reason. Consider all with the most accurate investigation, which in the contemplative part I have demonstrated to thee, the whole matter I know to be the one only thing. But who is he that understands the true investigation and inquires rationally into this matter ? It is not from man, nor from anything like him or akin to him; nor from the ox or bullock, and if any creature conjoins with one of another species, that which is brought forth is neutral from either.”

“Thus saith Venus: ‘I beget light, nor is the darkness of my nature, and if my metal be not dried all bodies desire me, for I liquefy them and wipe away their rust, even I extract their substance. Nothing, therefore is better or more venerable than I, my brother also being conjoined.’

“But the King, the Ruler, to his brethren, testifying of him, saith: ‘I am crowned, and I am adorned with a royal diadem. I am clothed with the royal garment, and I bring joy and gladness of heart, for being chained, I caused my substance to lay hold of, and to rest within the arms and breast of my mother, and to fasten upon her substance, making that which was invisible to become visible, and the occult matter to appear. And everything which the philosophers have hidden is generated by us. Hear, then, these words, and understand them. Keep them, and meditate thereon, and seek for nothing more. Man in the beginning is generated of nature, whose inward substance is fleshy, and

not from anything else. Meditate on these plain things, and reject what is superfluous.’

“Thus saith the philosopher: ‘Botri is made from the citrine, which is extracted out of the Red Root, and from nothing else; and if it be citrine and nothing else Wisdom was with thee. It was not gotten by thy care, nor if it be freed from redness, by thy study. Behold, I have circumscribed nothing. If thou hast understanding, there be but few things unopened.

“Ye Sons of Wisdom! Turn then the Breym Body with an exceeding great fire, and it will yield gratefully what you desire. And see that you make that which is volatile, so that it cannot fly, and by means of that which flies not. And that which yet rests upon the fire, as it were itself a fiery flame, and that which in the heat of a boiling fire is corrupted, is cambar.

“And know ye that the Art of this permanent water is our brass and the colouring of its tincture and black-ness is then changed into the true red.

“I declare that, by the help of God, I have spoken nothing but the truth. That which is destroyed is renovated, and hence the corruption is made manifest in the matter to be renewed, and hence the melioration will appear, and on either side it is a signal of Art.”

SECTION V

“My Son, that which is born of the Crow is the beginning of this Art. Behold, now I have obscured the matter treated of, by circumlocution, depriving thee of the light. Yet this dissolved, this joined, this nearest and farthest off, I have named to thee. Roast those things, therefore, and boil them in that which comes from the horse’s belly for seven, fourteen or twenty-one days. Then will the Dragon eat his own wings and destroy himself. This being done, let it be put into a fiery furnace, which lute diligently, and observe that none of the spirit may escape.

“And know that the periods of the earth are in the water, which let it be as long as until thou putteth the same upon it. This matter being thus melted and burned, take the brain thereof and triturate it in most sharp vinegar, till it becomes obscured. This done, it lives in the putrefaction, let the dark clouds which were in it before it was killed be converted into its own body. Let this process be repeated, as I have described, let it again die, as I before said, and then it lives.

“In the life and death thereof we work with the spirits, for as it dies by the taking away of the spirit, so it lives in the return and is revived and rejoices therein. Being arrived then at this knowledge, that which thou hast been searching for is made apparent in the Affirmation. I have even related to thee the joyful signs, even that which doth fix the body. But these things, and how they attained to the knowledge of this secret, are given by our ancestors in figures and types. Behold, they are dead. I have opened the riddle, and the book of knowledge is revealed. The hidden things I have uncovered, and have brought together the scattered truths within their boundary, and have conjoined many various forms; even I have associated the spirit. Take it as the gift of God.”

SECTION VI

“It behoves thee to give thanks to God, Who has bestowed liberally of his bounty to the Wise, Who delivers us from misery and poverty. I am tempted and proven with the fulness of His substance and His probable wonders, and humbly pray God that whilst we live we may come to Him.

“Remove thence, O Sons of Science, the unguents which we extract from fats, hair, verdigrease, tragacanth and bones, which are written in the books of our fathers. But concerning the ointments which contain the tincture, coagulate the fugitive, and adorn the sulphurs, it behoves us to explain their disposition more at large, and to unveil the Form, which is buried and hidden from other unguents, which is seen in disposition, but dwells in his own body, as lire in trees and stones, which by the most subtle art and ingenuity it behoves to extract without burning.

“And know that the heaven is to be joined mediately with the earth, but the Form is in a middle nature between the heaven and the earth, which is our water. But the water holds of all the first place which goes forth from this stone. But the second is gold, and the third is gold, only in a mean which is more noble than the water and the faeces.

“But in these are the smoke, the blackness and the death. It behoves us, therefore, to dry away the vapour from the water, to expel the blackness from the unguent, and death from the faeces and this by dissolution. By which means we attain to the highest philosophy and secret of all hidden things.”

SECTION VII

“Know ye then, O Sons of Science, there are seven bodies, of which gold is the first, the most perfect, the king of them, and their head, which neither the earth can corrupt nor fire devastate, nor the water change for its complexion is equalized, and its nature regulated with respect to heat, cold and moisture ; nor is there anything in it which is superfluous, therefore the philosophers do buoy up and magnify themselves in it, saying that this gold, in relation to other bodies is, as the sun amongst the stars, more splendid in Light; and as, by the power of God, every vegetable and all the fruits of the earth are perfected, so gold by the same power sustaineth all.

“For as dough without a ferment cannot be fermented so when thou sublimest the body and purifiest it, separating the uncleanness from it, thou wilt then conjoin and mix them together, and put in the ferment confecting the earth and water. Then will the Ixir ferment even as dough doth ferment. Think of this, and see how the ferment in this case doth change the former natures to another thing. Observe also, that there is no ferment otherwise than from the dough itself.

“Observe, moreover, that the ferment whitens the confection and hinders it from turning, and holds the tincture lest it should fly, and rejoice the bodies, and makes them

intimately to join and to enter one into another, and this is the key of the philosophers and the end of their work, and by this science, bodies are meliorated, and the operation of them, God assisting, is consummate.

“But, through negligence and a false opinion of the matter, the operation may be perverted, as a mass of leaven growing corrupt, or milk turned with rennet for cheese, and musk among aromatics.

“The sure colour of the golden matter for the red, and the nature thereof, is not sweetness ; therefore we make of them sericum—i.e., Ixir; and of them we make the enamel of which we have already written, and with the king’s seal we have tinged the clay, and in that have set the colour of heaven, which augments the sight of them that see.

“The Stone, therefore, is the most precious gold without spots, evenly tempered, which neither fire, nor air, nor water, nor earth is able to corrupt; for it is the Universal Ferment rectifying all things in a medium composition, whose complexion is yellow and a true citrine colour.

“The gold of the wise, boiled and well digested, with a fiery water, makes Ixir, for the gold of the wise is more heavy than lead, which in a temperate corn position is a ferment Ixir, and contrariwise, in our intemperate composition, is the confusion of the whole.

“For the work begins from the vegetable, next from the animal, as in a hen’s egg, in which is the greatest help, and our earth is gold, all of which we make sericum, which is the ferment Ixir.”

THE BOOK OF

THE REVELATION OF HERMES

INTERPRETED BY THEOPHRASTUS PARACELSUS

CONCERNING THE SUPREME SECRET OF THE WORLD

Hermes, Plato, Aristotle, and the other philosophers, flourishing at different times, who have introduced the Arts, and more especially have explored the secrets of inferior creation, all these have eagerly sought a means whereby man’s body might be preserved from decay and become endued with immortality. To them it was answered that there is nothing which might deliver the mortal body from death; but that there is One Thing which may postpone decay, renew youth, and prolong short human life (as with the Patriarchs). For death was laid as a punishment upon our first parents, Adam and Eve, and will never depart from all their descendants. Therefore, the above philosophers, and many others, have sought this One Thing with great labour, and have found that which preserves the human body from corruption, and prolongs life, conducts

itself, with respect to other elements, as it were like the Heavens from which they understood that the Heavens are a substance above the Four Elements. And just as the Heavens, with respect to the other elements are held to be the fifth substance (for they are indestructible, stable, and suffer no foreign admixture), so also this One Thing (compared to the forces of our body) is an indestructible essence, drying up all the superfluities of our bodies, and has been philosophically called by the above-mentioned name. It is neither hot and dry like fire, nor cold and moist like water, nor warm and moist like air, nor dry and cold like earth. But it is a skilful, perfect equation of all the Elements, a right commingling of natural forces, a most particular union of spiritual virtues, an indissoluble uniting of body and soul. It is the purest and noblest substance of an indestructible body, which cannot be destroyed nor harmed by the Elements, and is produced by Art. With this Aristotle prepared an apple prolonging life by its scent, when he, fifteen days before his death, could neither eat nor drink on account of old age. This spiritual Essence, or One Thing, was revealed from above to Adam, and was greatly desired by the Holy Fathers, this also Hermes and Aristotle call the Truth without Lies, the most sure of all things certain, the Secret of all Secrets. It is the Last and the Highest Thing to be sought under the Heavens, a wondrous closing and finish of philosophical work, by which are discovered the dews of Heaven and the fastnesses of Earth. What the mouth of man cannot utter is all found in this Spirit. As Morienus says: 'He who has this has all things, and wants no other aid. For in it are all temporal happiness, bodily health, and earthly fortune. It is the spirit of the fifth substance, a Fount of all Joys (beneath the rays of the moon), the Supporter of Heaven and Earth, the Mover of Sea and Wind, the Outpurer of Rain, upholding the strength of all things, an excellent spirit above Heavenly and other spirits, giving Health, Joy, Peace, Love: driving away Hatred and Sorrow, bringing in Joy, expelling all Evil, quickly healing all Diseases, destroying Poverty and Misery, leading to all good things, preventing all evil words and thoughts, giving man his heart's desire, bringing to the pious earthly honour and long life, but to the wicked who misuse it, Eternal Punishment.'

This is the Spirit of Truth, which the world cannot comprehend without the interposition of the Holy Ghost, or without the instruction of those who know it. The same is of a mysterious nature, wondrous strength, boundless power. The Saints, from the beginning of the world, have desired to behold its face. By Avicenna this Spirit is named the Soul of the World. For as the Soul moves all the limbs of the Body, so also does this Spirit move all bodies. And as the Soul is in all the limbs of the Body, so also is this Spirit in all elementary created things. It is sought by many and found by few. It is beheld from afar and found near; for it exists in every thing, in every place, and at all times. It has the powers of all creatures; its action is found in all elements, and the qualities of all things are therein, even in the highest perfection. By virtue of this essence did Adam and the Patriarchs preserve their health and live to an extreme age, some of them also flourishing in great riches.

When the philosophers had discovered it, with great diligence and labour, they straightway concealed it under a strange tongue, and in parables, lest the same should become known to the unworthy, and the pearls be cast before swine. For if everyone knew it, all work and industry would cease; man would desire nothing but this one thing,

people would live wickedly, and the world be ruined, seeing that they would provoke God by reason of their avarice and superfluity. For eye hath not seen, nor ear heard, nor hath the heart of man understood what Heaven hath naturally incorporated with this Spirit. Therefore have I briefly enumerated some of the qualities of this Spirit, to the Honour of God, that the pious may reverently praise Him in His gifts (which gift of God shall afterwards come to them), and I will herewith shew what powers and virtues it possesses in each thing, also its outward appearance, that it may be more readily recognized.

In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly and outwardly.

In its second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer the Truth, and more effective in works. In this form it cures cold and hot fevers, and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases.

But in its third nature it appears as an aerial body of an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of blood and seed. It expands the blood vessels, cures withered limbs, restores strength to the sight, in growing persons removes what is superfluous and makes good defects in the limbs.

In its fourth nature it appears in a fiery form (not quite freed from all imperfections, still somewhat watery and not dried enough), wherein it has many virtues making the old young and reviving those at the point of death. For if to such an one there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once, driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life.

In its fifth and last nature, it appears in a glorified and illuminated form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which is mingled with this spirit, continues to burn for ever without diminution. It converts crystals into the most precious stones of all colours, equal to those from the mines, and does many other incredible wonders which may not be revealed to the unworthy.

For it heals all dead and living bodies without other medicine. Here Christ is my witness that I lie not, for all heavenly influences are united and combined therein.

This essence also reveals all treasures in earth and sea, converts all metallic bodies into gold, and there is nothing like unto it under Heaven.

This spirit is the secret, hidden from the beginning yet granted by God to a few holy men for the revealing of these riches to His Glory—dwelling in fiery form in the air, and leading earth with itself to Heaven, while from its body there flow whole rivers of living water. This spirit flies through the midst of the Heavens like a morning mist, leads its burning fire into the water, and has its shining realm in the Heavens.

And although these writings may be regarded as false by the reader, yet to the initiated they are true and possible, when the hidden sense is properly understood. For God is wonderful in His works, and His wisdom is without end.

This spirit in its fiery form is called a Sandaraca, in the aerial a Kybrick, in the watery an Azoth, in the earthly Alcohoph and Aliocosoph. Hence they are deceived by these names, who, seeking without instruction, think to find this Spirit of Life in things foreign to our Art. For although this Spirit which we seek, on account of its qualities, is called by these names, yet the same is not in these bodies and cannot be in them. For a refined spirit cannot appear except in a body suitable to its nature. And, by however many names it be called, let no one imagine there be different spirits, for, say what one will, there is but one spirit working everywhere and in all things.

That is the spirit which, when rising, illumines the Heavens, when setting incorporates the purity of Earth, and when brooding has embraced the Waters. This spirit is named Raphael, the Angel of God, the subtlest. and purest, whom the others all obey as their King.

This spiritual substance is neither heavenly nor hellish, but an airy, pure, and hearty body, midway between the highest and the lowest, without reason, but fruitful in works, and the most select and beautiful of all other heavenly things.

This work of God is far too deep for understanding for it is the last, greatest, and highest secret of Nature. It is the Spirit of God, which in the Beginning filled the Earth and brooded over the waters, which the world cannot grasp without the gracious interposition of the Holy Spirit and instruction from those who know it, which also the whole world desires for its virtue, and which cannot be prized enough. For it reaches to the planets, raises the clouds, drives away mists, gives its light to all things, turns everything into Sun and Moon, bestows all health and abundance of treasure, cleanses the leper, brightens the eyes, banishes sorrow, heals the sick, reveals all hidden treasures, and, generally, cures all diseases.

Through this spirit have the philosophers invented the Seven Liberal Arts, and thereby gained their riches. Through the same Moses made the golden vessels in the

Ark, and King Solomon did many beautiful works to the honour of God. Therewith Moses built the Tabernacle, Noah the Ark, Solomon the Temple. By this Ezra restored the Law, and Miriam, Moses' sister, was hospitable; Abraham, Isaac, and Jacob, and other righteous men, have had life-long abundance and riches; and all the saints possessing it have therewith praised God. Therefore is its acquisition very hard, more than that of gold and silver. For it is the best of all things, because, of all things mortal that man can desire in this world, nothing can compare with it, and in it alone is truth. Hence it is called the Stone and Spirit of Truth; in its works is no vanity, its praise cannot be sufficiently expressed. I am unable to speak enough of its virtues, because its good qualities and powers are beyond human thoughts, unutterable by the tongue of man, and in it are found the properties of all things. Yea, there is nothing deeper in Nature.

O unfathomable abyss of God's Wisdom, which thus hath united and comprised in the virtue and power of this one Spirit the qualities of all existing bodies!

O unspeakable honour and boundless joy granted to mortal man ! For the destructible things of Nature are restored by virtue of the said Spirit.

O mystery of mysteries, most secret of all secret things, and healing and medicine of all things! Thou last discovery in earthly natures, last best gift to Patriarchs and Sages, greatly desired by the Whole world! Oh, what a wondrous and laudable spirit is purity, in which stand all joy, riches, fruitfulness of life, and art of all arts, a power which to its initiates grants all material joys! O desirable knowledge, lovely above all things beneath the circle of the Moon, by which Nature is strengthened, and heart and limbs are renewed, blooming youth is preserved, old age driven away, weakness destroyed, beauty in its perfection preserved, and abundance ensured in all things pleasing to men! O thou spiritual substance, lovely above all things! O thou wondrous power, strengthening all the world! O thou invincible virtue, highest of all that is, although despised by the ignorant, yet held by the wise in great praise, honour, and glory, that—proceeding from humours—wakest the dead, expellest diseases, restorest the voice of the dying!

O thou treasure of treasures, mystery of mysteries, called by Avicenna 'an unspeakable substance,' the purest and most perfect soul of the world, than which there is nothing more costly under Heaven, unfathomable in nature and power, wonderful in virtue and works, having no equal among creatures, possessing the virtues of all bodies under Heaven! For from it flow the water of life, the oil and honey of eternal healing, and thus hath it nourished them with honey and water from the rock. Therefore, saith Morienus: 'He who hath it, the same also hath all things.' Blessed art Thou, Lord God of our Fathers, in that Thou has given the prophets this knowledge and understanding, that they have hidden these things (lest they should be discovered by the blind, and those drowned in worldly godlessness) by which the wise and pious have praised Thee! For the discoverers of the mystery of this Thing to the unworthy are breakers of the seal of Heavenly Revelation, thereby offending God's Majesty, and bringing upon themselves many misfortunes and the punishments of God.

Therefore, I beg all Christians, possessing this know ledge, to communicate the same to nobody, except it be to one living in Godliness, of well-proved virtue, and praising God, Who has given such a treasure to man. For many seek, but few find it. Hence the impure and those living in vice are unworthy of it. Therefore is this Art to be shown to all God-fearing persons, because it cannot be bought with a price. I testify before God that I lie not, although it appear impossible to fools, that no one has hitherto explored Nature so deeply.

The Almighty be praised for having created this Art and for revealing it to God-fearing men. Amen.

And thus is fulfilled this precious and excellent work, called the revealing of the occult spirit, in which lie hidden the secrets and mysteries of the world.

But this spirit is one genius, and Divine, wonderful and lordly power. For it embraces the whole world, and overcomes the Elements and the fifth Substance.

To our Trismegistus Spagyryus,

Jesus Christ,

Be praise and glory immortal.

Amen.

THE END

[PART I]

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ALCHEMY
REDISCOVERED
AND RESTORED

In Two Parts (this being Part II & III) [PART I]

Parts II & III

With an account of the extraction of the seed of metals and the preparation of the medicinal elixir according to the practice of the hermetic Art and of the Alkahest of the Philosopher

By
Archibald Cockren

To Mrs. Meyer Sassoon

PART II

THEORETICAL

CHAPTER I

THE SEED OF METALS

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In this section I am placing before my readers some alchemystical teachings, together with my own interpretation of the theory of alchemy, in an attempt to clarify some of the apparent jargon in which the alchemist expressed his thoughts, and to demonstrate the scientific truth contained therein—a truth as self-evident and comprehensible as any scientific theory of today.

Instead of dealing with chemistry, occultism, and religion as distinct and separate subjects, alchemy has definitely taught the unity of all Life and Manifestation. It has attempted, and I think successfully, to correlate chemistry, occultism, religion, astrology, magic, and mythology, and to present them all as parts of the One Manifestation. It has attempted also to show that as the health and well-being of the body are as necessary to true religion as true religion is necessary to a healthy and balanced body, so occultism, elucidating as it does the unseen aspects of man, is necessary to both. By true religion, of course, I mean, not the dogmatic teaching of any one church or sect, but the Law of Life and Living; and by occultism, the manifestation of Powers working through and with Man to his ultimate perfection.

That all things proceed from One Thing by the Will of the One Being, that is, that all Manifestation proceeds from one, is the axiom that lies at the root of the theory of all alchemical science. The Hermetic Tract expressed it thus: 'As all things were produced from One by the Mediation of One, so all things are produced from this One Thing by adaptation,' or, in other words, the One in Manifestation has become many. From this One, this Seed, as it were, which the alchemist has called the Alkahest, have proceeded three, Mercury, Sulphur, and Salt, and again from these three have proceeded the many.

Now we must remember that these terms are used by the alchemist very much as the modern chemist uses his terms, which when all is said, convey about as much or as little to the lay mind as do those of the alchemist. The alchemist's Mercury, therefore, must not be confused with the metallic mercury which it resembles neither in texture nor appearance, neither must the Sulphur necessarily possess the qualities of sulphur as we know it, but to a student of alchemy these two substances, together with their salt, convey the idea of the Spirit, the Soul, and the Body. As Paracelsus said: "It is not, however, the common Mercury and the common Sulphur which are the matter of metals, but the Mercury and the Sulphur of the Philosophers are incorporated and inborn in perfect metals and in the forms of them."

It may perhaps simplify matters a little if I give at this point some of the alchemical terms used. The Spirit of Mercury, alternatively called the Quintessence of the Philosophers, Aqua Vitae, Water of Paradise, Azoth, Mercury of the Philosophers, has also on account of its extreme volatility been termed the Eagle, for unless its container be very efficiently sealed, it rises into the air and is lost. Now as I have stated in a previous paragraph, when this Spirit of Mercury or Seed of Metals is divided, from it issue two, the White Mercury and the Sulphur, whose oily tincture, being the golden red of the Sun, has earned for it the name of the Red Lion, the Sun, according to astrology, being in the constellation of Leo the Lion. These two, the White and the Red, are looked upon as the female and male principles, the negative and the positive, Lune the Mother and Sol the Father, or Lune the Queen and Sol the King. This idea of the male and female, or positive and negative elements, is as old as time; take, for example, the following extract from the Chinese, translated by Edward Chalmers Werner:

'Mu Kung, or Tung Wang Kung, the God of the Immortals, was also called I Chun

Ming and Yu Huang Chun, the Prince Yu Huang.

‘The primitive vapour congealed, remained inactive for a time, and then produced living beings, beginning with the formation of Mu Kung, the purest substance of the Eastern Air, and sovereign of the active male principle (yang) and of all the countries of the East. His palace is in the misty heavens, violet clouds form its dome, blue clouds its walls. Hsien Tung “the Immortal Youth” and Yu nu “the Jade Maiden” are his servants. He keeps the register of all the Immortals, male and female.

‘Hsi Wang Mu was formed of the pure quintessence of the Western Air, in the legendary continent of Shin Chou. She is often called the Golden Mother of the Tortoise.

‘As Mu Kung, formed of the Eastern Air, is the active principle of the male air, and sovereign of the Eastern Air, so Hsi Wang Mu, born of the Western Air, is the passive or female principle (yin) and sovereign of the Western Air. These two principles, cooperating, engender Heaven and Earth and all the beings of the universe, and of the subsistence of all that exists.’

At this point, too, I should explain that the metals have been recognized as the manifestation of planetary influences and named in accordance. Thus

Gold

is termed the

Sun		
Silver	"	Moon
Mercury		
"		
Mercury		
Tin	"	Jupiter
Iron	"	Mars
Copper	"	Venus
Lead	"	Saturn

According to this teaching the metal is formed as the result of certain stellar vibrations or waves of energy and consequently carries the characteristic of the planet by which it is influenced. Thus:

Gold is the manifestation of the perfect metal even as the Sun is the manifestation of Life on this planet:

Silver, the colour of white, is the Moon, the negative aspect of the Sun:

Mercury, as the planet Mercury, is of a volatile nature, its surface being in constant movement:

Iron is strength and force, Mars being the planet of energy and force:

Copper is Venus, closely approaching the colour of gold, Venüs being the planet of beauty, and of love:

Lead is Saturn the Tester, cold, and known in cabbalistic teachings as the root of metals:

Tin is Jupiter, the planet of benevolence and opulence.

All metals are in a constant state of progression. By this I mean that Gold, the perfect metal, stands at the head, the summit of perfection, as it were, whilst all other metals are on the way towards eventually becoming gold; thus the alchemist merely does by art what nature does slowly through the years. Species, says Friar Bacon, are not transmuted, but rather their subject matter. It is the subject matter of the metals, the radical moisture of which they are uniformly composed, that the alchemist maintains may be withdrawn by art and transported from inferior forms, being set free by the force of a superior ferment or attraction.

Metals have always been recognized by the alchemists as living, breathing substances, each one having as its component parts Mercury, Sulphur, and Salt, the difference in the consistency and characteristics of the metal being due to the proportion of these three principles one to the other.

To illustrate this point, let me quote from Basilius Valentinus, one of the greatest alchemists of the fifteenth century:

‘Therefore the metal of Mars (Iron) is found to have the least portion of Mercury, but more of Sulphur and Salt.

‘The reader must moreover know concerning the generation of copper, and observe that it is generated of much Sulphur, but its Mercury and Salt are in an equality....

‘Among all metals Gold hath the pre-eminence because the sidereal and elementary operation hath digested and refined the Mercury in this Metal the more perfectly to a sufficient ripeness. .

‘Good Jupiter (Tin) possesses almost the middle or mean place between metals, it being not too hot, nor too cold, nor too warm, nor too moist, it hath no excess of Mercury, nor of Salt, and it hath the least of Sulphur in it....

‘I tell thee that Saturn is generated of little Sulphur, little Salt, and much unripe gross Mercury, which Mercury is to be esteemed a froth that floats upon the Water in comparison of that Mercury which is found in Sol (Gold).’

These quotations will illustrate what I intend to convey by my reference to the proportionate relationships of the three substances.

To revert to the subject of the seed of metals, from the ‘Speculum’ of Arnaud de Villeneuve come these words: ‘There is in Nature a certain fine essence, which being discovered and brought by art to perfection converts to itself proportionately all imperfect bodies that it touches,’ so that the first matter of all metals and substances is a fixed something altered by the diversities of place, temperature, etc. This ‘Essence’ has always been recognized by alchemists as the Seed of Metals.

To illustrate my meaning in regard to the Seed of the Species, I quote the following from ‘Ether and Reality,’ by Sir Oliver Lodge (Messrs. Hodder & Stoughton):

‘Matter exists not only in the organic forms of solids, liquids and gases and in the disintegrated forms of electrons and protons, it exists also as the complex molecules known as protoplasm, which for some reason or other has shewn itself to be the vehicle of life. Some forms of matter are endowed with or animated by life. This property of animation is a great mystery; we do not know what Life is, we only see what it can do. We perceive that it can enter into relation with matter, that it has a character and identity of its own, and that it builds up matter to correspond with or to represent identity. Life can take a variety of forms, and every form is characterized by a certain shape; the life of an oak is transmitted to an oak, the life of an elm to an elm. “To every seed his own body.” One form of life takes the shape of a bud, another of a fish, another of a quadruped. The varieties of life are innumerable, and are studied in the great science of biology.

‘Consider any piece of matter. . . . Contemplate any solid object; a vase, it may be, or a jewel, or a statue; what is it that holds the atoms together in that particular shape? If the atoms were not connected they would be moving about at random, like the atoms of a gas; but they are connected, crystallized as it were, together by the forces of cohesion. Even in a liquid they are held together into a body of definite size, though not a definite shape; a liquid has size though not shape; a gas has neither; a solid has both. The shape is most definite and law-abiding in a crystal; but in a plant or animal it has a definite character too—not so definite as in a crystal, a good deal of variety is possible, yet an animal or vegetable body has an undoubted character of its own, even to minute detail. And this character is handed down from one generation to another, modified perhaps, but only slowly, by the age-long process of Evolution.’

This extract from Sir Oliver Lodge I have quoted in full, for in the words ‘to every seed his own body’ lies the whole doctrine of alchemy, which has recognized a metallic seed peculiar to all metals.

CHAPTER II

THE SPIRIT OF MERCURY

In the previous chapter I spoke of the substances Mercury, Sulphur, and Salt as being analagous to the Spirit, Soul, and Body. What I intend to convey is that the Spirit of the Metal is the Spirit of Mercury (a volatile essence which in its gaseous state is an Aether), the Sulphur is the Soul or the Blood, and the Salt the Ashes or the Body.

Again I quote from Basilius Valentinus, Father of Modern Chemistry:

‘Of the Spirit of Mercury.’

‘Though I have a peculiar Stile in writing, which will seem strange unto many, causing strange Thoughts and Fancies in their Brains, yet there is reason enough for my so doing; I say enough, that I may remain by my own experience, not esteeming much of others prating, because it is concealed in my knowledge, Seeing having alwaies the preheminance before Hearing, and Reason hath the praise before Folly: Wherefore I now say, that all visible, tangible things are made of the Spirit of Mercury, which excels all earthly things of the whole world, all things being made out of it, having their Off-spring only from it; for all is found therein which can perform all whatsoever the Artist desires to find; It is the beginning to operate Metals, when it is become a spiritual Essence, which is meer Air flying to and fro without wings; it is a moving wind, which after it is expelled its dwelling by Vulcan, it is driven into its Chaos, where it again enters, and resolves itself into the Elements, where it is elevated and attracted by the Sydereal Stars after a Magnetical manner unto themselves, out of love, whence he proceeded before, and was operated because it affects its like again, and attracts it to it. But if this Spirit of Mercury can be caught, and made corporal, it resolves into a Body, and becomes a pure, clear, transparent water, which is the true spiritual water, and the first Mercurial Root of the Minerals and Metals, spiritual, intangible, incombustible, without any mixture of earthly Aquosity; it is that Celestial water, whereof very much hath been written; for by this Spirit of Mercury all Metals, may if need require, be broken, opened, and resolved into their first Matter, without Corrosive; it renews the age of Man or Beast, even as the Eagles; it consumes all evil, and conducts a long Age to long Life. This Spirit of Mercury is the Master-Key of my Second Key, whereof I wrote in the beginning ; wherefore I will call ; Come ye Blessed of the Lord, be anointed, and refreshed with water, and embalm your Bodies, that they may not putrefie or stink; for this Celestial Water is the beginning, the Oyl, and the means, seeing it burns not, because it is made of spiritual Sulphur; the Salt Balsam is corporal, which is united with the Water by the Oyl, whereof I will afterwards treat more at large, when I shall write of them, and mention them.

‘And that I may further declare what is the Essence, Matter and Form of the Spirit of Mercury, I say, that its Essence is blessed, its Matter spiritual, and its Form earthly, which yet must be understood by an incomprehensible way; these are indeed harsh

Expressions, many will think, thy Proposals are all vain, strange Eftusions, raising wonderful Imaginations, and true it is that they are strange, and require strange people to understand these Sayings; it is not written for Peasants, how they should grease Cart-wheels, nor is it written unto those who have no knowledge of the Art, though they be never so learned, or think themselves so; for I only account them Learned, who next unto Gods Word, learn to know Earthly things, which must be pondered and judged by the Understanding, founded upon a true Knowledge, to distinguish Light from Darkness, who choose that which is good, and reject the evil.

‘It is needless for you to know what the beginning of this Spirit of Mercury requires, because it can in no wise help nor advantage you, only take notice of this, that its beginning is supernatural, out of the Celestial, Sydereal and Elementary, bestowed on it from the beginning of the first Creation, that it may enter further into an Earthly Substance. But because this is necessary which hath been declared to you, leave the Celestial to the Soul, apprehend it by Faith, and let the Sydereal likewise alone, because these Sydereal Impressions are invisible and intangible, the Elements have already brought forth the Spirit perfect into the world by the Nutriment, therefore let that alone likewise; for man cannot make the Elements, but only the Creator, and remain by thy made Spirit which is already formal and unformal, tangible and intangible, and yet is presented visibly. So have you enough of the first Matter, out of which all Metals and Minerals grow, and is one only thing, and such a matter which unites itself with the Sulphur in the following Chapter, and enters into a Coagulation with the Salt of the first Chapter, that it may be one Body, and a perfect Medicine of all Metals, not only to bring forth in the Earth at the beginning, as in the great World, but also by help of the vaporous Body to transmute and change, together with the augmentation in the lesser World: Let not this seem strange to you, seeing the Most High hath permitted, and Nature undertaken it.

‘Many will not believe this, esteeming it impossible, despise and vilifie these Mysteries, which they understand not in the least, they may remain Fools and Idiots till an illumination follows, which cannot be without God's Will, but remains till the time predestinate. But wise and discreet men, who have truly shed the sweat of their Brows, will be my sufficient witnesses, and confirm the Truth, and indeed believe and hold for a truth all that which I write in this case, as true as Heaven and Hell are preordained, and proposed as Rewards of good and evil to the Elect and Reprobate. Now I write not only with my hands, but my Mind, Will and heart constrain me to it: Those who are highly conceited, illuminated, and world-wise, hate, envy, scandalize, defame and persecute this Mystery to the utmost Rind, or innermost Kernel, which hath its beginning out of the Center; but I know assuredly, there will come a time, when my Marrow is wasted, and my Bones dried up, that some will take my part heartily, after I am in the Pit; and if God would permit it, they would willingly raise me from the dead; but that cannot be; wherefore I have left them my Writings, that their Faith and Hope may have a Seal of Certainty and Truth, to testifie of me what my last Will and Testament was, which I ordained for the poor, and all the Lovers of Mysteries, though it did not behove me to have wrote so much, yet I could not refrain without prejudice to my Soul, but to drive a Light or Flash through a Cloud, that the Day might be observed, and the dark Night,

thick and gloomy, rainy Weather expelled.

‘Now how the Archaeus operates further by the Spirit of Mercury in the Earth, or Veins of the Earth, take this Advice, that after the spiritual Seed is formed by the impression of the Stars from above, and fed by the Elements, it is a Seed, and turns itself into a Mercurial Water, as first of all the great World was made of nothing, for when the Spirit moved upon the Water, the Celestial Heat must needs raise a Life in the cold waterish and earthly Creatures; in the great World it was Gods Power, and the Operation of the Celestial Lights ; in the little World it is likewise Gods Power, and the Operation to work into the Earth by his Divine and Holy Breath. Moreover the Almighty gave and Ordained means to accomplish it, that one Creature had obtained power to operate in the other, and the one to help and assist the other, to perform and fulfil all the Works of the Lord; and so an influence was permitted the Earth to bring forth by the Lights of Heaven, as also an internal Heat, to warm and digest that which was too cold for the Earth, by reason of its humidity, as unto every Creature a peculiar fashion according to its kind; so that a subtile sulphurous Vapour is stirred up by the Starry Heaven, not the common, but another more clarified and pure Vapour, distinct from others, which unites itself with the Mercurial Substance; by whose warm property, in process of time, the superfluous Moisture is dried up, and then when the soulish property comes to it, which gives a preservation to the Body and Balsam, operating first into the Earth by a spiritual and sydereal influence, then are Metals generated of it, as it pleaseth the Mixture of the three Principles, the Body being formed according as it assumes unto it the greatest part of those three. But if the Spirit of Mercury be intended and qualified from above upon Animals, it becomes an Animal Substance; if it goes upon Vegetables by order, it becomes a Vegetable Work; but if, by reason of its infused nature, it fall on Minerals, it becomes Minerals and Metals, yet each one hath its distinction as they are wrought, the Animals for themselves, the Vegetables on another manner and form by themselves, and so likewise the Minerals, each one a several way, whereof to write particularly would be too tedious, and yield large and Various Narrations.

* * *

‘This is the summe in brief, that without the Spirit of Mercury, which is the only true Key, you can never make Corporal Gold potable, nor the Philosophers’ Stone. Let it remain by this Conclusion, be silent; for I my self will at present say no more, because Silence is enjoined thee and me by the orderly Judge, recommending the Execution and further search thereof to another, who hath not as yet reduced the Matter into a right Order.’

And here the words of Alexander von Suchten, from the ‘Blessed Casket of Nature’s Marvels ‘ by Benedictus Figulus:

‘The primary matter of man and the primary matter of the great world are one and the same thing. But this primary matter of the world and of man is a Crystalline Water of which Holy Writ says “ Before God created Heaven and Earth, the Spirit of the Lord

brooded over the waters.” This water became a primary matter of both. But where remains the Spirit of the Lord, which brooded over the waters, after the two worlds, i.e. heaven and earth, and man had been created from the same? I reply, in the primary matter of man and of the world, God who is Perfection, has wished to dwell in Man. But here the following question might be put; how did man know—since the primary matter of man and the world is a crystalline water—how could man know whether the Spirit of the Lord had remained in this primary matter of the world, or of man? I reply, he knew it by the Art of Water, for Water was his teacher. This teacher shewed him how the world dies, how the Spirit departs from it, how the body is without spirit, the spirit without body. He saw how the spirit returns to the body, and the body revives. He saw by the decay of the world that it did not become again what it had been before. Hence it became plain to him that God dwells not in that which passes away, but in that which is eternal.’

CHAPTER III

THE QUINTESSENCE (1)

Space, whether inter-planetary, inter-material, or inter-organic, is filled with a subtle fluid or gas, which we call, as did the ancients, Aith-in-Solintaire Aether. This fluid or gas, unchangeable in composition, indestructible, invisible, pervades everything and all matter. Metal, mineral, tree, plant, animal, man; each is charged with the Ether in varying degrees. All life on the planet is charged in like manner; a world is built up in this fluid, and moves through a sea of it.

Ether, which the occultist terms astral light, determines the constitution of bodies. Hardness and softness, solidity and liquidity, all depend on the relative proportion of ethereal and ponderable matter of which they are composed.

The arbitrary division and classification of physical science, the whole range of physical phenomena, proceeds from the Primary Aether, for Science has reduced matter as we know it to Ether, which, although not solid matter, is still matter. When most of us speak of matter, of course, we usually visualize solid substance, but it has been proved by Science that matter is not actually solid, but merely a stress, a strain in the Ether. The atoms, and finer still, the electrons and protons of which it is composed, all move in a sea of Ether, so that in accordance with this theory, the very air we breathe, the very bodies we inhabit, all must likewise be moving in this sea of Ether, the parent element from which all manifestation has come.

This principle that all things proceed from one is demonstrable in the physical; in the principles of Biology, the multicellular organisms, complex as they may be in their structure, nevertheless arise from a single cell. Science postulates that all matter is composed of atoms: the atoms, however, are composed of protons and electrons, and the electrons in their turn are evidently composed of Ether. This Ether is a universal connecting medium filling all Space to the furthest limits, penetrating the interstices of the atoms without a break in its continuity, and so completely does it fill Space that it is sometimes identified with Space, and has, in fact, been spoken of as Absolute Space.

'The Ether of Space,' according to Sir Oliver Lodge, 'is a theme of unknown and apparently infinite magnitude, and of a reality beyond the present conception of man. It is that of which everyday material consists, a link between the worlds, a consummate substance of overpowering grandeur. By a kind of instinct one feels it to be the home of spiritual existence, the realm of the awe-inspiring and supernal. It is co-extensive with the physical universe, and is absent from no part of space. Beyond the furthest star it extends, in the heart of the atom it has its being. It permeates and controls and dominates all. It eludes the human senses and can only be envisaged by the powers of the mind.

' Yet the Ether is a physical thing; it is not a physical entity, it has definite properties. It is not matter any more than hydrogen and oxygen are water, but it is the vehicle of both matter and spirit. . . '

Now the occultist has divided matter, seen and unseen, into seven principles or planes, and of these the fifth principle, or Quintessence, corresponds to Science's Ether of Space. If we are willing to admit that there is truth in this statement, then we may begin to see that alchemy is based on absolute Law. All the forces of our scientists have originated in the Vital Principle, that one Collective Life of our Solar System, which life is a part of, or rather one of the aspects of, the One Universal Life.

During life there is present in man a finely diffused form of matter, a vapour filling not merely every part of his physical body, but actually stored in some parts ; a matter constantly renewed by the vital chemistry, a matter as easily disposed of as the breath, once the breath has served its purpose. Of this matter Paracelsus wrote

'The Archaeus is an essence that is equally distributed in all parts of the human body. . . . The Spiritus Vitae takes its origin from the Spiritus Mundi. Being an emanation of the latter, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the cosmic forces act upon the body of man.'

This Archaeus is of a magnetic nature and is not enclosed in a body but radiates within and around it like a luminous sphere. Alchemy and alchemy alone, within historical period, and in so-called civilised countries, has succeeded in obtaining a real element, or a particle of homogeneous matter, the Mysterium Magnum of Paracelsus. By his age-old science the alchemist may set free this Vital Principle in his laboratory, destroy the body of the metal on which he is working, purify its salt, and bring its principles together in a higher form. This process, which is after all but a miniature reproduction of a superior process in operation around us all the time, undoubtedly proceeds from Master Intelligences who have lived at some time or another on this Earth.

It is a pity that Science must always reject old ideas and cast them away as useless before rediscovering them as something new to be incorporated in its current theories. To discard the alchemist's theories is as intelligent as to dismiss as rubbish Einstein's

Theory of Relativity merely because one does not happen to understand his language. Some of our scientific men have realized this, for F. Hoefer in 'Histoire de la Chimie' (Paris 1866) remarks: 'The systems which confront the intelligence remain basically unchanged through the ages, although they assume different forms. Thus, through mistaking form for basis, one conceives an unfavourable opinion of the sequence. We must remember that there is nothing so disastrous in Science as the arrogant dogmatism which despises the past and admires nothing but the present.'

If Science would but try to understand the conception of the Universe as taught by occultism through-out the ages, taking as its starting-point the teaching of the One Life in Manifestation, its seven planes of consciousness, its infinite forces, and as the basis of its philosophy the Hermetic axiom 'as above, so below,' it would found a system based on eternal Truth instead of on a quicksand of theories. Science will never really understand the truth about life until it reaches this realization, which cannot be attained through its instruments and appliances, but only through the inner powers of the mind.

THE QUINTESSENCE. (II)

'Nothing of true value is located in the body of a substance, but in the virtue thereof, and this is the principle of the Quintessence, which reduces, say 20 lbs. of a given substance into a single ounce, and that ounce far exceeds the 20 lbs. in potency. Hence the less there is of body, the more in proportion is the virtue thereof.'

Paracelsus has said:

'The Magi in their wisdom asserted that all creatures might be brought to one unified substance, which substance they affirm, may by purification and purgation, attain to so high a degree of subtlety, such divine nature and occult property, as to work wonderful results. For they considered that by returning to the earth, and by a supreme and magical separation, a certain perfect substance would come forth, which is at length, by many industrious and prolonged preparations, exalted and raised up above the range of vegetable substances into mineral, above mineral into metallic, and above perfect metallic substances into a perpetual and divine Quintessence, including in itself the essence of all celestial and terrestrial creatures.'

By this Quintessence or quintum esse, Paracelsus meant the nucleus of the essences and properties of all things in the universal world.

From the 'Golden Casket' of Benedictus Figulus comes the following:

'For the elements and their compounds in addition to crass matter, are composed of a subtle substance, or intrinsic radical humidity, diffused through the elemental parts, simple and wholly incorruptible, long preserving the things themselves in vigour, and called the Spirit of the World, proceeding from the Soul of the World, the one certain Life filling and fathoming all things, so that from the three genera, or creatures, Intellectual, Celestial and Corruptible, there is formed the One Machine of the Whole World. This

spirit by its virtue fecundates all subjects natural and artificial, pouring into them those hidden properties which we have been wont to call the Fifth Essence, or Quintessence. . . . But this is the root of life, i.e., the Fifth Essence, created by the Almighty for the preservation of the four qualities of the human body, even as Heaven is for the preservation of the Universe. Therefore is this Fifth Essence and Spiritual Medicine, which is of Nature and the Heart of Heaven, and not of a mortal and corrupt quality, indeed possible. The Fount of Medicine, the preservation of Life, the restoration of Health, and in this may be cherished the renewal of lost youth and serene health be found.'

Turning from the words of the alchemists of the fifteenth and sixteenth centuries to those of a twentieth -century scientist, let me quote from Sir Oliver Lodge's 'Ether and Reality' once again:

'Apollonius of Tyana is said to have asked the Brahmins of what they supposed the Cosmos to be composed.

' " Of the five elements."

' "How can there be a fifth," demanded Apollonius, "beside water and air and earth and fire?"

' "There is the ether," replied the Brahmin, "which we must regard as the element of which the gods are made; for just as all mortal creatures inhale the air, so do immortal and divine natures inhale the ether." '

And:

'What you choose to call this unifying "Something" is of no consequence. The Ancients sometimes spoke of the "Ether," possibly as an addition to the usual four elements, and Sir Isaac Newton adopted this term for the connecting medium. The optical medium connects the particles together in a solid or a liquid, and the same medium connects the heavenly bodies together into systems and clusters and constellations and nebulae and Milky Way.

'All pieces of matter and all particles are connected together by the Ether and by nothing else. In it they move freely, and of it they may be composed. We must study the kind of connexion between matter and Ether.

'The particles embedded in the Ether are not independent of it, they are closely connected with it, it is probable that they are formed out of it: they are not like grains of sand suspended in water, they seem more like minute crystals formed in a mother liquor. . .

Again:

‘Speculatively and intuitively we feel to be more in direct touch with the ether than with matter. How we can act on matter is a mystery. How we have constructed and how we move our bodies, we do not know. We are apt to identify ourselves with our bodies. But there is evidence which shows that we are really independent, that we continue in existence, and can leave our bodies behind. Matter is not part of our real being, not of our essential nature it is but an instrument that we use for a time and then discard. Probably we do not act directly upon matter at all. Our will, our mind, our psychic life, probably act directly upon the Ether; and only through it, in-directly, on Matter. Ether is our real primary and permanent instrument. It is in connexion with the Ether that our real being consists; and through it we are able to manipulate the atoms of matter, to move them, to rearrange them, and thus ‘employ them to express our thoughts and feelings and to manifest ourselves to other individual entities who in the long course of evolution have been enabled to construct and employ similar most ingenious, though imperfect, instruments of manifestation. By this means we can become aware of a multitude of existences, the whole animal and vegetable kingdom, of which otherwise we might have remained ignorant; by this means our conceptions of existence have been enlarged and extended, the possibilities of friendship enhanced, the perception of a new realm of law and order attained. And thus is our own nature enriched by the effort and experiences belonging to a new and most interesting— though from our point of view imperfect and rebellious—physical mode of existence.’

And his closing words:

It is the primary instrument of Mind, the vehicle of Soul, the habitation of Spirit. Truly it may be called the Living Garment of God.’

This comparison between the writings of scientists of different centuries is interesting, since it seems to me that while there may be some difference in actual verbal expression, each man refers to the same principle.

CHAPTER IV

THE QUINTESSENCE IN DAILY LIFE

Since it is not possible for everyone to follow its reactions in the laboratory, I am devoting this chapter to the manifestation of the Quintessence in everyday life, for it is not merely in the laboratory that this vital principle evinces itself, but through all phases and conditions of existence.

Vitamines.

First, what of our food? The physicist has found that for a food to be really worthy of that name it must contain a certain vital essence, which he has called the Vitamine. Without this vital quality, which I believe to be this same Quintessence or Divine Energy, any type of food whatsoever is just so much dead matter. For instance, expeditions on which the men have subsisted entirely on a diet of tinned food have invariably shown

that whilst ingesting the bulk of food necessary for the satisfaction of their hunger, they yet suffered from starvation since that food was devoid of its vital principle—the Quintessence or Vitamine. Most of us have read at some time or another of the sufferings of the early navigators who would sail for weeks without sighting land, living the while on dried food. From those islands which could provide anything in the way of fresh meat and fruit they would replenish their miserable stores, and for a time whilst these fresh provisions lasted, the crew would improve in health and vitality, but with the exhaustion of the supply would come depletion of vitality, scurvy, and other trials occasioned by a deficiency diet. Citrous fruits, in particular, were found to be extremely effective for combating scurvy, and British sailors at one time in their history were called ‘limies’ by reason of the citrous fruit included in their food quota.

This food problem, then, which we have confronting us is surely a proposition of vast dimensions. From all sides we are bombarded with demands for a fitter people, for an A 1 nation, but if this high standard of national health is to be attained, then the food problem of the people must be tackled in all seriousness. While the peoples of the world depend for their sustenance (as the greater part of our Western civilization does today) on a diet of highly refined food, from which all real food value has been extracted in the process of refinement, there is little hope of any improvement in their physical status, and this lack of vitally charged food may easily be a reason, and a very important reason, for such diseases as cancer and kindred complaints; infantile paralysis, sleepy sickness, and influenza. As a preventative to many diseases, medical men are now recommending Vitamin D, but actually this question of Vitamines is only touching the edge of a problem which is of very real importance and urgency to each one of us—the necessity for a diet incorporating in its constituents that vital energy or quintessence without which a food is no food at all.

Digestion.

From the food itself let us turn our attention to the digestion of that food in the human body. In the process of digestion we find a much more complex action taking place than physiology has so far been able to demonstrate. The process of ingesting food into the human stomach is really a mild form of poisoning, and in order to utilize to the best advantage the foodstuffs he is taking, the human being must transmute those foodstuffs, provided for him by the animal and vegetable kingdoms, into a form that the cells of his body can readily take up and assimilate. Without this process of change in digestion, man would probably die of poisoning! For an example of this changing process, take albumen. Albumen in the process of digestion is split up into its amino acids and then brought together again as a human albumen capable of absorption and assimilation by the cells of the human body.

Can any physiologist explain how this change takes place? Physiologically there is no explanation which would elucidate this process, but that it does take place is a fact. In its enactment we have an instance of transmutation, of man taking into his body a lower form of life for its transmutation into something higher, and what is that but an alchemical process? The transmutation of a lower substance into a higher, when it

takes place in the body of man, is definitely a function of the unconscious part of the mind—a function not consciously performed by the ordinary individual owing to the fact that the Mind of Man, in the process of building form from the Amoeba upwards, has relegated such functions to the unconscious or subconscious part of the mind, leaving the surface consciousness to carry on with outside problems. Thus whilst all this work of digestion, circulation, breathing, etc., is being carried on by the deeper strata of the mind, the upper strata are free, as I have just said, to deal with the demands of everyday life. How many of us realize, I wonder, that here in this very process of digestion is taking place an act of magic which the average man cannot understand, complacently though he accepts it. Occultists have taught that this process of the transmutation of food in the human body can be helped by the conscious part of the mind (by what some schools would call auto-suggestion).

Thus we have an example of man as the medium through which a transmutation of a lower form of matter into a higher may take place.

Breathing.

To take another function of the human body—that of breathing. What has physiology to tell us of the process of breathing? We are taught that the most important function of breathing is the taking of oxygen into the lungs to revivify that venous blood which has lost its oxygen in its circulation of the body, and has to be replaced before it can pass on into the arterial circulation once more.

This is one function of breath, but another, which physiology has so far not touched, is the breathing in of the natural electricity or Vital Principle (the Quintessence) in the atmosphere, which the human body uses as nervous energy. Here again the unseen alchemist is at work, engaged in the absorption of the air around him and its transmutation into something higher for the work in his own body.

This question of breathing brings another in its train—the question of

The Heart's Action.

Is the heart, as physiology states, an instrument for the pumping of blood through the blood-vessels of the body? Impossible; it would require a much larger and more powerful organ than the heart to pump blood through some of the tiny blood-vessels in the body. The heart is the regulator of the flow, not the pump, the circulation of the body being an electrical process, with the arteries as the positive and the veins as the negative charges. The venous blood being negative is drawn to the lungs which are positive, and there re-charged with the air intaken by the lungs. After receiving its positive charge the blood is repelled from the lungs (since two positive charges repel one another) and flows through the heart to the Aorta, the rate of its flow being regulated by the heart's beat. The Aorta divides and sub-divides throughout the body, giving up its charge to the nervous system, which passage causes the blood once again to become negative, and necessitates its return (through the veins) to the lungs for

re-charging. In these days of knowledge of electricity and magnetism, it is only logical to conclude that these so-called mechanical actions of the organs of the body are electrical.

The atom of oxygen is like a sponge that holds a certain amount of etheric force or electricity (the Quintessence), each atom enclosing within itself a charge of vital energy. The human body is a chemical laboratory and the so-called atoms of oxygen, hydrogen, nitrogen, etc., contain within themselves charges of Vital Energy. The Yogi, in describing his breathing exercises, speaks of a certain vital principle of energy which he calls 'Prana,' which is in actual fact another instance of the manifestation of the Quintessence. In his system of breathing the mind is so centered on the act of breathing that this Quintessence of the air is consciously taken in for the revitalization of every part of his body. When you take a holiday in the mountains or by the sea, with beneficial results, the real benefit obtained is from this Quintessence or Vital Energy in the air which you breathe in.

The alchemist, by his laboratory process, is taking this Quintessence or Vital Energy from metals, since he has found in his experience that it is obtained from minerals and metals in a more perfect form than from plant life, the minerals being of the first manifestation.

PART III

CHAPTER I

THE MEDICINE FROM METALS

In our treatment of the human body we have to remember that in composition it is not an inanimate object capable of sustaining the kind of treatment accorded to a sack of sand, but a delicate organism possessed of the capacity of feeling, consciously and unconsciously, and must be handled accordingly. The cell life of the body is selective in the finest sense, the cells rejecting any substance unfit for their use, and consequently it is as reasonable to expect to run a modern aeroplane engine on inferior fuel as to ingest into the human body for its maintenance a drug of a gross nature, or a food devoid of its natural vital principle.

We all have constant proof of the fact that at a certain stage in his life man's body apparently begins to deteriorate, the reason given for this deterioration being the slowing down of the cell activity with the result that the body's wasting process proceeds more rapidly than does the repairing process. This explanation is correct, for as man gets older, the vital energy does not flow through to the cells of his body so efficiently as in his youth, and the cells of the body, when unable to obtain their requisite elements, become sluggish in their action and ultimately diseased.

In this connection our ideas on so-called diseased bacteria have to be very much revised; the so-called bacteria is the medium through which the vital energy is transferred to the cell life. This is its work, the purpose for which it was created, and if for some reason the flow of that energy is impeded in its passage, then the bacteria takes its energy from the cell, and at once becomes pathological. For this reason it has been regarded by the medical faculty as the cause of the disease; but any bacteriologist will realize how nearly he has approached to the truth of this statement when he in his turn states, for example, that certain types of bacteria are oxygen-eating, that is, in the event of their being unable to obtain their oxygen from such a substance as sugar, they take it from the human body and so debilitate and disease that body. For this reason, if we really desire to become an A 1 race, we must find and understand the preparation of those elements which the human body's cell-life requires to assist its correct functioning, for when the cell-life of the body fails, then the body itself fails also.

Alchemy, as demonstrated by two of its most prominent exponents, Basil Valentine and Paracelsus, is concerned not only with the attainment of the Philosopher's Stone, but with the preparation of medicines, by which is meant the separation of the ethereal from the gross, the true secret of the Spagyric Art.

At the present day we have two definite systems of medicine, the one termed allopathy, the other homeopathy. Both these systems have countless remedies, but neither is by any means perfect, for where the allopath gains his cures, the homeopathist has to admit defeat, and where the homeopathist succeeds, the allopath may fail. The allopath, whose methods are the more widely practised at the moment, maintains that the homeopathist gains his successes through the imagination of his patients, but the homeopathist believes his methods to be the more scientific, since he deals with a more finely divided and spiritualized medium; for while the allopath uses his drugs without trituration, the homeopathist triturates his drugs from the first decimal to the higher potencies even up to the two-hundredth decimal. Even so, although his method is the more perfect of the two, it is still far from the ideal

The homeopathists, of course, teach that the founder of their system was Hahneman, but in actual fact this is inaccurate. Hahneman merely rediscovered in part a system which had been taught in alchemy for hundreds of years. I say in part because the alchemist's interpretation of the system was very much more perfect than is the modern homeopathist's.

In regard to the question of potencies, I will repeat once again the definition of the Quintessence: 'Nothing of true value is located in the body of a substance but in the virtue thereof. And this is the principle of the quintessence, which reduces, say, twenty pounds to a single ounce, but that ounce far exceeds in potency the entire twenty pounds.' Thus to find the Quintessence of Iron, for example, the metal is changed into its vitriol or salts, which in turn are purified by several washings in distilled water, and after each washing re-crystallised. The salt is then calcined to redness and its spirit drawn off in a special manner and also in its turn carefully distilled several times, the result being a red oil of iron which is its true essence, a few drops constituting a dose.

The first essential of a really effective healing agent is that it should contain the Quintessence or vital principle of the herb or metal used, and it is the homeopathist's failure to provide this element in his preparations which entails the loss of the real value of his medicaments.

The allopath's failures lie in the fact that his remedies are always administered in too crude a form. In the administration of a metal, for instance, it must be understood that the body of a metal is worthless, as a medicine, it cannot heal: it is the essence alone that is curative. Only too often the body is poisonous, and until that gross part of the metal be broken up, its administration is definitely harmful. Probably one of the most common forms of metallic poisoning is that of mercury, but remove the harmful parts of the metal and the healing essence is free to do its work thoroughly. Nitrate of silver is a caustic poison, but remove the gross part of the metal and the essence of the silver is a cure for diseases of the brain. Lead salts are poisonous, it is true, and in many cases their administration has resulted in death from lead poisoning, but remove that poisonous matter and the remaining essence, which is clear, sweet-smelling, and aromatic in taste, forms a cure for all diseases of the spleen. Copper, when the gross body of the metal is removed and the essence unlocked, is invaluable for the nervous system and the kidneys ; likewise, tin for the liver, iron for all inflammatory diseases, and the bile, and gold for the heart and general circulation. But gold, too, is only suitable for a medicine when the salts of gold are reduced into the oil of gold and distilled into a golden liquid; then and only then is gold tolerated and utilized by the human body. The salts of gold used at the present day can never be assimilated, for by their present method of preparation they can never be properly distilled and purified.

From the foregoing paragraphs it will be seen that the whole principle of cure rests on the proper separation of this Quintessence to which alchemy, and alchemy alone, provides the key. The whole principle of the system is that the body of the metal impedes the action of the essence, and those metals which have hitherto been regarded as poisonous (mercury, antimony, lead, arsenic) are all non-poisonous and capable of greater curative potency when this process has been faithfully carried out.

A third system of medicine which I have not mentioned, and which is not much practised in this country, has recently come into being. I refer to the colloidal system. Although even here the methods of preparation have not been pushed quite far enough, the results of some of its experiments would seem to indicate that this particular branch of research work is being conducted on the right lines, and is paving the way to a more efficient system of medicine.

The Rockefeller Institute, in the course of its research work, has demonstrated that iron taken in this form is much more easily absorbed by the body than in its cruder state, whilst copper administered as a colloidal preparation is a powerful agent in the reduction of neuralgic and nervous conditions. In their laboratory experiments too, it has been found that flowers rescued from the rubbish heap and placed in a bowl of colloidal copper regain their freshness.

A further proof of the efficacy of the system was provided during a bad outbreak of goitre in one of the American states. The epidemic was almost entirely eliminated by the addition of a colloidal preparation of iodine to the supply of drinking-water in those districts where the goitre was most prevalent.

For a medicament to be brought to its highest grade of action, the preparation is of inestimable importance, but so long as the physician is content with the preparation of the chemist, I fail to see how any vital improvement in the quality and efficacy of our healing mediums can be expected. The physician is no chemist, the chemist has no clinical experience, and so the medicinal art must fail repeatedly not because its students themselves are incompetent, but because the system under which they work is so inadequate. We contribute enormous sums of money to the maintenance of our hospitals and at the same time drive into them the victims of our foolish system of drugging and feeding. I repeat, it is not the body of men that I condemn, but merely our absurd system of contradictions. Paracelsus has said:

‘If, then, it be of such vast importance that Alchemy shall be thoroughly understood in Medicine, the reason of this importance arises from the great latent virtue which resides in natural things, which also can lie open to none, save insofar as they are revealed by Alchemy. Otherwise it is just as if one should see a tree in winter and not recognize it, or be ignorant what was in it until summer puts forth, one after another, now branches, now flowers, now fruits, and whatever appertains to it. So in these matters there is a latent virtue which is occult to men in general. And unless a man learns and makes proof of these things, which can only be done by an alchemist, just as by the summer, it is not possible that he can investigate the subject in any other way.’

Again he says:

‘Who will deny that even in the very best things a poison may be hid? All must acknowledge this. And if this be true, I would now ask you whether it is not right that the poison should be separated from what is good and useful, that the good should be taken and the evil left. Such should certainly be the case. If so, tell me how it is separated in your surgeries. With you all these elements remain mixed. See your own simplicity, then, if you are forced to confess that a poison lies hid, and are asked how it is to be got rid of. Then you bring forth I know not how many correctives, which shall drive out and take away the poison. Does not the poison remain afterwards as before? And yet you boast that you have so corrected it that the poison no longer harms. Whither has it gone? Exceed the proper dose, and you will soon see where the poison is.

‘The elimination of a poison can only be done by separation; if this is not brought about you cannot be sure of your work. If a sure foundation be necessary for the extraction of the poison, this is afforded by alchemy. But when the bodies are contrary, it is absolutely necessary that one of them should be taken away and removed, so that in this way all contrariety should be separated from the good. It is necessary that

everything which is to benefit man shall have passed by fire to a second birth. Should not this then be deemed the right fundamental principle by every physician?’

I put forward these ideas because I believe that in the medicine of metals there is a perfect curative system ; that in the seven metals, gold, silver, iron, copper, tin, mercury, and lead can be found elements to cure all discords in the human body, and that when this system is properly understood and practised, the multitude of remedies may be discarded. Be it understood that this is not my system, but one which is as old as man himself. Truly it has been said that there is nothing new under the sun, for knowledge is revealed and is submerged again, even as a nation rises and falls. Here is a system, tested throughout the ages, but lost again and again by ignorance or prejudice, in the same way that great nations have risen and fallen and been lost to history beneath the desert sands and in the ocean depths.

To what end do we study history if not to learn from it? To profit by the example of those who have gone before, to learn from their mistakes, if needs be? Our civilization of today might be a far greater civilization if it would but borrow from the past, for knowledge there has always been, and wise men there have always been, who despite the persecution and opposition of their fellow men, have yet laboured to preserve these secrets for posterity.

CHAPTER II

PRACTICAL

In writing this section on the practical work I wish my readers to realize that I am writing purely from the alchemist's, not the chemist's viewpoint. I fully realized when commencing this work that my only hope of success was to put on one side for the time being any knowledge of chemistry that I might possess and to study alchemystical writings in a sincere attempt to understand the alchemist's language and reasoning, and then, by following out his instructions faithfully step by step, to prove the practicability of this science.

The chemist who may read this book must therefore appreciate this point, and understand that at the moment I am not trying to reconcile my findings with the precepts of orthodox chemistry, but merely placing on record my work as an alchemist.

* * *

The practice of alchemy in the laboratory has been a far from easy task, as those who have at any time studied literature on the subject will fully appreciate. It is only by continuous experiment and constant comparison with alchemystic writings that the present results have eventually been attained, and looking back on the years of persistence in the face of the countless difficulties and failures which ever confront the would-be alchemist, one can well question the wisdom of pursuing such a course. At last, however, it does seem that these labours may not have been entirely in vain, for

from these experiments has gradually emerged the vision of the benefit this art could be to man who, in his present state of imperfection, with its accompanying suffering of mind and body, would seem to require some assistance on his way through life.

As I have said, I believe that in this art lies man's salvation from sickness and disease, and the secret of his ultimate perfection, but needless to say in order to utilize to the full the physical benefits of alchemistic research, man must undertake the transmutation of certain baser elements in his emotional and mental make-up. With this process of psychological transmutation I do not propose to deal for the moment, but I am convinced that in this present age of chaos, when new ideas, new values, and, as I believe, new understanding are coming into being, it may be possible that some of these more unorthodox conceptions will meet with less opposition and more sympathy than previously. Since the complete destruction of all those conditions which in the nineteenth century seemed so permanent and immovable, man has been far less inclined to reject out of hand any new idea which may be put before him. For this reason I write down my findings of an age-old truth in the belief that it is a task destiny has set me, and whether my words be accepted or no lies not with me but with those to whom they are addressed.

* * *

Come with me, therefore, to my little laboratory with its array of alembics, crucibles, and sandbaths, and hear something of the struggles of the would-be alchemist and of the mysteries he seeks to unravel.

After a careful study of Basil Valentine's 'Triumphal Chariot of Antimony,' I decided to make my first experiments with antimony. I soon found, however, that on arriving at a crucial point, the key had almost invariably been deliberately withheld, and a dissertation on theology inserted in its place. Gradually, however, I came to realize that the theological discourse was not without object, but actually the means of veiling a valuable clue of some kind. After much labour, a fragrant golden liquid was finally obtained from the antimony, although this was merely a beginning. The alkahest of the alchemist, the First Matter, still remained a mystery.

Then followed processes with iron and copper. After purification of the salts or vitriol of these metals, of calcination, and the obtaining of a salt from the calcined metal by a special process, followed by careful distillation and re-distillation in rectified spirits of wine, the oil of these metals was obtained, a few drops of which used singly, or in conjunction, proved very efficacious in eases of anemia and debility which the ordinary iron medicine failed to touch.

The conjunction of iron and copper proved to be an elixir of a very stimulating and regenerating character, the action being such as to clear the body from toxins, and I well remember on taking a few drops one evening that the prospect of a spell of fairly strenuous mental work, even after a really laborious day, seemed to hold no terrors for me!

But still the alkahest remained an enigma, and so further experiments were made with silver and mercury. For those with silver, fine silver was reduced with nitric acid to the salts of the metal, carefully washed in distilled water, sublimated by special process, finally yielding up a white oil which had a very soothing effect on highly nervous cases.

In the case of mercury, the metal on being reduced to its oil, produced a clear crystalline liquid with great curative properties, but unlike common mercury, no poisonous qualities.

After this I decided to work upon fine gold—gold, that is, without any alloy. This was dissolved in Aqua Regia and reduced to the salts of gold; these were washed in distilled water, which in its turn was evaporated in order to remove its very caustic properties. It was at this point that a very real difficulty arose, for when these salts of gold lose their acidity, they slowly but surely tend to return to their metallic form again. Nevertheless, an elixir was finally produced from them by distillation, although even then a residue of fine metallic gold remained behind in the retort.

Having got so far I realized that without the alkahest of the philosophers the real oil of gold could not be obtained, and so again I went back and forth in the alchemists' writings to obtain the clue. The experiments which I had already made considerably lightened my task, and one day while sitting quietly in deep concentration the solution to the problem was revealed to me in a flash, and at the same time many of the enigmatical utterances of the alchemists were made clear.

* * *

Here, then, I entered upon a new course of experiment, with a metal for experimental purposes with which I had had no previous experience. This metal, after being reduced to its salts and undergoing special preparation and distillation, delivered up the Mercury of the Philosophers, the Aqua Benedicta, the Aqua Celestis, the Water of Paradise. The first intimation I had of this triumph was a violent hissing, jets of vapour pouring from the retort and into the receiver like sharp bursts from a machine-gun, and then a violent explosion, whilst a very potent and subtle odour filled the laboratory and its surroundings. A friend has described this odour as resembling the dewy earth on a June morning, with the hint of growing flowers in the air, the breath of the wind over heather and hill, and the sweet smell of the rain on the parched earth.

Nicholas Flamel, after searching and experimenting from the age of twenty, wrote when he was eighty years old:

'Finally I found that which I desired, which I also soon knew by the strong scent and odour thereof.'

Does this not coincide, this voice from the fourteenth century, with my own description of the peculiar subtle odour? Cremer, also writing in the early fourteenth

century, says

‘When this happy event takes place, the whole house will be filled with a most wonderful sweet fragrance, and then will be the day of the nativity of this most blessed preparation.’

Having arrived at this point my next difficulty was to find a way of storing this subtle gas without danger to property. This I accomplished by coils of glass piping in water joined up with my receiver, together with a perfect government of heat, the result being that the gas gradually condensed into a clear golden-coloured water, very inflammable and very volatile. This water had then to be separated by distillation, the outcome being the white mercurial water described by the Comte St. Germain as his athoeter or primary water of all the metals. I will again quote from Manly Hall’s introduction to ‘The Most Holy Trinosophia,’ the passage in which Casanova describes the athoeter:

‘Then he showed me his rnagistrum which he called A/hoeter. It was a white liquid contained in a well stopped phial. He told me that this liquid was the universal spirit of Nature and that if the wax of the stopper was pricked ever so slightly, the whole of the contents would disappear. I begged him to make the experiment. He thereupon gave me the phial and the pin and I myself pricked the wax, when, lo, the phial was empty.’

This passage aptly describes this water which is so volatile that it rapidly evaporates if left unstoppered, boils at a very low temperature, and does not so much as wet the fingers. This mercurial water, this athoeter of St. Germain, is absolutely necessary to obtain the oil of gold, which is obtained by its addition to the salts of gold after those salts have been washed with distilled water several times to remove the strong acidity of the Aqua Regia used to reduce the metal to that state. When the Mercurial Water is added to these salts of gold, there is a slight hissing, an increase in heat, and the gold becomes a deep red liquid, from which is obtained, by means of distillation, the oil of gold, a deep amber liquid of an oily consistency. This oil, which is the potable gold of the alchemist, never returns to the metallic form of gold. I can understand now, I think, how it is that some of the patients to whom Salts of Gold injections have been administered have succumbed to gold poisoning. So long as the salts are in an acid solution, they remain soluble, but directly the dissolving medium loses its acidity and becomes neutral or alkaline, the salts tend to form again into metallic gold. This is probably what happens in the case of the injection of gold salts into the alkaline intercellular fluids, which in some cases leads to fatal results.

Do not imagine that chemists know all about metals! They do not, as the following quotation from the report of Professor Charles Gibson’s presidential address on ‘Recent Investigations in the Chemistry of Gold’ would seem to show:

‘The address was of a highly technical nature. One of the chief points brought forward was that current text-book views of the constitution of salts of gold are incorrect. These are never of the same nature as normal metallic salts with simple formulae such as AuCl_3 or AuBr_3 , but always of a complex constitution. . .”

From the golden water I have described can be obtained this white water, and a deep red tincture which deepens in colour the longer it is kept; these two are the mercury and the sulphur described by the alchemists, Sol the Father and Lune the Mother, the Male and the Female Principles, the White and Red Mercuries, which two conjoined again form a deep amber liquid. This is the Philosophic Gold, which is not made from metallic gold, but from another metal, and is a far more Potent Elixir than the oil of gold. This deep amber liquid literally shines and reflects and intensifies rays of light to an extraordinary degree. It has been described by many alchemists, which fact again corroborates my work in the laboratory. Indeed, every step which I have taken in the laboratory I have found in the work of the various followers of the Spagyric Art.

* * *

And now to the final goal, the Philosophers' Stone. Having found my two principles, the Mercury and the Sulphur, my next step was to purify the dead body of the metal, that is, the black dregs of the metal left after the extraction of the golden water. This was calcined to a redness and carefully separated and treated until it became a white salt. The three principles were then conjoined in certain exact quantities in a hermetically sealed flask in a fixed heat neither too hot nor too cold, care as to the exact degree of heat being essential, as any carelessness in its regulation would completely spoil the mixture.

On conjunction the mixture takes on the appearance of a leaden mud, which rises slowly like dough until it throws up a crystalline formation rather like a coral plant in growth. The 'flowers' of this plant are composed of petals of crystal which are continually changing in colour. As the heat is raised, this formation melts into an amber-coloured liquid which gradually becomes thicker and thicker until it sinks into a black earth on the bottom of the glass. At this point (the Sign of the Crow in alchemical literature) more of the ferment or mercury is added. In this process, which is one of continual sublimation, a long-necked, hermetically sealed flask is used, and one can watch the vapour rising up the neck of the flask and condensing down the sides. This process continues until the state of 'dry blackness' is attained. When more of the mercury is added, the black powder is dissolved, and from this conjunction it seems that a new substance is born, or, as the early alchemists would have expressed it, a Son is born. As the black colour abates, colour after colour comes and goes until the mixture becomes white and shining; the White Elixir. The heat is gradually raised yet more, and from white the colour changes to citrine and finally to red—the Elixir Vitae, the Philosophers' Stone, the medicine of men and metals. From their writings, it appears that many alchemists found it unnecessary to take the Elixir to this very last stage, the citrine coloured solution being adequate for their purpose.

It is of interest to note that an entirely different manifestation comes into being after the separation of the three elements and their re-conjunction under the sealed vase of Hermes. By the deliberate separation and unification of the Mercury, Sulphur, and Salt, the three elements appear as a more perfect manifestation than in the first place.

CONCLUSION

Man's work is not merely to exist on this earth, to scratch ignorantly at its surface, to mutilate Nature in every possible way, to fight and rob his neighbour, but to develop the powers surrounding him, to manipulate those forces that he may truly and deservedly claim his right to inherit the earth. A garden which has been neglected for years and is over-grown with weeds, when taken over by an intelligent human being who will work hand in hand with nature, may once again become a thing of beauty and joy. Thus the earth, which is man's garden, must be sown and cultivated by him, perfected by his art.

Life is not a haphazard game of chance, but an unfoldment and development of its own powers manifesting in perfect Law. Let us, then, try to understand this Life which is Eternal Law, pervaded by an Intelligence with Order and Wisdom, and having understood, let us work for the more perfect unfoldment of our earth and the forces which lie beneath its surface; for this Law applies to agriculture, to science, to the production of food, to the use of minerals and metals, to the building of cities, to the use of electricity and all natural forces. When man finally learns to use these forces, he will be able to press forward and onward to the final goal, which is the perfection of the earth and of his own species. Alchemy brings us the vision of the heights to which man may attain; it teaches us that he is Triune, that is, Spiritual, Mental, and Physical; that his future is far greater than at present can be envisaged; that, Life is Law and Wisdom.

* * *

Those of you who have followed me thus far may be interested in the following extracts of Hermetic literature, both of which, apart from their intrinsic beauty, provide perfect examples of the highly mystical and intentionally enigmatic phraseology of alchemical writing.

The authorship of the first, the *Tractatus Aureus* or *Golden Treatise of Hermes*, is unknown, despite the name it bears. It is, however, thought to be one of the most ancient and complete pieces of alchemical writing left to us, and has been held in high esteem by alchemists of all ages as a complete exposition of their art.

The second, the *Book of the Revelation of Hermes*, interpreted by Theophrastus Paracelsus, concerning the Supreme Secret of the World, was first published under the auspices of Benedictus Figulus in his 'Golden and Blessed Casket of Nature's Marvels,' in 1608 (a translation of which work was edited and introduced by Mr. Arthur Edward Waite in the latter part of the last century). Many of the truths enunciated therein are to be found in other works by writers of earlier and later times, but much of the phraseology is unique to Paracelsus himself.

'AUREUS,' OR THE GOLDEN TRACTATE

SECTION I

Even thus saith Hermes:

“Through long years I have not ceased to experiment, neither have I spared any labour of mind, and this science and art I have obtained by the sole inspiration of the Living God, who judged fit to open them to me His servant, who has given to rational creatures the power of thinking and judging aright, forsaking none or giving to any occasion to despair. For myself, I had never discovered this matter to anyone had it not been from fear of the judgment and the perdition of my soul, if I concealed it. It is a debt which I am desirous to discharge to the faithful as the Father of the faithful did liberally bestow it upon me.

“Understand ye then, O Sons of Wisdom, that the knowledge of the four elements of the ancient philosophers was not corporally or imprudently sought after, which are through patience to be discovered according to their causes and their occult operation. But, their operation is occult, since nothing is done except the matter be decomposed and because it is not perfected unless the colours be thoroughly passed and accomplished. Know then, that the division that was made upon the water, by the ancient philosophers, separates it into four substances, one into two, and three into one, the third part of which is colour, as it were—a coagulated moisture; but the second and third waters are the Weights of the Wise.

“Take of the humidity, or moisture, an ounce and a half, and of the Southern Redness, which is the soul of gold, a fourth part, that is to say, half an ounce; of the citrine Seyre, in like manner, half an ounce; of the Auripigment, half an ounce, which are eight; that is three ounces. And know ye that the vine of the wise is drawn forth in three, but the wine thereof is not perfected, until at length thirty be accomplished.

“Understand the operation, therefore. Decoction lessens the matter, but the tincture augments it, because Luna in fifteen days is diminished, and in the third she is augmented. This is the beginning and the end. Behold, I have declared that which was hidden, since the work is both with thee and about thee; that which was within is taken out and fixed, and thou canst have it either in earth or sea.

“Keep, therefore, the Argent vive, which is prepared in the innermost chamber in which it is coagulated; for that is the Mercury which is celebrated from the residual earth.

“He, therefore, who now hears my words, let him search into them, which are to justify no evil-doer, but to benefit the good; therefore I have discovered all things that were before hidden concerning this knowledge, and disclosed the greatest of all secrets, even the Intellectual Science.

“Know ye, therefore, Children of Wisdom, who inquire concerning the report thereof, that the vulture standing upon the mountain crieth out with a loud voice: ‘I am the White of the Black, and the Red of the White, and the Citrine of the Red, and behold I speak

the very Truth.'

"And know that the chief principle of the art is the Crow, which is the blackness of the night and the clearness of the day, and flies without wings. From the bitterness existing in the throat the tincture is taken, the red goes forth from his body, and from his back is taken a thin water.

"Understand, therefore, and accept this gift of God which is hidden from the thoughtless world. In the caverns of the metals there is hidden the stone that is venerable, splendid in colour, a mind sublime and an open sea. Behold, I have declared it unto thee; give thanks to God who teacheth thee this knowledge, for He in return recompenses the grateful.

"Put the matter into a moist fire, therefore, and cause it to boil, in order that its heat may be augmented, which destroys the siccidity of the incombustible nature, until the radix shall appear; then extract the redness and the light parts, till only about a third remains.

"Sons of Science! For this reason are philosophers said to be envious, not that they grudged truth to religious or just men, or to the wise, but to fools, ignorant and vicious, who are without Self-Control and benevolence, lest they should be made powerful, and able to perpetrate sinful things. For of such the philosophers are made accountable to God, and evil men are not admitted worthy of this wisdom.

"Know that this matter I call the stone, but it is also named the feminine of magnesia, or the hen, or the white spittle, or the volatile milk, the incombustible oil, in order that it may be hidden from the inept and ignorant, who are deficient in goodness and self-control; which I have nevertheless signified to the wise by one only epithet, viz., the Philosophers' Stone.

"Include, therefore, and conserve in this sea, the fire, and the heavenly bird, to the latest moment of his exit. But I deprecate ye all, Sons of Philosophy, on whom the great gift of this knowledge being bestowed, if any should undervalue or divulge the power thereof to the ignorant, or such as are unfit for the knowledge of this secret. Behold, I have received nothing from any to whom I have not returned that which had been given me, nor have I failed to honour him; even in this I have reposed the highest confidence.

"This, O Son, is the concealed Stone of many colours, which is born and brought forth in one colour; I know this and conceal it. By this, the Almighty favouring, the greatest diseases are escaped, and every sorrow, distress and evil and hurtful thing is made to depart; for it leads from darkness into light, from this desert wilderness to a secure habitation, and from poverty and straits to a free and ample fortune."

SECTION II

"My son, before all things I admonish thee to fear God, in whom is the strength of

thy undertaking, and the bond of whatsoever thou meditatest to unloose; whatsoever thou hearest, consider it rationally. For I hold thee not to be a fool. Lay hold, therefore, of my instructions and meditate upon them, and so let thy heart be fitted also to conceive, as if thou was thyself the author of that which I now teach. If thou appliest cold to any nature that is hot, it will not hurt it; in like manner, he who is rational shuts himself within from the threshold of ignorance, lest supinely he should be deceived.

“Take the flying bird and drown it flying, and divide and separate it from its pollutions, which yet hold it in death ; draw it forth and repel it from itself, that it may live and answer thee, not by flying away into the regions above but by truly forbearing to fly. For if thou shalt deliver it out of its prison, after this thou shalt govern it according to Reason, and according to the days that I shall teach thee: then will it become a companion unto thee, and by it thou wilt become to be an honoured lord.

“Extract from the ray its shadow, and from the light its obscurity, by which the clouds hang over it and keep away the light: by means of its construction, also, and fiery redness, it is burned.

“Take, my Son, this redness, corrupted with water, which is as a live coal holding fire, which if thou shalt withdraw so often until the redness is made pure, then it will associate with thee, by whom it was cherished, and in whom it rests.

“Return, then, O my Son, the coal being extinct in life, upon the water for thirty days, as I shall note to thee, and henceforth thou art a crowned king, resting over the fountain, and drawing from thence Auripigment dry without moisture. And now I have made the heart of the hearers, hoping in thee, to rejoice, even in their eyes, beholding thee in anticipation of that which thou possessest.

“Observe, then, that the water was first in the air, then in the earth ; restore thou it also to the superiors by its proper windings and not foolishly altering it; then to the former spirit, gathered in its redness, let it be carefully conjoined.

“Know, my Son, that the fatness of our earth is sulphur, the auripigment sirety, and colcothar which are also sulphur, of which auripigments sulphur, and such like, some are more vile than others, in which there is a diversity, of which kind also is the fat of gluey matters, such as are hair, nails, hoofs, and sulphur itself, and of the brain, which too is auripigment, of the like kind also are the lions’ and cats’ claws, which is sirety the fat of white bodies, and the fat of the two oriental quicksilvers, which sulphurs are hunted and retained by the bodies.

“I say, moreover, that this sulphur doth tinge and fix, and is held by the conjunction of the tinctures; oils also tinge, but fly away, which in the body are contained, which is a conjunction of fugitives only with sulphurs and albuminous bodies, which hold also and detain the fugitive ens.

“The disposition sought after by the philosophers, O Son, is but one in our egg, but

this in the hen's egg is much less to be found. But lest so much of the Divine Wisdom as is a hen's egg should not be distinguished, our composition is, as that is, from the four elements adapted and composed. Know, therefore, that in the hen's egg is the greatest help with respect to the proximity and relationship of the matter in nature for in it there is a spirituality and conjunction of elements, and an earth which is golden in its tincture."

But the Son, inquiring of Hermes, saith "The sulphurs which are fit for our work, whether they are celestial or terrestrial?"

To whom the Father replies:

"Certain of them are heavenly and some are of the earth."

Then the Son saith:

"Father, I imagine the heart in the superiors to be heaven, and in the inferiors, earth."

But saith Hermes:

"It is not so; the masculine is truly the heaven of the feminine, and the feminine is the earth of the masculine."

The Son then asks:

"Father, which of these is more worthy than the other, whether is it the heaven or the earth?"

Hermes replies

"Both need the help one of the other, for the precepts demand a medium."

But saith the Son:

"If thou shalt say that a wise man governs all mankind?"

"But ordinary men," replies Hermes, "are better for them, because every nature delights in society of its own kind, and so we find it to be in the life of Wisdom where equals are conjoined."

"But what," rejoins the Son, "is the mean betwixt them?"

To whom Hermes replies:

"In everything in nature there are three from two; the beginning, the middle, and the end. First the needful water, then the oily tincture, and lastly, the faeces, or earth, which

remains below.

“But the Dragon inhabits in all these, and his houses are the darkness and blackness that is in them, and by them he ascends into the air, from his rising, which is their heaven. But whilst the fume remains in them, they are not immortal. Take away, therefore, the vapour from the water, and the blackness from the oily tincture, and death from the faeces, and by dissolution thou shalt possess a triumphant reward, even that in and by which the possessors live.

“Know then, my Son, that the temperate unguent, which is fire, is the medium between the faeces and the water, and is the Perscrutinator of the water. For the unguents are called sulphurs, because between fire and oil and this sulphur there is such a close proximity, that even as fire burns so does the sulphur also.

“All the sciences of the world, O Son, are comprehended in this my hidden Wisdom, and this, and the learning of the Art, consists in these wonderful hidden elements which it doth discover and complete. It behoves him, therefore, who would be introduced to this hidden Wisdom, to free himself from the hidden usurpations of vice, and to be just and good and of a sound reason, ready at hand to help mankind, of a serene countenance, diligent to save, and be himself a patient guardian of the arcane secrets of philosophy.

“And this know, that except thou understandest how to mortify and induce generation, to vivify the Spirit and introduce Light, until they fight each other and grow white and freed from their defilements, rising as it were from blackness and darkness, thou knowest nothing nor canst perform anything. But if thou knowest this, thou wilt be of a great dignity so that even kings themselves shall reverence thee. These secrets, Son, it behoves thee to conceal from the vulgar and profane world.

“Understand, also, that our Stone is from many things and of various colours, and composed from four elements which we ought to divide and dissever in pieces, and segregate, in the veins, and partly mortify-ing the same by its proper nature, which is also in it, to preserve the water and fire dwelling therein, which is from the four elements and their waters, which contain its water; this, however, is not water in its true form, but fire, containing in a pure vessel the ascending waters, lest the spirits should fly away from the bodies; for by this means they are made tingeing and fixed.

“O, blessed watery form, that dissolvest the elements! Now it behoves us, with this watery soul, to possess ourselves of a sulphurous form, and to mingle the same with our Acetum. For when, by the power of water, the composition is dissolved, it is the key of the restoration; then darkness and death will fly away from them and Wisdom proceeds onwards to the fulfilment of her Law.”

SECTION III

“Know, my Son, that the philososphers bind up their matter with a strong chain that

it may contend with the Fire ; because the spirits in the washed bodies desire to dwell therein and to rejoice. In these habitations they vivify themselves and inhabit there, and the bodies hold them, nor can they be hereafter separated any more.

“The dead elements are revived, the composed bodies tinge and are altered, and by a wonderful process they are made permanent, as saith the philosopher.

“O, permanent watery Form, creatrix of the royal elements! who, having with thy brethren and a just government obtained the tincture, findest rest. Our precious stone is cast forth upon the dung-hill, and that which is most worthy is made vilest of the vile. Therefore, it behoves us to mortify two Argent vives together, both to venerate and be venerated, viz., the Argent vive of Auripigment, and the oriental Argent vive of Magnesia.

O, Nature, the most potent creatrix of Nature, which containest and separatist natures in a middle principle. The Stone comes with light, and with light it is generated, and then it generates and brings forth the black clouds of darkness, which is the mother of all things.

“But when we marry the crowned King to our red daughter, and in a gentle fire, not hurtful she doth Conceive an excellent and supernatural son, which permanent life she doth also feed with a subtle heat, so that he lives at length in our fire.

“But when thou shalt send forth thy fire upon the foliated sulphur, the boundary of hearts doth enter in above, it is washed in the same, and the purified matter thereof is extracted.

Then he is transformed, and his tincture by help of the fire remains red, as it were flesh. But our Son, the king begotten, takes his tincture from the fire, and death even, and darkness, and the waters flee away.

“The Dragon shuns the sunbeams which dart through the crevices and our dead son lives; the king comes forth from the fire and rejoins with his spouse, the occult treasures are laid open, and the virgin’s milk is whitened. The Son, already vivified, is become a warrior in the fire, and of tincture super-excellent. For this Son is himself the treasury, even himself bearing the Philosophic Matter.

“Approach, ye Sons of wisdom, and rejoice; let us now rejoice together, for the reign of death is finished, and the Son doth rule. And he is invested with the red garment, and the scarlet colour is put on.”

SECTION IV

“Understand, then, O Son of Wisdom, what the Stone declares ‘ Protect me and I will protect Thee; increase my strength that I may help thee My Sol and my beams are most inward and secretly in me, my own Luna, also, is my light, exceeding every other

light, and my good things are better than all other good things, I give freely, and reward the intelligent with joy and gladness, glory, riches, and delights, and them that seek after me I make to know and understand, and to possess divine things.'

"Behold, that which the philosophers have concealed is written with seven letters ; for Alpha and Yda follow two, and Sol in like manner follows the book. Nevertheless, if thou art willing that he should have Dominion, observe the Art, and join the son to the daughter of the water, which is Jupiter and a hidden secret.

"Auditor, understand. Let us use our Reason. Consider all with the most accurate investigation, which in the contemplative part I have demonstrated to thee, the whole matter I know to be the one only thing. But who is he that understands the true investigation and inquires rationally into this matter ? It is not from man, nor from anything like him or akin to him; nor from the ox or bullock, and if any creature conjoins with one of another species, that which is brought forth is neutral from either."

"Thus saith Venus: ' I beget light, nor is the darkness of my nature, and if my metal be not dried all bodies desire me, for I liquefy them and wipe away their rust, even I extract their substance. Nothing, therefore is better or more venerable than I, my brother also being conjoined.'

"But the King, the Ruler, to his brethren, testifying of him, saith: 'I am crowned, and I am adorned with a royal diadem. I am clothed with the royal garment, and I bring joy and gladness of heart, for being chained, I caused my substance to lay hold of, and to rest within the arms and breast of my mother, and to fasten upon her substance, making that which was invisible to become visible, and the occult matter to appear. And everything which the philosophers have hidden is generated by us. Hear, then, these words, and understand them. Keep them, and meditate thereon, and seek for nothing more. Man in the beginning is generated of nature, whose inward substance is fleshy, and

not from anything else. Meditate on these plain things, and reject what is superfluous.'

"Thus saith the philosopher: 'Botri is made from the citrine, which is extracted out of the Red Root, and from nothing else; and if it be citrine and nothing else Wisdom was with thee. It was not gotten by thy care, nor if it be freed from redness, by thy study. Behold, I have circumscribed nothing. If thou hast understanding, there be but few things unopened.

"Ye Sons of Wisdom! Turn then the Breyms Body with an exceeding great fire, and it will yield gratefully what you desire. And see that you make that which is volatile, so that it cannot fly, and by means of that which flies not. And that which yet rests upon the fire, as it were itself a fiery flame, and that which in the heat of a boiling fire is corrupted, is cambar.

“And know ye that the Art of this permanent water is our brass and the colouring of its tincture and black-ness is then changed into the true red.

“I declare that, by the help of God, I have spoken nothing but the truth. That which is destroyed is renovated, and hence the corruption is made manifest in the matter to be renewed, and hence the melioration will appear, and on either side it is a signal of Art.”

SECTION V

“My Son, that which is born of the Crow is the beginning of this Art. Behold, now I have obscured the matter treated of, by circumlocution, depriving thee of the light. Yet this dissolved, this joined, this nearest and farthest off, I have named to thee. Roast those things, therefore, and boil them in that which comes from the horse’s belly for seven, fourteen or twenty-one days. Then will the Dragon eat his own wings and destroy himself. This being done, let it be put into a fiery furnace, which lute diligently, and observe that none of the spirit may escape.

“And know that the periods of the earth are in the water, which let it be as long as until thou putteth the same upon it. This matter being thus melted and burned, take the brain thereof and triturate it in most sharp vinegar, till it becomes obscured. This done, it lives in the putrefaction, let the dark clouds which were in it before it was killed be converted into its own body. Let this process be repeated, as I have described, let it again die, as I before said, and then it lives.

“In the life and death thereof we work with the spirits, for as it dies by the taking away of the spirit, so it lives in the return and is revived and rejoices therein. Being arrived then at this knowledge, that which thou hast been searching for is made apparent in the Affirmation. I have even related to thee the joyful signs, even that which doth fix the body. But these things, and how they attained to the knowledge of this secret, are given by our ancestors in figures and types. Behold, they are dead. I have opened the riddle, and the book of knowledge is revealed. The hidden things I have uncovered, and have brought together the scattered truths within their boundary, and have conjoined many various forms; even I have associated the spirit. Take it as the gift of God.”

SECTION VI

“It behoves thee to give thanks to God, Who has bestowed liberally of his bounty to the Wise, Who delivers us from misery and poverty. I am tempted and proven with the fulness of His substance and His probable wonders, and humbly pray God that whilst we live we may come to Him.

“Remove thence, O Sons of Science, the unguents which we extract from fats, hair, verdigrease, tragacanth and bones, which are written in the books of our fathers. But concerning the ointments which contain the tincture, coagulate the fugitive, and adorn the sulphurs, it behoves us to explain their disposition more at large, and to unveil the

Form, which is buried and hidden from other unguents, which is seen in disposition, but dwells in his own body, as lire in trees and stones, which by the most subtle art and ingenuity it behoves to extract without burning.

“And know that the heaven is to be joined mediately with the earth, but the Form is in a middle nature between the heaven and the earth, which is our water. But the water holds of all the first place which goes forth from this stone. But the second is gold, and the third is gold, only in a mean which is more noble than the water and the faeces.

“But in these are the smoke, the blackness and the death. It behoves us, therefore, to dry away the vapour from the water, to expel the blackness from the unguent, and death from the faeces and this by dissolution. By which means we attain to the highest philosophy and secret of all hidden things.”

SECTION VII

“Know ye then, O Sons of Science, there are seven bodies, of which gold is the first, the most perfect, the king of them, and their head, which neither the earth can corrupt nor fire devastate, nor the water change for its complexion is equalized, and its nature regulated with respect to heat, cold and moisture ; nor is there anything in it which is superfluous, therefore the philosophers do buoy up and magnify themselves in it, saying that this gold, in relation to other bodies is, as the sun amongst the stars, more splendid in Light; and as, by the power of God, every vegetable and all the fruits of the earth are perfected, so gold by the same power sustaineth all.

“For as dough without a ferment cannot be fermented so when thou sublimest the body and purifiest it, separating the uncleanness from it, thou wilt then conjoin and mix them together, and put in the ferment confecting the earth and water. Then will the Ixir ferment even as dough doth ferment. Think of this, and see how the ferment in this case doth change the former natures to another thing. Observe also, that there is no ferment otherwise than from the dough itself.

“Observe, moreover, that the ferment whitens the confection and hinders it from turning, and holds the tincture lest it should fly, and rejoice the bodies, and makes them intimately to join and to enter one into another, and this is the key of the philosophers and the end of their work, and by this science, bodies are meliorated, and the operation of them, God assisting, is consummate.

“But, through negligence and a false opinion of the matter, the operation may be perverted, as a mass of leaven growing corrupt, or milk turned with rennet for cheese, and musk among aromatics.

“The sure colour of the golden matter for the red, and the nature thereof, is not sweetness ; therefore we make of them sericum—i.e., Ixir; and of them we make the enamel of which we have already written, and with the king’s seal we have tinged the clay, and in that have set the colour of heaven, which augments the sight of them that

see.

“The Stone, therefore, is the most precious gold without spots, evenly tempered, which neither fire, nor air, nor water, nor earth is able to corrupt; for it is the Universal Ferment rectifying all things in a medium composition, whose complexion is yellow and a true citrine colour.

“The gold of the wise, boiled and well digested, with a fiery water, makes Ixir, for the gold of the wise is more heavy than lead, which in a temperate corn position is a ferment Ixir, and contrariwise, in our intemperate composition, is the confusion of the whole.

“For the work begins from the vegetable, next from the animal, as in a hen’s egg, in which is the greatest help, and our earth is gold, all of which we make sericum, which is the ferment Ixir.”

THE BOOK OF

THE REVELATION OF HERMES

INTERPRETED BY THEOPHRASTUS PARACELSUS

CONCERNING THE SUPREME SECRET OF THE WORLD

Hermes, Plato, Aristotle, and the other philosophers, flourishing at different times, who have introduced the Arts, and more especially have explored the secrets of inferior creation, all these have eagerly sought a means whereby man’s body might be preserved from decay and become endued with immortality. To them it was answered that there is nothing which might deliver the mortal body from death; but that there is One Thing which may postpone decay, renew youth, and prolong short human life (as with the Patriarchs). For death was laid as a punishment upon our first parents, Adam and Eve, and will never depart from all their descendants. Therefore, the above philosophers, and many others, have sought this One Thing with great labour, and have found that which preserves the human body from corruption, and prolongs life, conducts itself, with respect to other elements, as it were like the Heavens from which they understood that the Heavens are a substance above the Four Elements. And just as the Heavens, with respect to the other elements are held to be the fifth substance (for they are indestructible, stable, and suffer no foreign admixture), so also this One Thing (compared to the forces of our body) is an indestructible essence, drying up all the superfluities of our bodies, and has been philosophically called by the above-mentioned name. It is neither hot and dry like fire, nor cold and moist like water, nor warm and moist like air, nor dry and cold like earth. But it is a skilful, perfect equation of all the Elements, a right commingling of natural forces, a most particular union of spiritual virtues, an indissoluble uniting of body and soul. It is the purest and noblest substance of an indestructible body, which cannot be destroyed nor harmed by the Elements, and is produced by Art. With this Aristotle prepared an apple prolonging life by its scent,

when he, fifteen days before his death, could neither eat nor drink on account of old age. This spiritual Essence, or One Thing, was revealed from above to Adam, and was greatly desired by the Holy Fathers, this also Hermes and Aristotle call the Truth without Lies, the most sure of all things certain, the Secret of all Secrets. It is the Last and the Highest Thing to be sought under the Heavens, a wondrous closing and finish of philosophical work, by which are discovered the dews of Heaven and the fastnesses of Earth. What the mouth of man cannot utter is all found in this Spirit. As Morienus says: 'He who has this has all things, and wants no other aid. For in it are all temporal happiness, bodily health, and earthly fortune. It is the spirit of the fifth substance, a Fount of all Joys (beneath the rays of the moon), the Supporter of Heaven and Earth, the Mover of Sea and Wind, the Outpurer of Rain, upholding the strength of all things, an excellent spirit above Heavenly and other spirits, giving Health, Joy, Peace, Love: driving away Hatred and Sorrow, bringing in Joy, expelling all Evil, quickly healing all Diseases, destroying Poverty and Misery, leading to all good things, preventing all evil words and thoughts, giving man his heart's desire, bringing to the pious earthly honour and long life, but to the wicked who misuse it, Eternal Punishment.'

This is the Spirit of Truth, which the world cannot comprehend without the interposition of the Holy Ghost, or without the instruction of those who know it. The same is of a mysterious nature, wondrous strength, boundless power. The Saints, from the beginning of the world, have desired to behold its face. By Avicenna this Spirit is named the Soul of the World. For as the Soul moves all the limbs of the Body, so also does this Spirit move all bodies. And as the Soul is in all the limbs of the Body, so also is this Spirit in all elementary created things. It is sought by many and found by few. It is beheld from afar and found near; for it exists in every thing, in every place, and at all times. It has the powers of all creatures; its action is found in all elements, and the qualities of all things are therein, even in the highest perfection. By virtue of this essence did Adam and the Patriarchs preserve their health and live to an extreme age, some of them also flourishing in great riches.

When the philosophers had discovered it, with great diligence and labour, they straightway concealed it under a strange tongue, and in parables, lest the same should become known to the unworthy, and the pearls be cast before swine. For if everyone knew it, all work and industry would cease; man would desire nothing but this one thing, people would live wickedly, and the world be ruined, seeing that they would provoke God by reason of their avarice and superfluity. For eye hath not seen, nor ear heard, nor hath the heart of man understood what Heaven hath naturally incorporated with this Spirit. Therefore have I briefly enumerated some of the qualities of this Spirit, to the Honour of God, that the pious may reverently praise Him in His gifts (which gift of God shall afterwards come to them), and I will herewith shew what powers and virtues it possesses in each thing, also its outward appearance, that it may be more readily recognized.

In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly

and outwardly.

In its second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer the Truth, and more effective in works. In this form it cures cold and hot fevers, and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases.

But in its third nature it appears as an aerial body of an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of blood and seed. It expands the blood vessels, cures withered limbs, restores strength to the sight, in growing persons removes what is superfluous and makes good defects in the limbs.

In its fourth nature it appears in a fiery form (not quite freed from all imperfections, still somewhat watery and not dried enough), wherein it has many virtues making the old young and reviving those at the point of death. For if to such an one there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once, driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life.

In its fifth and last nature, it appears in a glorified and illuminated form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which is mingled with this spirit, continues to burn for ever without diminution. It converts crystals into the most precious stones of all colours, equal to those from the mines, and does many other incredible wonders which may not be revealed to the unworthy.

For it heals all dead and living bodies without other medicine. Here Christ is my witness that I lie not, for all heavenly influences are united and combined therein.

This essence also reveals all treasures in earth and sea, converts all metallic bodies into gold, and there is nothing like unto it under Heaven.

This spirit is the secret, hidden from the beginning yet granted by God to a few holy men for the revealing of these riches to His Glory—dwelling in fiery form in the air, and leading earth with itself to Heaven, while from its body there flow whole rivers of living water. This spirit flies through the midst of the Heavens like a morning mist, leads its burning fire into the water, and has its shining realm in the Heavens.

And although these writings may be regarded as false by the reader, yet to the initiated they are true and possible, when the hidden sense is properly understood. For God is wonderful in His works, and His wisdom is without end.

This spirit in its fiery form is called a Sandaraca, in the aerial a Kybrick, in the watery an Azoth, in the earthly Alcohoph and Aliocosoph. Hence they are deceived by these names, who, seeking without instruction, think to find this Spirit of Life in things foreign to our Art. For although this Spirit which we seek, on account of its qualities, is called by these names, yet the same is not in these bodies and cannot be in them. For a refined spirit cannot appear except in a body suitable to its nature. And, by however many names it be called, let no one imagine there be different spirits, for, say what one will, there is but one spirit working everywhere and in all things.

That is the spirit which, when rising, illumines the Heavens, when setting incorporates the purity of Earth, and when brooding has embraced the Waters. This spirit is named Raphael, the Angel of God, the subtlest. and purest, whom the others all obey as their King.

This spiritual substance is neither heavenly nor hellish, but an airy, pure, and hearty body, midway between the highest and the lowest, without reason, but fruitful in works, and the most select and beautiful of all other heavenly things.

This work of God is far too deep for understanding for it is the last, greatest, and highest secret of Nature. It is the Spirit of God, which in the Beginning filled the Earth and brooded over the waters, which the world cannot grasp without the gracious interposition of the Holy Spirit and instruction from those who know it, which also the whole world desires for its virtue, and which cannot be prized enough. For it reaches to the planets, raises the clouds, drives away mists, gives its light to all things, turns everything into Sun and Moon, bestows all health and abundance of treasure, cleanses the leper, brightens the eyes, banishes sorrow, heals the sick, reveals all hidden treasures, and, generally, cures all diseases.

Through this spirit have the philosophers invented the Seven Liberal Arts, and thereby gained their riches. Through the same Moses made the golden vessels in the Ark, and King Solomon did many beautiful works to the honour of God. Therewith Moses built the Tabernacle, Noah the Ark, Solomon the Temple. By this Ezra restored the Law, and Miriam, Moses' sister, was hospitable; Abraham, Isaac, and Jacob, and other righteous men, have had life-long abundance and riches; and all the saints possessing it have therewith praised God. Therefore is its acquisition very hard, more than that of gold and silver. For it is the best of all things, because, of all things mortal that man can desire in this world, nothing can compare with it, and in it alone is truth. Hence it is called the Stone and Spirit of Truth; in its works is no vanity, its praise cannot be sufficiently expressed. I am unable to speak enough of its virtues, because its good qualities and powers are beyond human thoughts, unutterable by the tongue of man, and in it are found the properties of all things. Yea, there is nothing deeper in Nature.

O unfathomable abyss of God's Wisdom, which thus hath united and comprised in the virtue and power of this one Spirit the qualities of all existing bodies!

O unspeakable honour and boundless joy granted to mortal man ! For the destructible things of Nature are restored by virtue of the said Spirit.

O mystery of mysteries, most secret of all secret things, and healing and medicine of all things! Thou last discovery in earthly natures, last best gift to Patriarchs and Sages, greatly desired by the Whole world! Oh, what a wondrous and laudable spirit is purity, in which stand all joy, riches, fruitfulness of life, and art of all arts, a power which to its initiates grants all material joys! O desirable knowledge, lovely above all things beneath the circle of the Moon, by which Nature is strengthened, and heart and limbs are renewed, blooming youth is preserved, old age driven away, weakness destroyed, beauty in its perfection preserved, and abundance ensured in all things pleasing to men! O thou spiritual substance, lovely above all things! O thou wondrous power, strengthening all the world! O thou invincible virtue, highest of all that is, although despised by the ignorant, yet held by the wise in great praise, honour, and glory, that—proceeding from humours—wakest the dead, expellest diseases, restorest the voice of the dying!

O thou treasure of treasures, mystery of mysteries, called by Avicenna 'an unspeakable substance,' the purest and most perfect soul of the world, than which there is nothing more costly under Heaven, unfathomable in nature and power, wonderful in virtue and works, having no equal among creatures, possessing the virtues of all bodies under Heaven! For from it flow the water of life, the oil and honey of eternal healing, and thus hath it nourished them with honey and water from the rock. Therefore, saith Morienus: 'He who hath it, the same also hath all things.' Blessed art Thou, Lord God of our Fathers, in that Thou has given the prophets this knowledge and understanding, that they have hidden these things (lest they should be discovered by the blind, and those drowned in worldly godlessness) by which the wise and pious have praised Thee! For the discoverers of the mystery of this Thing to the unworthy are breakers of the seal of Heavenly Revelation, thereby offending God's Majesty, and bringing upon themselves many misfortunes and the punishments of God.

Therefore, I beg all Christians, possessing this know ledge, to communicate the same to nobody, except it be to one living in Godliness, of well-proved virtue, and praising God, Who has given such a treasure to man. For many seek, but few find it. Hence the impure and those living in vice are unworthy of it. Therefore is this Art to be shown to all God-fearing persons, because it cannot be bought with a price. I testify before God that I lie not, although it appear impossible to fools, that no one has hitherto explored Nature so deeply.

The Almighty be praised for having created this Art and for revealing it to God-fearing men. Amen.

And thus is fulfilled this precious and excellent work, called the revealing of the

occult spirit, in which lie hidden the secrets and mysteries of the world.

But this spirit is one genius, and Divine, wonderful and lordly power. For it embraces the whole world, and overcomes the Elements and the fifth Substance.

To our Trismegistus Spagyus,

Jesus Christ,

Be praise and glory immortal.

Amen.

THE END

[PART I]

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ALCHEMY REDISCOVERED AND RESTORED

With an account of the extraction of the seed of metals and the preparation of the medicinal elixir according to the practice of the hermetic Art and of the Alkahest of the Philosopher

By
Archibald Cockren

To Mrs. Meyer Sassoon
In Two Parts [PART II]

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Ancient Mysteries Occult

There has been a modern myth woven around the author of this out of print and hard to find book. He has been reputed to have been highly successful in the Great Arcanum. For information check Archibald Cockren's Alchemical Discoveries at Adam McLean's Virtual Alchemy Site . This book the only one authored by him is well known to be a modern textbook of the Art stripped of its symbolism presented here for the first time in e-text. Scanned and prepared for your benefit by the Hermetics Esoteric and Occult Resources Site. Information on the book and the author can be obtained from Jean-Pascal Ruggiu's fascinating article "Rosicrucian Alchemy and the Hermetic Order of the Golden Dawn" at the Authentic Hermetic Order of the Golden Dawn website. There is a modern myth that Archibald Cockren is still alive immortalized by his elixirs, if this should be the case, and he should step forward, I would willingly remove this book from the website on any claims of copyright. The book in my possession was published by David McKay Company, Philadelphia with no date or mention of copyright (it was first published in 1941). It was very hard to find, I ordered my copy from a bookstore in South Africa after a very thorough search.

The wrap cover of the book contains the following summary: "This book is almost unique as a study, but it is entirely unique in that it describes remarkable laboratory experiments into Alchemy, which have been carried out over a number of years and which have produced results of a tangible, definite and practical nature. The book begins with a precise historical account of the Great Arcanum, together with particulars of some of those adepts whose names and writings are known to all students of Alchemy. Then the dramatic story is told of how the spagyric art of the extraction of the vital essence or "seed" of metals by the identical processes discovered and perfected by Paracelsus, Basil Valentine, and other adepts, and used by them for curing diseases, was rediscovered. The preparation of medicinal elixirs from the seven metals, and the final crowning discovery of the Alkahest of the Philosophers, are also described. To all students of the occult, and also chemists and medical men, as well as those of an inquiring mind, this book will come as a significant revelation".

PREFACE

The object of this book is to place before the reader in language as simple as possible the story of alchemy. Because the literature on this science has ever been an enigma to both the scientific and the lay mind, it is the earnest desire of the author to present it stripped of its symbolism, and to give some indication of its processes, its achievements, and its possibilities.

He wishes to show that this science is the Law operating behind all Manifestation in Man; Man that is in his entirety, physical, mental, and spiritual, and to demonstrate how it is bound up in the further evolution and unfoldment of the race, for without this understanding the vision of Man made perfect is impossible.

The following history of the alchemist's struggle towards attainment the writer places before his readers in the hope that they may find therein some guiding star to pilot them through the mists and storms of this physical existence and enable them to catch a glimpse of the Divine Plan for the unfolding to Man of the knowledge of his Divine Sonship, on that long journey back to the Divine Realization of his Unity with Life.

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‘AUREUS’ OR THE GOLDEN TRACTATE

THE BOOK OF THE REVELATION OF HERMES

THE SMARAGDINE TABLES OF HERMES TRISMEGISTUS

said to be found in the Valley of Ebron, after the Flood.

1. I speak not fiction, but what is certain and most true.
2. What is below is like that which is above, and what is above is like that which is below for performing the miracle of one thing.
3. And as all things were produced from One by the Mediation of One, so all things are produced from this One thing by adaptation.
4. Its father is the Sun, its mother was the Moon, the wind carried it in its belly, its nurse is the Earth.
5. It is the cause of all perfection throughout the whole world.

6. Its power is perfect if it be changed into the earth.
7. Separate the earth from the fire, the subtle from the gross, gently and with judgment.
8. It ascends from earth to heaven, and descends again to earth, thus you will possess the glory of the whole World and all obscurity will fly away.
9. This thing is the fortitude of all fortitude, because it overcomes all subtle things, and penetrates every solid thing.
10. Thus were all things created.
11. Thence proceed wonderful adaptations which are produced in this way.
12. Therefore am I called Hermes Trismegistus, possessing the three parts of the philosophy of the whole World.
13. What I had to say concerning the operation of the Sun is complete.

FOREWORD

BY SIR DUDLEY BORRON MYERS, O.B.E.

Having been intimately associated with Archibald Cockren during the past ten years, and having long since learnt to place implicit confidence in his efficiency and reliability in all matters to which he has devoted his many remarkable gifts and talents, it affords me real pleasure to write a few words by way of introduction to 'Alchemy Rediscovered and Restored.'

In this book he tells of the sensational work which he has accomplished in once more bringing to light, and to the service of humanity, secrets which baffled the majority of scientists of all ages, and which, for several centuries, have been buried in a grave of doubt and sceptical tradition. That this grave should at last have been opened, and that the real, albeit hidden secrets which it contained should now stand revealed and proclaimed, must undoubtedly be regarded as an epoch-making event.

I do not myself claim to have any scientific knowledge whatever, but seeing is believing, and I have been privileged to keep in close touch with the author's experiments from the very beginning. Not only have I seen the results achieved, but I, among many others, have been able to test and pay grateful tribute to the efficacy of the Elixirs produced by the alchemical process. These, one may venture to assert, cannot fail as they become better known to prove a very valuable addition to the remedies at

present available to mankind.

There is no question of the claims which are put forward in this book being taken on trust. On the contrary they are open to the fullest examination. The proofs are there and they can safely be left to speak for themselves, in the light of the outcome of any investigations to which they may be subjected.

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Seeing the far-reaching importance of the author's researches and discoveries it is necessary that some account should be given of his career, and of those qualifications in the wide field of physiology which entitle him to consideration in questions of the treatment of human ailments.

After the necessary period of training he was, in 1904, certificated at the National Hospital for Paralysis and Epilepsy as fully qualified for all purposes of massage, remedial exercises, and electrical treatment. From this hospital he passed on to the staff of the Great Northern Central Hospital, where he remained for several years. From 1908 onwards, however, he was able to devote part of his time to the private practice in which he then for the first time established himself in the West End of London. This practice had necessarily to be given up during the War.

The years 1915 and 1916 found him in complete charge of all electrical, massage, manipulative, and remedial exercises at the Russian Hospital for British Officers in South Audley Street, London. This hospital, it may be stated, was opened by the Russian nobility resident in London, and was wholly maintained by Russian money. From there he passed on in a similar capacity (1917—18) to the Prisoners of War Hospital. He was at the same time attached to the Millbank Military Hospital. In 1918, he was transferred to the Australian Army, and was on the Peace Conference Staff of the Australian Prime Minister in 1919. Since then, that is to say for the past twenty years, he has been in permanent private practice in the West End of London.

For over twenty years he has been a keen student of the sciences of metallurgy, No-chemistry, and bacteriology, and it will thus be seen that in the claims he now advances in this book he writes with that measure of authority which a life devoted to the alleviation of suffering, and to the effective treatment of human ailments, undoubtedly confers on him.

It is given to few men to make such momentous discoveries as have rewarded his persistent work and patience. His work has, indeed, to my knowledge, often been pursued under conditions of great difficulty and disappointment. May what he has accomplished in the interests of science and of the human race bring him the reward which he deserves—the reward of general recognition and appreciation of the results achieved.

DUDLEY B. MYERS.

PART I HISTORICAL

CHAPTER I

BEGINNINGS OF ALCHEMY

To most of us the word 'alchemy' calls up the picture of a medieval and slightly sinister labora-tory in which an aged, black-robed wizard brooded over the crucibles and alembics that were to bring within his reach the Philosophers' Stone, and with that discovery the formula for the elixir of life and the transmutation of metals. But one can scarcely dismiss so lightly the science—or art, if you will—which won to its service the lifelong devotion of men of culture and attainment from every race and clime over a period of hundreds, or, indeed, thousands, of years, for the beginnings of alchemy are hidden in the mists of time. Such a science is something far more than an outlet for a few eccentric old men in their dotage.

What was the motive behind the constant strivings, the never-failing patience in the unravelling of the mysteries, the tenacity of purpose in the face of persecution and ridicule through the countless ages that led the alchemist to pursue undaunted his appointed way? Something far greater, surely, than a mere vainglorious desire to transmute the base metals into gold, or to brew a potion to prolong a little longer this earthly span, for the devotees of alchemy in the main cared little for these things. The accounts of their lives almost without exception lead us to believe that they were concerned with things spiritual rather than with things temporal. Rather were these men inspired by a vision, a vision of man made perfect, of man freed from disease and the limitations of warring faculties both mental and physical, standing as a god in the realization of a power that even at this very moment of time is lying hidden in the deeper strata of his consciousness, a vision of man made truly in the image and likeness of the one Divine Life in all its Perfection, Beauty, and Harmony.

To appreciate and understand these adepts' visions it is necessary to trace to some extent the history of their cult, so let us for a space step back into the past to catch a glimpse of these men, of their work and ideals, and more important still, of the possibilities that their life-work might bring to those who to-day are seeking for fuller knowledge and wider horizons.

References are to be found in the myths and legends of China. From a book written by Edward Chalmers Werner, a late member of the Chinese Government's Historiological Bureau, Peking, comes this quotation from old Chinese records:

'Chang Tao-Ling, the first Taoist pope, was born in A.D. 35 in the reign of the Emperor Kuang Wu Ti of the Han dynasty. His birthplace is variously given as the T'ien-mu Shan, "Eye of Heaven Mountain," in Lin-an-Hsien in Chekiang, and Feng-yang Eu in Anhui. He devoted himself wholly to study and meditation, declining all offers to enter the service of the State. He preferred to take up his abode in the mountains of Western China where he persevered in the study of alchemy and in cultivating the virtues of purity and mental abstraction. From the hands of Lao Tzu he received supernaturally a mystic treatise, by following the instructions in which he was successful in his search for the Elixir of Life.'

This reference demonstrates that alchemy was studied in China as early as the commencement of the Christian era, so that its origin must probably lie far back in Chinese history.

From China we must now travel to Egypt, whence alchemy as known in the West seems to have sprung. The great Egyptian adept king, named by the Greeks Hermes Trismegistus, is thought to have been the founder of the art. Reputed to have lived about 1900 B.C., he was highly celebrated for his wisdom and skill in the operation of nature, but of the works attributed to him only a few fragments escaped the destroying hand of the Emperor Diocletian in the third century A.D., namely, the Asclepian Dialogues and the Divine Poemanda. If we may judge from these fragments (both preserved in the Latin by Fianus and translated into English by Dr. Everard) it would seem to be of inestimable loss to the world that none of these works have survived in their entirety.

The famous Smaragdine Table of Hermes (Tabula Smaragdina) I have placed at the beginning of this book, for although it would be difficult to prove its origin, yet it still represents a good example of Hermetic phraseology. There have been various stories of the origin of the 'Tract, one being that the original emerald slab upon which the precepts were said to be inscribed in Phoenician characters was discovered in the tomb of Hermes by Alexander the Great. In the Berne edition (1545) of the Summa Perfectionis the Latin version is printed under the heading:

'The Emerald Tables of Hermes the Thrice Great concerning Chymistry, Translator unknown. The words of the Secrets of Hermes which were written on the Tablet of Emerald found between his hands in a dark cave wherein his body was discovered buried.'

An Arabic version of the text was discovered in a work ascribed to Jabir, which was probably made about the ninth century. In any case it must be one of the oldest alchemical fragments known, and that it is a piece of Hermetic teaching I have no doubt, as it corresponds to teaching in the Poemanda and 'Fragments of a Faith Forgotten' in relation to the teaching of the thrice-greatest Hermes. It also teaches the unity of matter and the truth that all form is a manifestation from one root, the Aether, which teaching corroborates the theory of our present-day scientists. This table, in conjunction with the Tractatus Aureus or Golden Treatise which I have inserted at the end of this book, is

well worth reading, particularly in the light of my elucidation of the general alchemical symbolism. Unhappily, it is all that remains to us of the Egyptian sacred art.

The third century A.D. seems to have been a period when the science was widely practised, but it was also during this century, in the year 296, that Diocletian sought out and burnt all the Egyptian books on alchemy and the other occult sciences, and in so doing destroyed all evidence of progress made up to that date. In the fourth century Zosimus the Panopolite wrote his express treatise on 'The Divine Art of Making Gold and Silver,' and in the fifth Morienus, a hermit of Rome, left his native city and set out to seek the sage Adfar, a solitary adept whose fame had reached him from Alexandria. He found him, and after gaining his confidence became his disciple. After the death of his patron Morienus came into touch with King Calid, and a very attractive work purporting to be a dialogue between himself and the King is still extant under the name of Morienus. In this century Cedrenus also appeared, a magician who professed alchemy.

The next name of note, that of Geber, occurs in or about A.D. 750. Geber's true name was Abou Moussah Djfar—Al Sofi, or The Wise. Born at Houran in Mesopotamia, he is generally esteemed by adepts as the greatest of them all after Hermes. Of the five hundred treatises said to have been composed by him only three remain to posterity—'The Sum of the Perfect Magistry,' 'The Investigation of Perfection,' and his 'Testament.' It is to him, too, that we are indebted for the first mention of corrosive sublimate, red oxide of mercury and nitrate of silver. Skilfully indeed did Geber veil his discovery, for from his mysterious style of writing we derive the word 'geber' or gibberish, but those who have really understood Geber, his adept compeers, declare with one accord that he has declared the truth, albeit disguisedly, with great acuteness and precision.

Rhasis, another Arabian alchemist, became famous for his practical displays in the art of transmutation of base metals into gold.

In the tenth century Al Farabi enjoyed the reputation of being the most learned man of his age, and another great alchemist of this century was Avicenna, whose real name was Ebu Cinna. Born at Bokara in A.D. 980, he was the last of Egyptian Philosophers of note.

CHAPTER II

EARLY EUROPEAN ALCHEMISTS

About the period of the first Crusades alchemy shifted its centre to Spain, to which country it had been introduced by the Moors. In the twelfth century Artephius wrote 'The Art of Prolonging Human Life,' and is reported to have lived throughout a period of one

thousand years. He himself affirms this:

‘I, Artephius, having learnt all the art in the book of Hermes, was once as others, envious, but having now lived one thousand years or thereabouts (which thousand years have already passed over me since my nativity, by the grace of God alone, and the use of this admirable quintessence), as I have seen, through this long space of time, that men have been unable to perfect the same magistry on account of the obscurity of the words of the philosophers, moved by pity and good conscience, I have resolved, in these my last days, to publish in all sincerity and truly, so that men may have nothing more to desire concerning this work. I except one thing only, which is not lawful that I should write, because it can be revealed truly only by God, or by a master. Nevertheless, this likewise may be learned from this book, provided one be not stiff-necked and have a little experience.’

Of the thirteenth-century literature, a work called ‘Tesero’ was attributed to Alphonso, King of Castile in 1272: William de Loris wrote ‘Le Roman de Rose’ in about 1282, assisted by Jean de Meung, who also wrote ‘The Remonstrance of Nature to the Wandering Alchemist,’ and ‘The Reply of the Alchemist to Nature.’ Peter d’Apona, born near Padua in 1250, wrote several books on ‘magic,’ and was accused by the Inquisition of possessing seven spirits, each enclosed in a crystal vessel, who taught him the seven liberal arts and sciences. He died upon the rack.

Among other famous names appearing about this period is that of Arnold de Villeneuve or Villanova, whose most famous work is found in the ‘Theatrum Chemicum.’ He studied medicine in Paris, but was also a theologian and alchemist. Like his friend, Peter d’Apona, he was thought to obtain his knowledge from the devil and was charged by many with magical practices. Although he did not himself fall into the hands of the Inquisition, his books were condemned to be burnt in Tarragona by that body on account of their heretical content. For Villanova maintained that works of faith and charity were more acceptable in the eyes of God than the Sacrificial Mass!

The authority of Albertus Magnns (1234—1314) is undoubtedly to be respected, since he renounced all material advantages to devote the greater part of a long life to the study of philosophy in the seclusion of a cloister. When Albertus died, his fame descended to his ‘sainted pupil’ Aquinas, who in his ‘Thesaurus Alchimae’ to his friend the Abbot Reginald, speaks openly of the successes of Albertus and himself in the art of transmutation.

Raymond Lully is one of the alchemists about whose life there is so much conflicting evidence that it is practically certain that his name was used as a cover by a second adept either at the same or a later period. He was probably born in Majorca about 1235, and after a somewhat dissolute youth, he was induced, apparently by the tragic termination of an unsuccessful love affair, to turn his thoughts to religion. He became imbued with a burning desire to spread the gospel among the followers of Mohammed, and to this end devoted years to the study of Mohammedan writings, the better to refute the Moslem teachings. He travelled widely, not only in Europe, but in Africa and Asia,

where his religious zeal nearly cost him his life on more than one occasion. He is said to have become acquainted with Arnold de Villanova and the Universal Science somewhat late in life, when his study of alchemy and the discovery of the Philosophers' Stone increased his former fame as a zealous Christian.

According to one story his reputation eventually reached John Cremer, Abbot of Westminster at the time, who after working at alchemy for thirty years, had still failed to achieve his aim, the Philosophers' Stone. Cremer therefore sought out Lully in Italy, and having gained his confidence, persuaded him to come to England, where he introduced him to Edward II. Lully, being a great champion of Christendom, agreed to transmute base metals into gold on condition that Edward carried on the Crusades with the money. He was given a room in the Tower for his work, and it is estimated that he transmuted 50,000 pounds worth of gold. After a time, however, Edward became avaricious, and to compel Lully to carry on the work of transmutation made him prisoner, although with Cremer's aid he was able to escape from the Tower and return to the Continent. Records state that he lived to be one hundred and fifty years of age and was eventually killed by the Saracens in Asia. At that age he is reputed to have been able to run and jump like a young man.

The enormous output of writings attributed to Lully (they total about 486 treatises on a variety of subjects ranging from grammar and rhetoric to medicine and theology) also seems to suggest that the name Lully was merely a pseudonym.

It was about this time that the science fell into grave disrepute, for the alchemist's claim to transmute metals offered great possibilities to any rogue with sufficient plausibility and lack of scruple to exploit the credulity or greed of his fellow-men, and there proved to be no lack either of charlatans or victims. Rich merchants and others greedy for gain were induced to entrust to the alleged alchemists gold, silver, and precious stones—which they lost—in the hope of getting them multiplied, and Acts of Parliament were passed in England and Pope's Bulls issued over Christendom to forbid the practice of alchemy on pain of death, although Pope John XXII is said to have practised the art himself and to have enriched the public treasury by this means.

In the fourteenth century lived the two Isaacs Hollandus, father and son, Dutch adepts, who wrote 'De Triplici Ordinari Exiliris et Lapidis Theoria' and 'Mineralia Opera Sue de Lapide Philosophico.' The details of their operations on metals are the most explicit that have been given, and because of this very lucidity have been discounted. John Read, for instance, Professor of Chemistry, in his 'Prelude to Chemistry, an Outline of Alchemy,' dismisses the writing of the Hollandus pair in a few words, possibly because their clarity of detail led him to suspect a blind. Alas, how blind sometimes are our experts themselves

CHAPTER III

THE STORY OF NICHOLAS FLAMEL

In the whole history of alchemy surely one of the most interesting stories is that of Nicholas Flamel (1330-1418), the most successful and most celebrated of France's adepts, and I am accordingly giving in his own words the account of the discovery which proved to be the turning point in his life:

"I, Nicholas Flamel, Scrivener, living in Paris in the year of our Lord 1399 in the Notary Street, near St. James of the Boucherie, though I learned not much Latin, because of the poverty of my parents who, notwithstanding, were even by those who envy me most, accounted honest and good people: yet by the blessing of God I have not wanted an understanding of the books of the philosophers, but learned them and attained to a certain kind of knowledge, even of their hidden secrets. For which cause's sake, there shall not any moment of my life pass wherein, remembering this so vast good, I will not render thanks to this my good and gracious God. After the death of my parents, I Nicholas Flamel, got my living by the art of writing, ingrossing and the like, and in the course of time there fell into my hands a gilded book, very old and large, which cost me only two florins. It was not made of paper or parchment as other books are, but of admirable rinds, as it seemed to me, of young trees; the cover of it was brass, well bound, and graven all over with a strange sort of letters, which I took to be Greek characters, or some such like. This I know, that I could not read them; but as to the matter that was written within, it was engraven, as I suppose, with an iron pencil, or graven upon the said bark leaves; done admirably well, and in fair neat Latin letters, and curiously coloured.

"The book contained thrice seven leaves, so numbered at the top of each folio, every seventh leaf having painted images and figures instead of writing. On the first of these seven leaves there was depicted a virgin who was being swallowed by serpents; on the second a Cross upon which a serpent was crucified; on the last a wilderness watered by many fair fountains, out of which came a number of serpents, running here and there. On the first written leaf the following words were inscribed in great characters of gold "Abraham the Jew, Prince, Priest, Levite, Astrologer and Philosopher, unto the Jewish nation scattered through France by the wrath of God, wishing health in the name of the God of Israel."

"Thereafter followed great execrations and maledictions, with the word Maranatha repeated over and over, poured forth against anyone who should glance within, unless he were priest or scribe.

"The person who sold me this book must have known its value as much and as little as I who bought it. My suspicion is that it was either stolen from the miserable Jews or found hidden somewhere in the old place of their abode. On the second leaf the said Abraham consoled his people, praying them to avoid vices and idolatry more than all and await with patience the Messiah to come, who would vanquish all kings of the earth

and thereafter reign, with those who were his own, in eternal glory. Without doubt this Abraham was a man of great understanding. On the third and rest of the written leaves he taught them the transmutation of metals in plain words, to help his captive nation in paying tribute to Roman Emperors and for other objects which I shall not disclose. He painted the vessels on the margin, discovered the colours, with all the rest of the work, but concerning the Prime Agent he uttered no word, advising them only that he had figured and emblazoned it with great care in the fourth and fifth leaves. But all his skill notwithstanding, no one could interpret the designs unless he was far advanced in Jewish kabalah and well studied in the book of the Philosophers. It follows that the fourth and fifth leaves were also without writing but full of illuminated figures exquisitely designed. On the obverse of the fourth leaf there was shewn a young man with winged feet having in his hand a caducean rod, encompassed by two serpents, and with this he stroke upon a helmet which covered his head. I took him to represent the Greek God Mercury. Unto him came running and flying with open wings a very old man, having an hour glass set upon his head and a scythe in his hands, like the figure of death, with which scythe he would have struck off the feet of Mercury. On the reverse of the fourth leaf a fair flower was depicted on the summit of a very high mountain, round which the North wind blustered. The plant had a blue stem, white and red flowers, leaves shining like fine gold, while about it the dragons and griffins of the North made their nests and their dwellings. On the obverse side of the fifth leaf there was a rose bush in flowers, in the midst of a fair garden, and growing hard by a hollow oak tree. At the foot bubbled forth a spring of very white water, which ran headlong into the depths below, passing first through the hands of a great concourse of people who were digging up the ground in search of it, save one person only, who paid attention to its weight. On the reverse side appeared a king carrying a great faulchion who caused his soldiers to destroy in his presence a multitude of little children, the mothers weeping at the feet of the murderers. The streams of blood were gathered by other soldiers into a great vessel, wherein the sun and moon bathe. Now, seeing that the history appeared to depict the slaughter of the innocents by Herod, and that I learned the main part of the Art in this book, it came about that I placed in their cemetery these hieroglyphic symbols of the Sacred Science.

"I have now described the content of the first five leaves, but I shall say nothing of all that was written in fair and intelligible Latin on the other pages, lest God should visit me for a greater wickedness than that of him who wished that all mankind had but one head so that he could cut it off at a blow. The precious book being in my possession I did little but study it night and day till I attained a fair understanding of all its processes, knowing nothing, however, respecting the matter of the work. I could therefore make no beginning and the result was that I became very sad and depressed. My wife Peronelle, whom I had married recently and loved as much as myself, was astonished and concerned greatly, endeavouring to comfort me and desiring earnestly to know whether she could not help me in my distress. I was never one who could hold his tongue and not only told her every-thing but showed her the book itself, for which she conceived the same affection as my own, taking great delight in the beautiful cover, the pictures and inscriptions, all of which she understood as little as I did. There was no small consolation, however, in talking with her about them and in wondering what could be done to discover their meaning. At length I caused the figures on the fourth and fifth

leaves to be painted as well as I could and had them put up in my work-room, where I shewed them to many scholars in Paris; but these also could throw no light upon them. I went so far as to tell them that they had been found in a book about the Philosophers' Stone, but most of them made a mock of it and also of me. An exception however was one named Anselm, a licentiate of medicine and a deep student of the Art. He desired earnestly to see my book and would have done anything to have his way in the matter, but I persisted in saying that it was not in my possession, though I gave him a full account of the process described therein.

"He declared that the first figures represented time, which devours all things, while the six written leaves shewed that a space of six years was required to perfect the Stone, after which there must be no further coction. When I pointed out that according to the book the figures were designed to teach the First Matter he answered that the six years coction was like a second agent; that as regards the first it was certainly shewn forth as a white and heavy water, which was doubtless quicksilver. The feet of this substance could not be cut off, meaning that it could not be fixed and so deprived of volatility except by such long decoction in the pure blood of young children. The quicksilver uniting with gold and silver in this blood would change with them, firstly into a herb like that of the fair flower on the reverse of the fourth leaf, secondly by corruption into serpents, which serpents, being dried and digested by fire, would become Powder of Gold, and of such in truth is the Stone.

"This explanation sent me astray through a labyrinth of innumerable false processes for a period of one and twenty years, it being always understood that I made no experiments with the blood of children, for that I accounted villainous. Moreover, I found in my book that what the philosophers called blood is the mineral spirit in metals, more especially in gold, silver and quicksilver to the admixture of which I tended always. The licentiate's interpretation being more subtle than true, my processes never exhibited the proper signs at the times given in the book, so I was ever to begin again. At last, however, having lost all hope of understanding the figures, I made a vow to God and St. James that I would seek their key of some Jewish priest belonging to one of the Spanish synagogues. Thereupon, with the consent of Peronelle and carrying a copy of the figures, I assumed a pilgrim's weeds and staff, in the same manner as you see me depicted out-side the said arch in the said churchyard where I put up the hieroglyphic figures, as also a procession representing on both sides of the wall and successive colours of the Stone which arise and pass off in the work, and the following inscription in French: "A procession is pleasing to God when it is done in devotion." These are the first words, or their equivalent, of a tract on the colours of the Stone by the King Hercules, entitled *Iris*, which opens thus "*Operis Processio Multum Naturae Placet.*" I quote them for the benefit of scholars, who will understand the allusion. Having donned my pilgrim's weeds, I began to fare on the road, reaching Mountjoy and finally my destination at St. James, where I fulfilled my vow with great devotion. On the return journey I met with a merchant of Boulogne in Leon, and to him I was indebted for acquaintance with Master Candies, a doctor of great learning who was Jewish by nation but now a Christian. When I shewed him my copy of the figures he was ravished with wonder and joy, and asked with great earnestness whether I could give him news of the

book from which they were taken. He spoke in Latin and I answered in the same language that if anyone could decipher the enigma there was good hope of learning its whereabouts. He began at once to decipher the beginning.

"To shorten this part of the story he had heard much talk of the work but as of a thing that was utterly lost. I resumed my journey in his company, proceeding from Leon to Ovideo and thence to Sareson, at which port we set sail for France and arrived in due time, after a prosperous voyage. On our way to Paris my companion most truly interpreted the major or part of my figures, in which he found great mysteries, even to the points and pricks. But unhappily when we reached Orleans this learned man fell sick and was afflicted with extreme vomitings, a recurrence of those from which he had suffered at sea. He was continually in fear of my leaving him, and though I was ever at his side he would still be calling me. To my great sorrow he died on the seventh day, and to the best of my ability I saw that he was buried in the Church of Holy Cross at Orleans. There he still lies, and may God keep his soul, seeing that he made a good Christian end.

"He who would see the manner of my arrival home and the satisfaction of Peronelle may look on us both as we are painted on the door of the Chapel of St. James of the Boucherie hard by my house. We are shewn on our knees, myself at the feet of St. James of Spain and she at those of St. John, to whom she prayed so often. By the grace of God and the intercession of the Holy and Blessed Virgin, as also of the Saints just mentioned, I had gained that which I desired, being a knowledge of the First Matter, but not as yet of its initial preparation, a thing of all else most difficult in the world. In the end, however, I attained this also, after errors innumerable through the space of some three years, during which I did nothing but study and work as you will see me depicted outside the arch at the Chapel of St. James and St. John, ever praying to God rosary in hand, engrossed in a book, pondering the words of the philosophers and proving various operations suggested by their study. The fact of my success was revealed to me by the strong odour, and thereafter I accomplished the mastery with ease indeed I could scarcely miss the work had I wished, given a knowledge of the prime agents, their preparation and following my book to the letter. On the first occasion projection was made upon Mercury, of which I transmuted a half pound or thereabouts into pure silver, better than that of the mine, as I and others proved by assaying several times. This was done on a certain Monday, the seventeenth day of January 1392, Peronelle only being present. Thereafter, still following—word for word—the directions of my book, about five o'clock in the evening of the twenty-fifth day of the following April I made projection of the Red stone on the same amount of Mercury, still at my own house, Peronelle and no other with me, and it was duly transmuted into the same quantity of pure gold, much better than that of the ordinary metal, softer and more pliable. I speak in all truth. I have made it three times, with the aid of Peronelle, for she helped me in all my operations and understood the subject as well as myself. She could have done it alone without doubt, had she desired, and would have brought it to the same term. The first occasion gave me all that I needed, but I took great delight in contemplating the wonderful works of Nature within the vessels, and to signify that I made three transmutations you have only to look at the arch and the three furnaces depicted thereupon, answering to those

which served in our operations.

"For a considerable time I was in no little anxiety lest Peronelle should prove unable to conceal her happiness and should let fall some words among her kinsfolk concerning our great treasure. I judged of her joy by my own, and great joy, like great sorrow is apt to diminish caution. But the most high God in His Goodness had not only granted me the blessing of the Stone, He had given me a chaste and prudent wife, herself endowed with reason, qualified to act reasonably, and more discreet and secret than other women are for the most part. Above all she was very devout and having no expectations of children, for we were now advanced in years, she began—like myself—to think of God and to occupy herself with works of mercy. Before I wrote this commentary, which was towards the end of the year 1413, after the passing of my faithful companion, whom I shall lament all the days of my life, she and I had already founded and endowed fourteen hospitals, had built three Chapels and provided seven Churches with substantial gifts and revenues, as well as restoring their cemeteries."

Nicholas Flamel died eventually in 1415 at the age of one hundred and sixteen years. Some evidence of his house, dating from 1407, is still to be seen in the building of 51, rue de Montmorency in Paris, and in the Musée de Cluny there is an inscribed tablet from his tomb in the old Church of St. Jaques-la-Boucherie, now demolished. This tablet, which is quite unique, had an interesting and somewhat chequered career. Lost for many years, after the demolition of St. Jacques-la-Boucherie in 1717, it was eventually found in a shop in the rue des Arias, where the owner, a greengrocer and herbalist, had been using the smooth marble back as a chopping block for his herbs.

The tablet itself measures 58 x 45 centimetres, and is four centimetres thick. At the top is a carved representation of Christ, St. Peter, and St. Paul, and the inscription records that Nicholas Flamel, formerly a scrivener, left certain moneys and properties for religious and charitable purposes, including gifts to churches and hospitals in Paris.

I have retailed this account of Flamel's experiences in full as it seems to me to be of no mean interest, despite the fact that certain authorities have doubted its veracity. My own feeling about it is that the history is a true one; that the book of Abraham the Jew to which Flamel refers is evidently an allegorical writing of the whole process, and that the corresponding pictures are, to anyone versed in alchemical language, representative of the different phases of the work. Some writers and critics, certainly, have held these allegories up to ridicule as the outpourings of religious visionaries, but here I think they demonstrate their ignorance of the whole process. One of the greatest proofs of the truth of this history is, in my opinion, the point at which Flamel refers to the attainment of the First Matter. Of this he says 'The fact of my success was revealed to me by the strong odour,' and this fact I myself have demonstrated in the laboratory; the odour is unmistakable, and the gas of such a volatile nature that it pervades the whole house. In the theoretical and practical sections I shall refer to this more fully.

CHAPTER IV

BASIL VALENTINE

RECORDS of the life of Basilius Valentinus, the Benedictine monk who for his achievements in the chemical sphere has been given the title of Father of Modern Chemistry, are a mass of conflicting evidence. Many and varied are the accounts of his life, and historians seem quite unable to agree as to his exact identity, or even as to the century in which he lived. It is generally believed, however, that 1394 was the year of his birth, and that he did actually join the Benedictine Brotherhood, eventually becoming Canon of the Priory of St. Peter at Erfurt, near Strasburg, although even these facts cannot be proved.

Whatever his identity, Basil Valentine was undoubtedly a great chemist, and the originator of many chemical preparations of the first importance. Amongst these are

the preparation of spirit of salt, or hydrochloric acid from marine salt and oil of vitriol (sulphuric acid)

the extraction of copper from its pyrites (sulphur) by transforming it firstly into copper sulphate, and then plunging a bar of iron in the watery dissolution of this product:

the method of producing sulpho-ether by the distillation of a mixture of spirit of wine and oil of vitriol:

the method of obtaining brandy by the distillation of wine and beer, rectifying the distillation on carbonate of potassium.

In his writings he has placed on record many valuable facts, and whether Basil Valentine is the correct name of the author or an assumed one matters little, since it detracts nothing from the value of his works, or the calibre of his practical experiments. From his writings one gathers that he was indeed a monk, and also the possessor of a mind and understanding superior to that of the average thinker of his day. The ultimate intent and aim of his studies was undoubtedly to prove that perfect health in the human body is attainable, and that the perfection of all metallic substance is also possible. He believed that the physician should regard his calling in the nature of a sacred trust, and was appalled by the ignorance of the medical faculty of the day whose members pursued their appointed way in smug complacency, showing little concern for the fate of their patients once they had prescribed their pet panacea.

The following quotation from Basil Valentine's 'Triumphal Chariot of Antimony' is from the Latin version published at Amsterdam in 1685, and translated into English and published by James Elliott & Co., Falcon Court, Fleet Street, E.C., in 1893.

' . . . this quality of doctor,' he writes, ' cannot prepare his own medicines (such as they are) but must leave that work to another. He does not even know the colour of the remedies which he prescribes. He has not the slightest idea whether they are white or black, red or grey, blue or yellow, or whether the medicament is hot, cold, dry, or humid. He only knows one thing — that he has found the name of that medicine in his books, and pluming himself on the antiquity of his hoary knowledge, he claims the right of prior possession.

' Here again I am tempted to cry woe upon these foolish doctors whose consciences are seared with a hot iron, who do not care in the least for their patients, and will be called to a terrible account for their criminal folly on the day of judgment. Then they will behold Him whom they have pierced by neglecting their

neighbour's welfare, while pocketing his money, and will see at last that they ought to have laboured night and day, in order to acquire greater skill in the healing of disease. Instead of this they complacently go on trusting to chance, prescribing the first medicine they happen to find in their books, and leaving the patient and the disease to fight it out as best they can. They do not even trouble to enquire in what way the medicines they prescribe are prepared. Their laboratory, their furnace, their drugs are at the Apothecary's, to whom they rarely or never go. They inscribe upon a sheet of paper, under the magic word " Recipe," the names of certain medicines, whereupon the Apothecary's assistant takes his mortar and pounds out of the wretched patient whatever health may still be left in him.

' Change these evil times, oh. God ! Cut down these trees, lest they grow up to the sky ! Overthrow these overweening giants, lest they pile mountain upon mountain and attempt to storm heaven ! Protect the conscientious few who quietly strive to discover the mysteries of Thy creation!

' I will ask all my brothers in our Monastery to unite with me in earnest prayer, by day and by night, that God may enlighten the ignorance of these pseudo-doctors, that they may understand the virtues which he has implanted in created things, and may learn also that they can become manifest and operative only by means of that preparation which removes all harmful and poisonous impurities. I trust that God will answer our prayer, and that some of my brothers at least will survive to witness the blessed change which shall then take place on earth, when the thick veil of ignorance shall have been removed from the eyes of our opponents, and their minds shall have been enlightened to find the lost piece of silver. May God, who overrules the destinies of men, in His goodness and mercy bring about this consummation.'

On the subject of the perfection of metallic bodies, as in his reference to the Spagyric Art, the Grand Magistrum, the Universal Medicine, the Tinctures to transmute metals and other mysteries of the alchemist's art, he has completely mystified not only the lay reader, but the learned chemists of his own and later times. In all his works the important key to a laboratory process is apparently omitted. Actually, however, such a key is invariably to be found in some other part of the writings, probably in the midst of

one of the mysterious theological discourses which he was wont to insert among his practical instructions, so that it is only by intensive study that the mystery can be unravelled.

His most famous work is his ' *Currus Triumphalis Antimonii*' (' The Triumphal Chariot of Antimony ') It has been translated into German, French, and English, and has done more to establish his reputation as a chemist than any other. The best edition is undoubtedly that published at Amsterdam in 1671 with a commentary by Theodorus Kerckringius. In his preface Kerckringius states that he had actually spoken with Valentine besides studying his works. He speaks of Basil as ' the prince of all chemists, and the most learned, upright, and lucid of all alchemistic writers. He tells the careful student everything that can be known in alchemy ; of this I can most positively assure you.' A perusal of this book makes it quite evident that Valentine had investigated very thoroughly the properties of antimony, and the findings on his experimental work with this metal have been brought forward as recent discoveries by chemists of our day.

His other works are ' The Medicine of Metals,' 'Of Things Natural and Supernatural,' ' Of the First Tincture, Root and Spirit of Metals,' ' The Twelve Keys," and his ' Last Will and Testament.' It is alleged that this last work remained concealed for a number of years within the High Altar of the church belonging to the Priory. Such a story is quite feasible, since alchemists both before and after this era, deeming their works unfit for the age in which they were written, are known to have buried or otherwise secreted their writings for the discovery and benefit, as they doubtless hoped, of a more deserving and more enlightened age. Such manuscripts would very often not be discovered for several generations after the death of the author.

In view of his other outstanding achievements as a chemist of great ability, it seems not illogical to suppose that Valentine's Universal Method of Medicine should be capable of achieving as great a measure of success as his other somewhat more prosaic discoveries.

CHAPTER V

PARACELSUS

Aurolus Phillipus Theophrastus Bombastus von Hohenheim, immortalized as Paracelsus, was born in 1493. He was the son of a physician of repute, who has been described as a Grand Master of the Teutonic Order, and it was from him that Paracelsus took his first instruction.

At the age of sixteen he entered the University at Basle, where he applied himself to the study of alchemy, surgery, and medicine. With the science of alchemy he was

already acquainted, having previously studied the works of Isaac Hollandus, whose writings roused in him the ambition to cure disease by medicine superior to the material at that time in use, for apart from his incursions into alchemy, Paracelsus is credited with the introduction of opium and mercury into medicine, while his works indicate an advanced knowledge of the science and principles of magnetism. These are some of the achievements which would seem to justify Manly Hall's description of him as 'the precursor of chemical pharmacology and therapeutics and the most original medical thinker of the sixteenth century.'

The Abbot Trithemius, an adept of a high order, and the instructor of the illustrious Henry Cornelius Agrippa, was responsible for Paracelsus' initiation into the science of alchemy. In 1516 he was still pursuing his research in mineralogy, medicine, surgery, and chemistry under the guidance of Sigismund Fugger, a wealthy physician of the city, but was forced to leave Basle hurriedly after trouble with the authorities over his studies in necromancy. He started out on a nomad's life, supporting himself by astrological predictions and occult practices of various kinds.

His wanderings took him through Germany, France, Hungary, the Netherlands, Denmark, Sweden, and Russia. In Russia he is reported to have been taken prisoner by the Tartars and brought before the Grand Cham at whose court he became a great favourite. Finally, assuming this story to be true, he accompanied the Cham's son on an embassy from China to Constanti-nople, the city in which the supreme secret, the universal dissolvent, the alkahest, was imparted to him by an Arabian adept. For Paracelsus, as Manly Hall has said, gained his knowledge 'not from coated pedagogues, but from dervishes in Constanti-nople, witches, gipsies, and sorcerers, who invoked spirits and captured the rays of the celestial bodies in dew; of whom it is said that he cured the incurable, gave sight to the blind, cleansed the leper, and even raised the dead, and whose memory could turn aside the plague.'

Paracelsus ultimately returned to Europe, passing along the Danube into Italy where he became an army surgeon. It was here apparently that his wonderful cures began. In 1526, at the age of thirty-two, he re-entered Germany, and at the university he had entered as a youth took a professorship of physics, medicine, and surgery. This was a position of some considerable importance, and was offered to him at the instance of Erasmus and Ecolampidus. Perhaps it was his behaviour at this time that eventually led to his title 'the Luther of physicians,' for in his lectures he made so bold as to denounce as antiquated the systems of Galen and his school, whose teachings were held to be so unalterable and inviolable by the authorities of that time, that the slightest deviation from their teachings was regarded as nothing short of heretical. As a crowning insult he actually burnt the works of these masters in a brass pan with sulphur and nitre! This high-handed behaviour, coupled with his original ideas, made him countless enemies. The fact that the cures he performed with his mineral medicines justified his teachings merely served further to antagonize the medical faculty, infuriated at their authority and prestige being undermined by the teachings of a 'heretic' and 'usurper.' Thus Paracelsus did not long retain his professorship at Basle, but was forced once again to leave the city and betake himself to a wanderer's life.

During the course of his second exile we hear of him in 1526 at Colmar, and in 1530 at Nuremburg, once again in conflict with the doctors of medicine, who denounced him as an impostor, although once again he turned the tables on his opponents by his successful treatment of several bad cases of elephantiasis, which he followed up during the next ten years by a series of cures which were amazing at the period.

Franz Hartmann in his 'Paracelsus' says:

'He proceeded to Maehren, Kaernthen, Krain, and Hungary, and finally to Salzburg, to which place he was invited by the Prince Palatine, Duke Ernst of Bavaria, who was a great lover of the secret art. But he was not destined to enjoy a long time the rest he so richly deserved. . .'

He died in 1541 after a short sickness in a small room at the White Horse Inn near the quay, and his body was buried in the graveyard of St. Sebastian. One writer supposes the event to have been accelerated by a scuffle with assassins in the pay of the orthodox medical faculty, but there is no actual foundation for this story.

Not one of his biographers seems to have found anything remarkable in the fact that at sixteen years of age Paracelsus was already well acquainted with alchemical literature. Even allowing for the earlier maturity of a man in those times, he must still have been something of a phenomenon in mental development. Certain it is that few of his contemporaries either could or would grasp his teachings, and his consequent irritation and arrogance in the face of their stupidity and obstinacy is scarcely to be wondered at. Although he numbered so many enemies among his fellow physicians, he also had his disciples, and for these no praise was too high for him. He was worshipped as their Noble and Beloved Monarch, the German Hermes, the Philosopher Trismegistus, Dear Preceptor and King, Theophrastus of Blessed Memory and Immortal Fame.

I am indebted to Mr. Arthur Edward Waite's translation from the German of the Hermetic and Alchemic Writings of Paracelsus for many of these facts of his life.

CHAPTER VI

ALCHEMY IN THE SIXTEENTH AND SEVENTEENTH

CENTURIES

The first man to teach the chemistry of the human body and to declare, as did Paracelsus, that the true purpose of chemistry was the preparation of medicine for the

treatment of disease was one Jean Baptista van Helmont, a disciple of Paracelsus, some-times called the Descartes of Medicine.

In his treatise, 'De Natura Vitae Eternae,' he writes

'I have seen and I have touched the Philosophers' Stone more than once. The colour of it was like saffron in powder, but heavy and shining like pounded glass. I had once given me the fourth of a grain—I call a grain that which takes 600 to make an ounce. I made projection with this fourth part of a grain wrapped in paper upon eight ounces of quicksilver heated in a crucible. The result of the projection was eight ounces, lacking eleven grains, of the most pure gold.'

In his early thirties van Helmont retired to an old castle in Belgium near Brussels and remained there, almost unknown to his neighbours until his death in his sixty-seventh year. He never professed to have actually prepared the Philosophers' Stone, but gained his knowledge from alchemists he contacted during his years of research.

Van Helmont also gives particulars of an Irish gentleman named Butler, a prisoner in the Castle of Vilvord in Flanders, who during his captivity performed strange cures by means of the Hermetic medicine. The news of his cure of a Breton monk, a fellow-prisoner suffering from severe erysipelas, by the administration of almond milk in which he had merely dipped the Philosophers' Stone brought van Helmont, accompanied by several noblemen, post-haste to the Castle to investigate the case. In their presence Butler cured an aged woman of 'megrim' by dipping the Stone into olive-oil and then anointing her head. There was also an abbess who had suffered for eighteen years with paralysed fingers and a swollen arm. These disabilities were removed by applying the Stone a few times to her tongue.

In 'Lives of the Alchcmystical Philosophers,' published in 1815, it is stated that prior to the events at Vilvord, Butler attracted some attention by his transmutations in London during the reign of James I. He is said to have gained his knowledge in Arabia and in this way. When a ship in which he had once taken passage was captured by African pirates, Butler was taken prisoner and sold into slavery in Arabia. His Arab master was an alchemical worker with knowledge of the correct processes. Butler assisted him in some of his operations, and when later he was able to make his escape from captivity, lie carried off a large portion of the Red Powder.

Denys Zachare in his memoirs gives an interesting account of his pursuit of the Philosophers' Stone. At the age of twenty he set out to Bordeaux to undertake a college curriculum, and hence to Toulouse for a course of law. In this town he made the acquaintance of some students in possession of a number of alchemical books. It seems that at this time there was a craze for alchemical experiments among the students of Paris and other French towns, and this craze caught Zachare's imagination. His law studies were forsaken and his experiments in alchemy began. On his parents' death, having expended all his money on this new love of his he returned home and

from their estate raised further money to continue his research. For ten years, according to his own statement, after experiments of all sorts and meetings with countless men with a method to sell, he sat down to study carefully the writings of the philosophers on the subject, and states that it was Raymond Lully's 'Testament, Codicil, and Epistle' addressed to King Robert that gave him the key to the secret. From the study of this book and 'The Grand Rosary' of Arnold de Villeneuve, he formulated a plan entirely different from any he had previously followed. After another fifteen months of toil he says:

'I beheld with transport the evolution of the three successive colours which testify to the True Work. It came finally at Eastertide; I made a projection of my divine Powder on quicksilver, and in less than an hour it was converted into fine gold. God knows how joyful I was, how I thanked him for this great grace and favour, and prayed for His Holy Spirit to pour yet more light upon me that I might use what I had attained only to His praise and honour.'

In his one writing entitled 'Opusculum Chemicum' he gives his own personal narrative and states that the Art is the gift of God alone. The methods and possibilities of the transmutation of metals and the Tincture as a Medicine are also considered.

There is also the evidence of John Frederick Helvetius, as testified in 1666. He made claim to be an adept, but received the powder of transmutation from another. He writes:

'On December 27th, 1666, and in the forenoon, there came a certain man to my house who was unto me a complete stranger, but of an honest, grave and authoritative mien, clothed in a simple garb like that of a Memnonite. He was of middle height, his face was long and slightly pock-marked, his hair was black and straight, his chin close-shaven, his age about forty-three or forty-four, and his native place North Holland, so far as I could make out. After we had exchanged salutations, he inquired whether he might have some conversation with me. It was his idea to speak of the Pyrotechnic Art, as he had read one of my tracts, being that directed against the Sympathetic Powder of Sir Kenelm Digby, in which I implied a suspicion whether the Great Arcanum of the Sages was not after all a gigantic hoax. He took therefore this opportunity of asking if indeed I could not believe that such a Grand Mystery might exist in the nature of things, being that by which a physician could restore any patient whose vitals were not irreparably destroyed. My answer allowed that such a Medicine would be a most desirable acquisition for any doctor and that none might tell how many secrets there may be hidden in Nature, but that as for me—though I had read much on the truth of this Art—it had never been my fortune to meet with a Master of Alchemical Science. I inquired further whether he was himself a medical man since he spoke so learnedly about the Universal Medicine, but he disclaimed my suggestion modestly, describing himself as a brass-founder, who had always taken great interest in the extraction of medicines from metals by means of fire. After some further talk the Artist Elias—for he it was—addressed me thus:

‘ “Seeing that you have read so much in the writings of the alchemists concerning the Stone, its substance, colour and wonderful effects, may I be allowed to question whether you have yourself prepared it.”

‘On my answering him in the negative he took from his bag an ivory box of cunning workmanship in which there were three large pieces of a substance resembling glass or pale sulphur and informed me that here was enough of the Tincture to produce twenty tons of gold.

‘When I held the treasure in my hands for some fifteen minutes listening to an account of its curative properties, I was compelled to return it, not without a certain degree of reluctance. After thanking him for his kindness I asked why it was that his Tincture did not display that ruby colour which I had been taught to regard as characteristic of the Philosophers’ Stone. He replied that the colour made no difference and that the substance was sufficiently mature for all practical purposes. He refused somewhat brusquely my request for a piece of his substance, were it no larger than a coriander seed, adding in a milder tone that he could not do so for all the wealth which I possessed; not indeed on account of its preciousness but for another reason that it was not lawful to divulge. Indeed, if fire could be destroyed by fire he would cast it rather into the flames. Then after a little consideration he asked whether I could not shew him into a room at the back of the house, where we should be less liable to observation. Having led him into the state parlour, he requested me to produce a gold coin, and while I was finding it he took from his breast pocket a green silk handkerchief wrapped about five medals, the gold of which was infinitely superior to that of my own money. Being filled with admiration, I asked my visitor how he had attained this most wonderful knowledge in the world, to which he replied that it was a gift bestowed upon him freely by a friend who had stayed a few days at his house, who had taught him also how to change common flints and crystals into stones more precious than rubies, chrysolites and sapphires.

‘ “He made known to me further,” said the artist, “the preparation of crocus of iron, an infallible cure for dysentery; of a metallic liquor, which was an efficacious remedy for dropsy, and of other medicines.”

‘To this, however, I paid no great heed as I, Helvetius, was impatient to hear about the Great Secret of all. The artist said further that his master caused him to bring a glass full of warm water to which he added a little white powder and then an ounce of silver, which melted like ice therein.

“Of this he emptied one half and gave the rest to me. Its taste resembled that of fresh milk, and the effect was most exhilarating.”

‘I asked my visitor whether the potion was a preparation of the Philosophers’ Stone, but he replied that I must not be curious. He added presently that at the bidding of his master he took down a piece of lead water-pipe and melted it in a pot, when the master removed some sulphurous powder on the point of a knife from a little box, cast it into the

molten lead, and after exposing the compound for a short time to a fierce fire he poured forth a great mass of liquid gold upon the brick floor of the kitchen.

The Master bade me take one-sixteenth of this gold as a keepsake for myself and distribute the rest among the poor, which I did by making over a large sum in trust for the Church of Sparrendaur. In fine, before bidding me farewell, my friend taught me this Divine Art."

'When my strange visitor had concluded his narrative, I besought him in proof of his statement to perform a transmutation in my presence. He answered that he could not do so on that occasion but that he would return in three weeks and if then at liberty to do so he would shew me something that would make me open my eyes. He returned punctually on the promised day and invited me to a walk, in the course of which we spoke profoundly on the secrets of Nature in fire, though I noticed that my companion was exceedingly reserved on the subject of the Great Secret. When I prayed him, however, to entrust me with a morsel of his precious Stone, were it no larger than a rape seed he delivered it like a princely donation. When I expressed a doubt whether it would be sufficient to tinge more than four grains of lead he eagerly demanded it back. I complied, hoping that he would exchange it for a larger fragment, instead of which he divided it with his thumb, threw half in the fire and returned the rest, saying

' " It is yet sufficient for you."

The narrative goes on to state that on the morrow Helvetius prepared six drachms of lead, melted it in a crucible, and cast on the Tincture. There was a hissing sound and a slight effervescence, and after fifteen minutes Helvetius found that the lead had been transformed into the finest gold, which on cooling glittered and shone as gold indeed. A goldsmith to whom he took this declared it to be the purest gold that he had ever seen and offered to buy it at fifty forms the ounce. Amongst others the Master of the Mint came to examine the gold and asked that a small part might be placed at his disposal for examination. Being put through the tests with aqua-fortis and antimony it was pronounced pure gold of the finest quality. Helvetius adds in a later part of his writing that there was left in his heart by the Artist a deeply seated conviction that 'through metals and out of metals, purified by highly refined and spiritualized metals, there may be prepared the Living Gold and Quicksilver of the Sages, which bring both metals and human bodies to perfection.'

In the Helvetius tract is also testimony of Kuffle and of his conversion to a belief in alchemy as the result of an experiment which he had been able to perform him-self, although no indication is given of the source from which he obtained his powder of projection.

Secondly, there is an account of a silversmith named Gril, who in the year 1664 at the city of the Hague, converted a pound of lead partly into gold and partly into silver, using a tincture received from a certain John Caspar Knoettner. This projection was made in the presence of many witnesses and Helvetius himself examined the precious

metals obtained from the operation.

In 1710 Sigmund Richter published his 'Perfect and True Preparation of the Philosophical Stone' under the auspices of the Rosicrucians. Another representative of the Rosy Cross was the mysterious Lascaris, a descendant of the royal house of Lascaris, an old Byzantine family, who spread the knowledge of the Hermetic art in Germany during the eighteenth century. Lascaris affirmed that when unbelievers beheld the amazing virtues of the Stone they would no longer be able to regard alchemy as a delusive art. He appears to have performed transmutation in different parts of Germany and then to have disappeared into the blue and so out of history.

CHAPTER VII

ENGLISH ALCHEMISTS

In England the first known alchemist was Roger Bacon, a scholar of outstanding attainment, who was born in Somersetshire in 1214. He made extraordinary progress even in his boyhood studies, and on reaching the required age joined the Franciscan Order. From Oxford he passed on to Paris where he studied medicine and mathematics. On his return to England he applied himself to the study of philosophy and languages, with such success that he wrote grammars of the Latin, Greek, and Hebrew tongues.

Although Bacon has been described as a physician rather than a chemist, we are indebted to him for many scientific discoveries. He was almost the only astronomer of his time and in this capacity rectified the Julian calendar which, although submitted to Pope Clement IV in 1267, was not put into practice until a later Papacy. He was responsible also for the physical analysis of convex glasses and lenses, the invention of spectacles and achromatic lenses, and if not for the actual construction, at any rate for the theory of the telescope. As a student of chemistry he called attention to the chemical role played by air in combustion, and having carefully studied the properties of saltpetre, taught its purification by dissolution in water and by crystallisation.

From certain of his letters we may learn that Bacon anticipated most of the achievements of modern science. He maintained that vessels might be constructed which would be capable of navigation without rowers, and which, under the direction of a single man, could travel through the water at a speed hitherto undreamt of. He also predicted that it would be equally possible to construct cars which 'might be set in motion with marvellous rapidity, independently of horses and other animals,' and flying machines which would beat the air with artificial wings

It is scarcely surprising that in the atmosphere of superstition and ignorance which reigned in Europe during the middle ages Bacon's achievements were attributed to his communication with devils, and that his fame spread through Western Europe not as a

savant, but as a great magician! His great services to humanity were met with censure, not gratitude, and to the Church his teachings seemed particularly pernicious. She accordingly took her place as one of his foremost adversaries, and even the friars of his own order refused his writings a place in their library. His persecutions culminated in 1279 in imprisonment and a forced repentance of his labours in the cause of art and science.

Amongst his many writings there are extant two or three works on alchemy from which it is quite evident that not only did he study and practise the science, but that he obtained his final objective, the Philosophers' Stone. Doubtless during his lifetime his persecutions led him to conceal carefully his practice of the Hermetic art and to consider the revelation of such matters unfit for the uninitiated. 'Truth, ' he writes, ' ought not to be shown to every ribald, for then that would become most vile which, in the hand of a philosopher, is the most precious of all things.'

Sir George Ripley, Canon of Bridlington Cathedral, Yorkshire, placed alchemy on a higher level than many of his contemporaries by dealing with it as a spiritual and not merely a physical manifestation. He maintained that alchemy is concerned with the mode of our spirit's return to God who gave it. He wrote in 1471 his 'Compound of Alchemy' with its dedicatory epistle to Edward IV. It is also reported of this Canon of Bridlington that he provided funds for the Knights of St. John by means of the Philosophers' Stone.

In the sixteenth century Pierce, the Black Monk, wrote on the Elixir the following:

'Take earth of Earth, Earth's Mother, Water of Earth, Fire of Earth and Water of the Wood. These are to lie together and then be parted. Alchemical gold is made of three pure souls, purged as crystal. Body, soul, and spirit grown into a Stone, wherein there is no corruption : this is to be cast on Mercury and it shall become most worthy gold.'

Other works of the sixteenth century include Thomas Charnock's 'Breviary of Philosophy' and the additamenta thereto, and 'Enigma' in 1572. He also wrote a memorandum in which he states that he attained the transmuting powder when his hairs were white.

In the sixteenth century also lived Edward Kelly, born 1555. He seems to have been an adventurer, and is reputed to have lost his ears at Lancaster on an accusation of producing forged title deeds. Whether this is true or not, the fact remains that Dr. Dee, a learned man of the Elizabethan era, was very interested in Kelly's clairvoyant visions, although it is difficult to determine whether Kelly really was a genuine seer since his life was such an extraordinary mixture of good and bad.

In some way or other Kelly does appear to have come into possession of the Red and White Tinctures, since Elias Ashmole printed at the end of 'Theatrum Chemicum Britannicum' a tract entitled 'Sir Edward Kelly's Work' and says:

“Tis generally reported that Doctor Dee and Sir Edward Kelly were so strangely fortunate as to find a very large quantity of the Elixir in some part of the ruins of Glastonbury Abbey, which was so incredibly rich in virtue (being one upon 272,330), that they lost much in making projection by way of trial before they found out the true height of the Medicine.’

How true that may be is a moot point, but it is a fact that in March 1583 the Count Palatine of Siradia, Prince of Poland, Adalbert Alask, while visiting the Court of Queen Elizabeth, sought an acquaintance with Dr. Dee to discuss his experiments, in which he became so interested that he was accompanied by Dee and Kelly and their families on his return to Cracow. The Prince took them from Cracow to Prague in anticipation of favours at the hand of the Emperor, Rudolph II, but their attempt to get into touch with Rudolph was unsuccessful. In Prague at that time a great interest was evinced in alchemy by all and sundry, but in 1586, by reason of an edict of Pope Sixtus V, Dee and Kelly were forced to flee the city.

They finally found peace and plenty at the Castle of Trebona in Bohemia as guests of Count Rosenberg, the Emperor’s Viceroy in that country. During that time Kelly made projection of one minim on an ounce and a quarter of mercury and produced nearly an ounce of best gold, which gold was afterwards distributed from the crucible.

In February 1588, following a breach between them, the two men parted, Dee making for England and Kelly for Prague, where Rosenberg had persuaded the Emperor to quash the Papal decree. Through the introduction of Rosenberg, Kelly was received and honoured by Rudolph as one in possession of the Great Secret of Alchemy. From him he received besides a grant of land and the freedom of the city, a councillorship of state and apparently a title, since he was known from that time forward as Sir Edward Kelly. These honours are evidence that Kelly had undoubtedly demonstrated to the Emperor his knowledge of trans-mutation, but the powder of projection had now diminished, and to the Emperor’s command to produce it in ample quantities, he failed to accede, being either unable or unwilling to do so. As a result he was cast into prison at the Castle of Purglitz near Prague where he remained until 1591, when he was restored to favour. He was interned a second time, however, and in 1595, according to chronicles, whilst attempting to escape from his prison, fell from a considerable height and was killed at the age of forty.

In the seventeenth century lived Eugenius Philalethes or Thomas Vaughan. Vaughan came from Wales and his writings were regarded as an illustration of the purely spiritual mystery within the science of alchemy, but whatever the various interpretations put upon his work, Vaughan was undoubtedly endeavouring to show that alchemy was demonstratable in every phase of consciousness, physical, mental, and spiritual. His work, ‘Lumen de Lumine,’ is an alchemical discourse and deals with his subject in the phases I have men-tioned. His medicine is a spiritual substance inasmuch as it is the Quintessence or the Divine Life manifesting through all form, both physical and spiritual. His gold is the philosophic gold of the physical world as well as the wisdom of the spiritual. His stone is the touch-stone which transmutes everything and is

again spiritual and physical, and the statement that the Medicine can only be contained in a glass vessel signifies a tangible glass container as well as the purified body of the adept.

Thomas Vaughan was a Magus of the Rosicrucian Order and he knew and understood that the science of alchemy as such must manifest throughout all planes of consciousness.

Eirenaeus Philalethes, by reason of his very numerous writings, must be mentioned. There has been much discussion as to whether this was the name of another adept, or merely another pen name for Vaughan. Mr. Waite has attempted to prove to his satisfaction that they were two different men. 'Personally, I should attribute both names to Thomas Vaughan, but although the question of these authors' identity may make inter-esting debating material, it is of negligible importance from the standpoint adopted in this book.

In his preface to the Open Entrance from the 'Collectanea Chymica,' published by William Cooper in 1684, he gives testimony:

'I being an adept anonymous, a lover of learning, and a philosopher, decreed to write this little treatise of medicinal, chemical and physical secrets in the year of the world's redemption 1645, in the three and twentieth year of my age, that I may pay my duty to the Sons of Art, that I might appear to other adepts as their brother and equal. Now therefore I presage that not a few will be enlightened by these my labours. These are no fables, but real experiments which I have made and know, as every other adept will conclude by these lines. In truth, many times I laid aside my pen, designing to forbear from writing, being rather willing to have concealed the truth under a mask of envy, but God compelled me to write and Him I could in no wise resist, who alone knows the heart and unto Whom be glory for ever. I believe that many in this last age of the world shall be rejoiced with the Great Secret because I have written so faithfully, leaving of my own will nothing in doubt for a young beginner. I know many already who possess it in common with myself, and am persuaded that 17 shall yet be acquainted in the immediate time to come. May God's most holy will be done therein. I acknowledge myself all unworthy of bringing those things about, but in such matters I submit in adoration to Him, to Whom all creation is subject, Who created all to this end, and having created, preserves them.'

He then goes on to give an account of the transmutation of metals into silver and gold, and also of the fact that the medicine administered to some at the point of death affected their miraculous recovery.

Of one occasion he writes:

'On a time in a foreign country I would have sold so much pure silver worth £ 600, but although I was dressed like a merchant they said unto me presently that the said metal was made by Art. When I asked their reasons it was answered "We know the

silver that comes from England, Spain, and other places, but this is none of these kinds." On hearing this I withdrew suddenly, leaving the silver behind me as well as its price and never returning."

Again he remarks:

'I have made the Stone: I do not possess it by theft but by the gift of God. I have made it and daily have it in my power, having formed it often with my own hands. I write the things that I know.'

In the last chapter of the Open Entrance is his message to those who have attained the goal:

'He who hath once, by the blessing of God, perfectly attained this Art, I know not what in the world he can wish but that he may be free from all snares of wicked men so as to serve God without distraction. But it would be a vain thing by outward pomp to seek for vulgar applause. Such trifles are not esteemed by those who have this Art, nay, rather they despise them. He therefore whom God hath blessed with this talent has this field of content. First, if he should live a thousand years and every day provide for a thousand men, he could not want, for he may increase his Stone at his pleasure, both in weight and virtue so that if a man would, one man might transmute into perfect gold and silver all the imperfect metals that are in the whole world. Secondly, he may by this Art make precious stones and gems, such as cannot be paralleled in Nature for goodness and greatness. Thirdly and lastly, he hath a Medicine Universal, both for prolonging life and curing of all diseases, so that one true adeptist can easily cure all the sick people in the world I mean his medicine is sufficient.

'Now to the King, Eternal, Immortal and sole Almighty, be everlasting praise for these His unspeakable gifts and invaluable treasures. Whosoever enjoyeth this talent, let him be sure to employ it to the glory of God and the good of his neighbours, lest he be found ungrateful to God his Creditor—who has blessed him with so great a talent—and so be in the last day found guilty of misproving it and so condemned.'

His principal works are 'An Open Entrance to the Shut Palace of the King,' 'Ripley Revived,' 'The Marrow of Alchemy' in verse, 'Metallorum Metamorphosis,' 'Brevis Manuductio ad Rubinem Coelestum,' 'Fons Chemicæ Veritatis,' and a few others in the 'Musaeum Hermiticum' and in Manget's collection. There is also the story of a transmutation before Gustavus Adolphus in 1620, the gold of which was coined into medals, bearing the King's effigy with the reverse Mercury and Venus; and of another at Berlin, before the King of Prussia.

Sir Isaac Newton, the famous seventeenth-century mathematician and scientist, though not generally known as an alchemist, was undoubtedly an experimenter in that particular branch of science. If one follows carefully, in the light of alchemical knowledge, the biography of Sir Isaac Newton by J. W. V. Sullivan, I think it is quite easy to realize the experimental theories on which he was working. Sir Arthur

Eddington, in reviewing this book, says:

‘The science in which Newton seems to have been chiefly interested, and on which he spent most of his time was chemistry. He read widely and made innumerable experiments, entirely without fruit so far as we know.’

His amanuensis records:

‘He very rarely went to bed until two or three of the clock, sometimes not till five or six, lying about four or five hours, especially at spring or the fall of the leaf, at which time he used to employ about six weeks in his laboratory, the fire scarce going out night or day. What his aim might be I was unable to penetrate into.’

I think the answer to this might certainly be that Newton’s experiments were concerned with nothing more or less than alchemy.

In the same century Alexa’nder Seton, a Scot, suffered indescribable torments for his knowledge of the art of transmutation. After practising in his own country he went abroad, where he demonstrated his transmuta-tions before men of good repute and integrity in Holland, Hamburg, Italy, Basle, Strasbourg, Cologne, and Munich. He was finally summoned to appear before the young Elector of Saxony, to whose court he went somewhat reluctantly. The Elector, on receiving proof of the authenticity of his projections, treated him with distinction, convinced that Seton held the secret of boundless wealth. But Seton refused to initiate the Elector into his secret, and was imprisoned in Dresden. As his imprisonment would not shake his purpose he was put to the torture. He was pierced, racked, beaten, seared with fire and molten lead, but still he held his peace. At length he was left in solitary confinement until his release was finally engineered by the adept Sendivogius. Even to his friend he refused to reveal the secret until shortly before his death, two years after his escape from prison, when he presented Sendivogius with his transmuting powder.

CHAPTER VIII

THE COMTE DE ST. GERMAIN

It is rather remarkable that in the history of alchemy the Comte de St. Germain has not been mentioned. There is no doubt that he was an expert in the art, but of the many stories related about this remarkable man, his achievements in this particular sphere seem to play no part.

St. Germain was a baffling personality. As far as can be ascertained he was the son of Prince Racozy of Transylvania, but, in any case, there can be no doubt that he was of

noble birth, a man of great culture and refinement. His history as far as it is known is well worth reading, but does not come within the scope of this book, which is solely concerned with his interest in the alchemic art. To those of my readers interested in dietetics, it may be a point of interest that most of his biographers have noted his habits with regard to food. It was diet, he declared, combined with his marvellous elixir, which constituted the true secret of his longevity, for it may be remembered that records of St. Germain's various appearances in Europe extend over a period of 110 years, during which time his appearance never altered. Always he appeared as a well-preserved man of middle age. Madame la Comtesse d'Adhemar, for example, in 'Souvenirs de Marie Antoinette,' gives an excellent description of the Comte, whom Frederick the Great referred to as 'the man who does not die,' and Mrs. Cooper Oakley in her monograph, 'The Comte de St. Germain, the Secret of Kings,' traces him under his various names between the years 1710 and 1822.

The Italian adventurer, Jacques de Casanova de Seingalt, grudgingly admits that the Comte was an adept of the magical arts and a skilled chemist. Upon his telling St. Germain that he was suffering from an acute disease, the Comte invited Casanova to remain for treatment, saying that he would prepare fifteen pills which in three days would restore him to perfect health.

Of St. Germain's athoeter Casanova writes:

'Then he showed me his magistrum. which he called Athoeter. It was a white liquid contained in a well stopped phial. He told me that this liquid was the universal spirit of Nature and that if the wax of the stopper was pricked ever so slightly, the whole contents would disappear. I begged him to make the experiment. He thereupon gave me the phial and the pin and I myself pricked the wax, when, lo, the phial was empty.'

Casanova further records an incident in which St. Germain changed a twelve sous piece into a pure gold coin. There is other evidence that the celebrated Count possessed the alchemical powder by which it is possible to transmute base metals into gold. He actually performed this feat on at least two occasions as stated by the writings of contemporaries. The Marquis de Valbelle, visiting St. Germain in his laboratory, found the alchemist busy with his furnaces. He asked the Marquis for a silver six-franc piece, and covering it with a black substance, exposed it to the heat of a small flame or furnace. M. de Valbelle saw the coin change colour until it became a bright red. Some minutes after, when it had cooled a little, the adept took it out of the cooling vessel and returned it to the Marquis. The piece was no longer silver but of the purest gold. Transmutation had been complete. The Comtesse d'Adhemar had possession of this coin until 1766, when it was stolen from her secretary.

One author tells us that St. Germain always attributed his knowledge of occult chemistry to his sojourn in Asia. In 1755 he went to the East for the second time, and writing to Count von Lamberg he said: 'I am indebted for my knowledge of melting jewels to my second journey to India.'

There are too many authentic cases of metallic transmutations to condemn St. Germain as a charlatan for such a feat. The Leopold Hoffman medal, still in the possession of that family, is the most outstanding example of the transmutation of metals ever recorded. Two-thirds of this medal was transformed into gold by the monk Wenzel-Sei1er, leaving the balance silver, which was its original state. In the circumstances fraud was impossible as there was but one copy of the medal extant.

For these notes on incidents in St. Germain's life I am indebted to Mr. Manly Hall's introductory material and commentary to the 'Most Holy Trinosophia' (Cornte de St. Germain).

The 'Most Holy Trinosophia,' or 'The Most Holy Threefold Wisdom,' is composed of twelve sections. It is at the same time a picture of the process of Initiation and an Alchemical treatise, a fact which careful perusal will establish. Let me quote from Section XII:

'The hall into which I had just entered was perfectly round it resembled the interior of a globe composed of hard transparent matter, as crystals, so that the light entered from all sides. Its lower part rested upon a vast basin filled with red sand. A gentle and equable warmth reigned in this circular enclosure. With astonishment I gazed around this crystal globe when a new phenomenon excited my admiration. From the floor of the hall ascended a gentle vapour, moist and saffron yellow. It enveloped me, raised me gently and within thirty-six days it bore me up to the upper part of the globe. Thereafter the vapour thinned. Little by little I descended and finally found myself again on the floor. My robe had changed its colour. It had been green when I entered the hail, but now changed to a brilliant red.'

Here is a picture of the pelican in its sand bath, the process of the sublimation of the contents, and the change of colour which takes place in one of the laboratory processes in the preparation of the Philosophers' Stone. That this preparation is a physical process carried out in a laboratory with water, retorts, sand-bath, and furnaces, there is no doubt. That alchemy is purely a psychic and spiritual science has no basis in fact. A science to be a science must be capable of —"manifestation on every plane of consciousness; in other words it must be capable of demonstrating the axiom 'as above, so below.' Alchemy can withstand this test, for it is, physically, spiritually, and psychically, a science manifesting throughout all form and all life.

The various foregoing records should in some measure bear testimony to the claim of alchemy to be a physical science based on an inner knowledge of the properties of metals. Casanova's description of St. Germain alone is evidence that as recently as the latter part of the eighteenth century, at any rate, a method of preparing a physical 'Stone,' capable of transmuting metals and curing disease was in practice.

Modern science knows of no substance that can change lead or quicksilver into the likeness of solid gold by the mere addition of a grain of red powder, and may therefore choose to scoff at the alchemists' assertions as products of a too-fertile imagination, at

their writings as 'gibberish.' But the fact must be borne in mind that the 'assertions' were corroborated by impartial observers, and that the 'gibberish' of the Hermetic tracts is scarcely less intelligible to the layman than is modern chemical phraseology.

[PART II]

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Part 1 of 2 (Chapters I-VII) [Part 2]

THEURGY

or the

HERMETIC PRACTICE

A Treatise on Spiritual Alchemy

BY

By E. J. LANGFORD GARSTIN

This copy was scanned by hermetics.org. from the original 1930 copy.

Edward John Langford Garstin was a prominent member of the Alpha and Omega (A.:O.:), a later development of the Hermetic Order of the Golden Dawn. He was the author of two published works primarily on Spiritual Alchemy. The other being "The Secret Fire" (1932), which is published on our website.

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PREFACE

The Title selected for this short treatise may at first sight appear to be either very ambitious or presumptuous or even both. Alternatively it may be held to be misleading on the ground that this is not really a practical textbook.

It would therefore appear advisable, from the very start, to warn the intending reader that no claim is made herein to any special knowledge of the Art other than that which can be gleaned from the careful study of the published works of the Alchemical writers, and the use of such powers of insight and intuition regarding their admittedly involved and cryptic phraseology as the author may possess.

Of necessity various subjects usually classed under the general heading of Occultism will have to be considered, and some preliminary remarks under this head may not be inappropriate.

Many people fight shy of Occultism because of its undesirable associations in their minds with credulity and superstition, neurotics and hysteria, charlatanry and fraud, and because they are accustomed to regard what genuine residuum there may be left as consisting in undesirable and dangerous practices.

On reflection, however, it will be found that the same impression is prevalent in toto among many regarding Spiritualism, and in part regarding Mysticism, while the Orthodox Religions do not escape altogether scatheless.

It is not intended herein to indulge in apologetics on behalf of Occultism, which, divested of the illusions held about it, is quite capable of speaking for itself as it were, and requires no defence. It is merely proposed to discuss what is termed Theurgia, which is the practical part of Spiritual Alchemy, as far as the limits of space and the avoidance of undue technicalities will permit.

Theurgy, denned a little more carefully, means "The Science or Art of Divine Works," and it is the same as the Telestic or Perfecting Work. In Alchemy it is called the "Great Work," which is the purification and exaltation of the lower nature by the proper application of scientific principles, so that it may become united with its higher counterparts, whereby the individual may attain to Spiritual, and ultimately Divine, Consciousness.

By scientific principles are to be understood "known principles," though the fact that these are not generally known is the origin of the term "occult," which merely means,

according to the dictionary, "escaping observation, not discovered without test or experiment," which definitions apply with equal force to any department of scientific research.

Were this definition more commonly recognised, it is possible that there would be less misleading talk and less misunderstanding on the part of the opponents of the Arcane Sciences than there are at present, and that there would not be so much condemnation where there has been no previous careful investigation.

We would also say a word by way of apology to the reader who may feel that we have made too lavish a use of quotations. Our object is twofold. Firstly, that no one may imagine that they have to rely merely upon the speculations of some dilettante dabbler in the Occult Sciences, but that they may see for themselves the sources from which our conclusions are drawn. Secondly, because we feel unable to improve upon the sayings of these writers, save only by bringing together the references that are not merely scattered through their various works, but also, on their own confession, placed very often out of their proper sequence and

relationship even in their individual books. Passages thus correlated often assume fresh importance, and from them, sometimes, the unexpected truth emerges. If we have to any extent succeeded in thus throwing light upon the sayings of the sages, however little it may be, we shall have more than achieved our object.

THEURGY CHAPTER I

Theurgy or the Telestic Work, was the very essence of the teaching of the Mystery Schools of Egypt, of Samothrace and of Eleusis; of Zoroaster, of Mithra and of Orpheus. And in Egypt, the cradle of them all, were initiated many of the outstanding men of their day, such as Pythagoras, Plato, Demokritos, Eudoxus, Archimedes, Chrysippos, Euripides, Proklos, Thales and many others.

In addition many of the Fathers of the Church, such as Clement of Alexandria, Cyrillus and Synesius, were also initiated into the Mysteries and regarded them as sacred and efficacious, transferring in part the very language, rites and disciplines of them to their own forms of worship, as is even to-day apparent.

Proklos tells us that "The Perfective Rite leads the way as the muesis or mystic initiation, and after that is the epopteia or beholding."

Plato calls Zoroastrian Magic "The Service of the Gods," and Psellus affirms that "Its function is to initiate or perfect the human soul by the power of materials here on earth, for the supreme faculty of the soul cannot by its own guidance aspire to the

sublimest intuitions, and to the comprehension of Divinity."

Clement of Alexandria alludes to the Mysteries as Blessed and says: "O Mysteries truly Sacred! O pure light! At the light of the torches the veil that covers Deity and Heaven falls off. I am Holy now that I am initiated." While Synesius, speaking in alchemical terms, declares that "the Quintessence is no other than our viscous, celestial and glorious soul, drawn from its minera by our magistry."

Nor are the later students and masters of the art less well known, for included among their number were such men as Appollonius of Tyana, Albertus Magnus, Roger Bacon, Paracelsus, Arnold de Villa Nova, Picus di Mirandola, Trithemius, Boehme, Cornelius Agrippa and many others.

But to leave the historical aspect, which, however interesting, is relatively unimportant, and to come to our subject. Theurgy is inextricably associated with Religion; is, in fact, its very kernel; for on investigation we find that beneath the exoteric and allegorical forms of all ancient doctrines, and hidden carefully within all their sacred writings, there is an underlying principle which is in every case the same, but is yet invariably concealed in one way or another.

This central teaching deals with rebirth, or birth from above, and, if we are to believe the records of antiquity, there is, and always has been, a definite body of scientific teaching on this subject, the knowledge of which, though jealously guarded, was never denied to the genuine and earnest seeker.

Unfortunately the mental and spiritual limitations of the vast bulk of mankind throughout the ages have always prevented the public teaching of this science, and necessitated the maintenance of the strictest secrecy, the knowledge being invariably given in the involved, complicated and envious language of symbol and allegory.

This is, of course, a constant source of annoyance to many people today, who declare themselves as being opposed on principle to what they term "artificial secrecy" in any shape or form; and to an even larger number, who, being without any particular principles, are decidedly averse from undertaking the necessary labour, but desire a clear exposition in "popular" form.

As Mrs. Atwood, in her Suggestive Enquiry, very succinctly puts it: "No such alluring baits to idleness are to be found on the title pages of the middle age school of philosophy; no such simplifications of science as we now hear of are belonging to Alchemy. It is true, there are Revelations, Open Entrances, New Lights and True Lights, Sunshine and Moonshine, with other Auroras and pictured Dawns; Manuals, Introductory Lexicons of obscure terms, with meanings no less obscured; Triumphal Chariots also. Banners, Gates, Keys and Guides, too, without number, all directing on the same Royal Road when this is found; but useless to most wayfarers; nothing that we observe at all suited to the means or taste of the millionaire class of readers, whose understanding, like that of pampered children, has grown flaccid; and by excess of

object-teaching, has forgotten how to think."

As for the complaint of the others, it is difficult to understand what is meant by "artificial secrecy " unless it means making a secret out of nothing, or pretending to have some secret information, when in point of fact one has none—a charge which has for long been unjustly laid against the Alchemists. If this be the meaning of the phrase we cannot but be heartily in agreement with it, but if it means the deliberate withholding of certain knowledge from the masses, then it entirely depends on the reasons that can be given for the secrecy as to whether the term "artificial " is justifiable.

Now if the object of Theurgy and Spiritual Alchemy be solely the purification and exaltation of the Soul, it may be argued that such knowledge ought to be broadcasted and not obscured; that it is obviously for the good of mankind, and that to conceal it is virtually criminal.

But it must be remembered that what is proposed is a method of accelerated Soul development by a astern of intensive culture, as is in many places asserted; and it would appear that there is every reason why those who were in possession of the requisite knowledge were chary of passing it on. And these reasons, when we examine them, must apply equally forcibly today for those, if such there be, who are the guardians of the secret.

For the practice of this art opens up very dangerous possibilities, involving, as it is said to do, an understanding of the working and application of certain arcane forces of nature, commonly called magic.

Now magic is a purely relative term, the magic of antiquity, or some of it, being the common knowledge of today. But knowledge is power, and power can always be used in two ways, for good or for evil. We have only to look around us to see the appalling results of an unwise dissemination of knowledge, seeing that man is almost invariably tempted, and almost as invariably succumbs to the temptation to use his knowledge for purely personal and material ends, and very often for destruction. For which reason it may well be submitted that there is at least an excellent *prima facie* case for secrecy.

This at any rate was the conviction of the Alchemists, as witness that saying of Raymund Lully, "I swear to thee upon my soul that thou art damned if thou shouldst reveal these things. For every good thing proceeds from God and to Him only is due. Wherefore thou shalt reserve and keep secret that which God only should reveal, and thou shalt affirm thou dost justly keep back those things whose revelation is to His honour. For if thou shouldst reveal that in a few words which God hath been forming a long time, thou shouldst be condemned in the great day of judgement as a traitor to the majesty of God, neither should thy treason be forgiven thee. For the revelation of such things belongs to God and not to man."

Justified or not, however, the secrecy exists, and it may well be asked where clues may best be sought, which may be followed in the search for this jealously guarded

wisdom.

The answer would appear to be that such clues are to be found almost anywhere in the religious, philosophical and mystical writings of either the East or the West, but that it will probably come more easily to the majority of Westerners to take the Egyptian, Semitic and Greek and not the Eastern systems. For this reason, therefore, a study of certain books of the Bible, notably the Pentateuch, Solomon, Job, Ezekiel, the Gospels, the Epistles of St. Paul and the Revelation of St. John, will be found profitable, especially if the student be aided by some knowledge of the Qabalah, which is the great key to their understanding. Among the un-canonical books Enoch and Wisdom are helpful, and apart from these Semitic writings, the so-called Egyptian Book of the Dead, the works of many of the Greek Philosophers, the Gnostic and Hermetic fragments, expositions of the Mysteries, especially Iamblichos, and almost all the Alchemical writers, are full of illumination.

Of the three sources mentioned above, Egyptian, Semitic and Greek, the first is unquestionably the most ancient, but Egypt has left but few traces for us. The Jews derived their knowledge primarily from her through Moses, whatever they may have adopted subsequently from Chaldean, Babylonian and other sources, while even the Greeks obtained much of their inspiration and actual knowledge from her Mystery Schools.

Thus, therefore, is it that the Qabalah, the Jewish Mystical tradition, which was handed on orally for centuries, and was not written down till some as yet undetermined date in our era, forms one of the principal keys, not merely to the Jewish and Christian Scriptures, but to all the other sources we have mentioned; for the language of symbol and allegory is an universal language, and the student will observe for himself that many of the Alchemical writers were avowed Qabalists.

As, however, the Qabalah is a highly technical subject, and as it is proposed to avoid technicalities as far as may be, direct allusions to it will be as few as possible in the pages which follow.

With all the mass of clues which surround us everywhere when we begin seriously to look for them, it is difficult to know where to make a start, for to review them all would take volumes. Still, as the science of the ancients was a causal science and reasoned from universals to particulars, it will be best to pick on some symbol of the Universe, and then to seek its counterpart in ourselves, whereby we may glean some idea of what was to be achieved, and afterwards to take some other clue, which may lead us to an understanding of how it was to be done.

Nevertheless, as our quest is concerned primarily with the Soul, we will first of all devote ourselves to a consideration of some of the views held by the ancients regarding it.

CHAPTER II

Wherever we direct our attention in the physical or spiritual worlds, we are likely to encounter an apparent paradox, and it should, therefore, cause us no surprise that in considering the Soul we immediately find such a state of affairs existing.

We are accustomed to the idea that man is not a simple being; that he is composed of body and soul, or even of body, soul and spirit, though there appears to be considerable looseness in the way these two latter terms are used.

We also admit that the soul is the principal part of man; is, in fact, the man himself, leaving on one side for the moment the differentiation between soul and spirit. But we find it difficult to grasp that the soul is at once indivisible and divisible; that it is both one and yet possessing parts.

Nevertheless this hypothesis underlies the teaching of the Egyptians, Hebrews and Greeks, whom we are principally considering, and we are compelled to form some coherent view of the divisions of the soul if we are to follow the writings wherein we propose to look for our clues.

It will perhaps be simpler to consider first some of the Qabalistic ideas concerning the Soul, for they possess a quite definite terminology which is missing in many of the others. This will furnish us with a standard of comparison and of correspondence that should be distinctly useful.

According to the Zohar, the Soul was divided into three parts, of which the highest was termed Neshamah, corresponding to the intellectual world; the second Ruach, the seat of good and evil, corresponding to the moral world ; and the third, Nephesch, the animal life and desires, corresponding to the material world of sense.

Now Neshamah was itself divided into three parts, for, as the highest part of the soul, it represented what was termed the Supernal Triad, composed of the first three Sephiroth or Emanations.

It is here necessary to digress for a moment to explain that the system of the Qabalah postulates the existence of ten Sephiroth—which may be regarded either as Emanations from, or the Highest Abstract Ideas of, God—conformed into four Worlds called Atziluth, Briah, Yetzirah and Assiah, which are respectively Archetypal or pure Deity, Creative, Formative and Material. The first Sephira comprises the first World, that of Atziluth, the next two that of Briah, the next six that of Yetzirah, and the last that of Assiah.

The Supernal Triad, therefore, mentioned above, being composed of the first three Sephiroth, embraces the first two Worlds, and the three divisions of Neshamah, which are called Yechidah, Chiah and Neshamah respectively, are referred, the first to Atziluth and the next two to Briah.

The first of these conveys, therefore, the illimitable and transcendental idea of the Great Absolute and Incomprehensible One in the Soul. This is linked by Chiah, which suggests the idea of Essential Being, with Neshamah, and these two represent together Wisdom and Understanding, the higher governing, creative idea, the aspiration to the Ineffable One in the Soul.

Neshamah in turn links these Supernals with the Ruach, a word which means Spirit, and is here the Mind, the Reasoning Power, that which possesses the knowledge of good and of evil. It is to be noted carefully that this is the rational or discursive mind, and not the higher mind, which is represented by Neshamah.

Lastly we have the Nephesch, which is that power in the Soul which represents the passions and physical appetites.

The Zohar, Part II, fol. 94b, tells us that at birth man receives the Animal Soul (Nephesch), and if he is worthy, the Ruach or Intellectual Spirit. Lastly, if he is still more worthy, Neshamah, the Soul emanating from the Celestial Throne (by which is meant the Briatic World). We need not, however, enter into a consideration of the possibility of man without the Ruach, or his nature, but will make the justifiable assumption that for all practical purposes man, according to the Qabalah, consists of Body, Nephesch and Ruach, that is Body, Soul and Spirit.

Among the Greeks Plato also makes a triple division, as does Plotinus, though others, as for example the Pythagorean Philolaus, give four.

We will take the Platonic system as being, probably, the most widely known and most often quoted. He gives the Nous or higher mind; the phren or thumos, the lower mind, including, according to some, the psychic nature; and the epithumia, comprising the emotional nature and the animal desires, appetites and passions. The faculties of the lower and higher minds he sub-divides into four, two to each. To the lower he allots Eikasia, the perception of images, and Pistis, faith and a sort of psychic groping after truth. To the higher he refers Dianoia, or philosophic reasoning, and Noesis, or direct cognition. The first two are amalgamated under the heading of Doxa, opinion or mostly illusory knowledge, while the other two are classed as Gnosis or Episteme, wisdom or true knowledge.

The first of the two sub-divisions of Doxa includes the whole of that body of knowledge which we term the inductive, physical sciences, these being concerned exclusively with the observation and investigation of the phenomena of the material universe. The second embraces the numerous forms of dogmatic creeds and beliefs summed up as a rule as exoteric religion.

Of the two grades of Gnosis, the first refers to those more speculative aspects of philosophy, wherein an attempt is made to arrive at a knowledge of first principles by

means of pure reasoning, while the second grade implies the power of the mind directly to apprehend the truth without going through any intermediate process of reasoning.

Comparing this system with that of the Qabalah, we observe that the Nous corresponds with the Neshamah, the Phren with the Ruach and the Epithumia with the Nephesch.

Regarding the allocation of the four faculties of the lower and higher minds, the reader may feel a little doubtful as to the allocation of the philosophical reason to the higher mind or Nous, which, from its very name, is definitely associated with the noetic or epistemonomic faculty of direct perception of the truth; but such questions are, after all, of relatively small importance.

Similar to the ideas we have outlined above are the following passages from Abammon's reply to Porphyry (Iamblichos de Mysteriis) when alluding to the Hermetic concepts. He says: "For man, as these writings affirm, has two souls. The one is from the First Intelligence, and is participant of the power of the Creator, but the other is given from the revolutions of the worlds of the sky, to which the God-beholding soul returns. . . . But the Soul that is in its higher mental quality from the world of Intelligence, is superior to the movement of the world of generated existence, and through this there takes place both the unbinding of fate and the upward progress to the gods of the World of Mind.

"The Theurgic discipline, so far as it conducts upward to the Unbegotten, is made complete by a life of this kind. . . . For the soul has a principle of its own leading around to the realm of Intelligence, and not only standing aloof from things of the world of generated existence, but also joining it to that which is, even to the divine nature . . . (and) there is another principle of the soul which is superior to the whole realm of nature and generated existence. By it we can be united to the gods, rise above the established order of the world, and likewise participate in the life eternal and in the energy of the gods of the highest heaven. Through this principle we are able to set ourselves free."

Here, however, to make comparison with the Qabalistic ideas, we find allusion to the Ruach, to the Neshamah, and to a higher principle still, presumably the Yechidah. For the Ruach, as we have seen, corresponds to the Yetziratic or formative World, here alluded to as the "worlds of the sky," while Neshamah is the idea of wisdom and understanding, which, in our quotation, is "the higher mental quality from the world of Intelligence." But Abammon goes on to say that there is another principle beyond this, by which we participate in the eternal life and energy of the gods.

In conclusion, and as further illustrating the enormous importance attaching to the higher portion of the soul, the Neshamah, the Nous or the Mind, the following extracts are of interest, and it would perhaps be as well to point out here and now that none of these quotations is chosen merely to illustrate the point immediately under consideration, but all have their bearing on the telestic work.

The Zohar, Part I, fol. 246 (La Kabbale, Franck) says: "Come and see. Thought is the principle of all that is; but it is at first Unknown and shut up in itself. When the Thought begins to develop itself forth, it arrives at that degree where it becomes Spirit. Arrived at this estate it takes the name of Intelligence, and is no longer as before it was, shut up in itself. The Spirit, in its turn, develops itself in the bosom of the mystery with which it is surrounded; and there proceeds a voice which is the reunion of the celestial choirs, a voice that rolls forth in distinct utterance articulate, for It comes from the Mind."

In the Divine Poemander of Hermes Trismegistus, Book II, we find the following: "My thoughts being once seriously busied about the things that be, and my understanding lifted up—all my bodily senses being utterly holden back; methought I saw one of an exceedingly great stature and infinite greatness call me by name, and say to me. What wouldst thou understand to learn and know? Then said I, Who art thou? I am, quoth he, Poemander, the Mind of the Great Lord, the most mighty and absolute Emperor. I know what thou wouldst have, and I am always present with thee . . . I am that Light, the Mind, thy God, who am before the moist nature that appeareth out of the darkness, and that bright and lightful Word from the Mind is the Son of God. How is that? quoth I. Thus, replied he, understand it. That which, in thee, seeth and heareth the Word of the Lord, and the Mind, the Father, God, differ not from one another, and the union of these is life . . . I, the mind, come into men that are holy and good and pure and merciful, and that live piously and religiously, and my presence is a help unto them; and forthwith they know all things."

CHAPTER III

Now at the end of Chapter I we proposed to select some symbol wherein we might look for a clue as to what was to be achieved, and in order that we may take some type that will be almost universally familiar, and at the same time find its parallel in Alchemical literature, we can hardly do better than choose one of the most ancient of all, the Serpent.

This symbol can be traced right back into the most remote ages, just as can Phallism, with which it is usually associated and allied. But it must not be thought for one moment that the latter was ever an integral part of the belief of the enlightened, or that they at any time worshipped serpents, though this accusation is quite frequently made against them. The fact is that Serpent Symbolism began to be misunderstood by the ignorant at a very early stage, the people having mistaken the symbol for the fact in a manner that has been emulated by their successors in the various religions of the world ever since. What, then, is at the back of the Serpent Myths? It is generally admitted that the Serpent was much used as a symbol for Wisdom, Creation, Generation and Regeneration or Rebirth, and we shall do well to consider and correlate some of these ideas in order to see whether we may not, by such a study, discover the clue we are seeking. We will therefore take these four ideas seriatim, beginning with Wisdom.

Serpents have always been associated with Wisdom from the very earliest times,

though side by side with them there have been "wicked serpents" and "crooked serpents" as their evil antitheses. To go no further than the Bible, we have Christ's injunction to the Apostles (Matt. x. 16), "Be ye therefore wise as serpents," which can mean no evil sort of knowledge; over against which we have the first serpent mentioned in the Scriptures, the Serpent of the Fall, who was "more subtle than any beast of the field that the Lord God had made."

Then there were, on the one hand, the fiery serpents that afflicted the Children of Israel in the Wilderness, and on the other, the Brazen Serpent which Moses set upon a pole that the people might be perfectly healed. This latter is the Qabalistical Serpent of Wisdom, the Serpent Nogah, twined about the Central Pillar of the Sephirotic Tree (for the ten Sephiroth which we mentioned in Chapter II were arranged by the Qabalists in three Columns or Pillars, which arrangement was designated by them the Tree of Life), and is interpreted rightly or wrongly in Christian Symbolism as a type of Christ Crucified.

The bearing of this example on our subject is well illustrated by the following example of scriptural exegesis ascribed by Hippolytus to the Peratae, an otherwise unknown Gnostic School. It is admirably summarised by G. R. S. Mead, in his *Fragments of a Faith Forgotten*. He says:

"Thus then they explained the Exodus-myth. Egypt is the body ; all those who identify themselves with the body are the ignorant, the Egyptians. To 'come forth' out of Egypt is to leave the body; and to pass through the Red Sea is to cross over the ocean of generation, the animal and sensual nature, which is hidden in the blood. Yet even then they are not safe ; crossing the Red Sea they enter the Desert, the intermediate state of the doubting lower mind. There they are attacked by the 'gods of destruction,' which Moses called the 'serpents of the desert,' and which plague those who seek to escape from the 'gods of generation.' To them Moses, the teacher, shows the true serpent crucified on the cross of matter, and by its means they escape from the Desert and enter the promised land, the realm of the spiritual mind, where is the Heavenly Jordan, the World-Soul. When the Waters of Jordan flow downwards, then is the generation of men ; but when they flow upwards, then is the creation of Gods."

Leaving the Bible we have the Winged Globe of Egypt, on many examples of which we may see the twin serpents, leading us to the not unnatural inference that it was the prototype of the Caduceus of Hermes (who was, of course, the Egyptian Thoth), another form of the idea portrayed as the Tree of Life of the Qabalah.

Lest it be thought that we are getting away from the idea of Wisdom, it must be pointed out that the study and understanding of this Tree was the discovery of the True Wisdom, typified in the mystical Fifty Gates of Understanding of Binah, the third Sephira, the Mother Supernal, whose name signifies Understanding.

But as this point, Wisdom, will have to be stressed in two of the following sections, Creation and Regeneration or Rebirth, we will not pursue it further for the moment.

In the Creation Myth the evolution of the universe, according to some schools, followed the physical analogy of the generation of man in the womb from a "serpent" and an "egg." But the Cosmic serpent was variously described as the Great Power, the Illimitable Vortex, the Mighty Whirlwind, while the Egg figured as the Envelope embracing the All of the world system, as the primordial " fire-mist " which is still so familiar in modern theorisings. Taken thus, the Serpent was a type of the Will of God, Divine Intelligence, the Mind of the Father, the Word or Logos. The Egg represented the Primordial Idea, the Great Mother Supernal. The embryonic universe was therefore portrayed as a circle, the Egg, with a serpent either twined round it or placed diameter-wise across it, representing the former of the Cosmos and of Man. It was Man's Creator, but nevertheless it was supposed that man could utilise the serpent force himself and create by it; but first he must cease from generation and free himself from its toils.

Before leaving this particular myth, let us see what Thomas Vaughan in his *Magia Adamica*, when dealing with the Egyptian Emepht, as he terms it—called Emeph by Iamblichos—can tell us. Speaking of Egyptian Theology he says:

"Their Catholic Doctrine, and wherein I find them all to agree is this. Emepht, whereby they express their Supreme God—and verily they mind the true One—signifies properly an Intelligence or Spirit converting all things into Himself and Himself into all things. This is very sound Divinity and philosophy if it be rightly understood. Now—say they—Emepht produced an egg out of his mouth, which Kircher expounds imperfectly, and withal erroneously. In the production of this egg was manifested another Deity, which they call Ptha, and out of some other natures and substances enclosed in the egg, this Ptha formed all things. But to deal a little more openly we will describe unto you their hieroglyphic, wherein they have very handsomely but obscurely discovered most of their mysteries. First of all then, they draw a circle, in the circle a serpent—not folded, but diameter-wise and at length. Her head resembles that of a hawk, the tail is tied in a small knot, and a little below the head her wings are volant. The circle points at Emepht, or God the Father, being infinite—without beginning, without end. Moreover, it comprehends or contains in itself the second Deity Ptha and the egg or chaos out of which all things were made.

"The Hawk in the Egyptian Symbols signifies light and spirit ; his head annexed here to the serpent represents Ptha, or the Second Person, who is the First Light—as we have told you in our *Anthroposophia*. He is said to form all things out of the egg, because in Him—as it were in a glass—are certain types or images, namely, distinct conceptions of the Paternal Deity, according to which—by co-operation of the Spirit, namely, the Holy Ghost—the creatures are formed. The inferior part of the figure signifies the matter or chaos, which they call the egg of Emepht."

We must make a pause here before continuing with Thomas Vaughan, which we shall do a little further on, and consider briefly this name Emepht. According to Iamblichos it should be Emeph, and Wilder tells us that many have conjectured that this name should have been Kneph. This was the name of the Creator in Nubia and

Elephantina, and He was considered to be the same as Amun, the Supreme God at Thebes. The name Kneph or Neph, he continues, almost identical with the Semitic term Nephesch or Soul, reminds us that this God was considered as the Soul of the World. Mariette-Bey considered him as the same as Thoth or Hermes, the God of learning. The Greeks, however, identified him with Asclepius, and the Orientals with Esmun of the Kabirian Rites.

Let us, however, hear Iamblichos himself on the subject.

"According to another arrangement," he says, "Hermes places the God Emepth as leader of the celestial Divinities, and declares that He is the Mind itself, perceptive of itself, and converting the perceptions into His own substance. But he places as prior to this divinity the One without specific parts, whom he affirms to be the first exemplar and whom he names Eikton. In him are the First Mind and the First Intelligence, and he is worshipped by Silence alone. Besides these, however, there are other leaders that preside over the creation of visible things. For the Creative Mind, guardian of Truth and Wisdom, coming to the realm of objective existence, and bringing the invisible power of occult words into light is called in the Egyptian language amon (the Arcane): but as completing everything in a genuine manner without deceit and with skill, Phtha. The Greeks, however, assume Phtha to be the same as Hephaestos, giving their attention to the Creative art alone. But as the dispenser of benefits, he is called Osiris; and by reason of his other powers and energies he has likewise other appellations."

Coming to our next section, Generation, we shall, if we are not careful, find ourselves wallowing in a morass of Phallism, for following the Hermetic Maxim, "As Above, so Below," the Serpent is used to illustrate both birth and rebirth by means of physical analogies with the material methods of reproduction.

The forces of sex, employed for their legitimate purpose, procreation, are manifestations on a lower plane of the great outpouring and energising of the creative Deity and the evolutionary processes of the cosmos. It need hardly be emphasised, however, that they are poles apart—as far removed from one another as is animal-human passion from Divine Will.

And the mysteries underlying these sex forces formed part of the curriculum laid down for the Aspirants of old, but the study of them was not lightly to be undertaken. They were rightly considered to be highly dangerous, for though an understanding of them might tend to a life of self-control and asceticism, a mere idle curiosity was likely to lead to the depths of depravity.

In this and what follows it may be as well to make it perfectly clear that nowhere in the truly sacred mysteries—at any rate of the West—was any teaching given involving any physical sex practices, such as attempted introversions of sexual forces, endeavouring to draw these up the spine and into the brain. In such directions lie disease, madness and death, and we cannot too strongly discourage anyone from being deluded enough to dabble with any such spurious and positively evil teachings,

which, it is to be regretted, are current in many places to-day.

With this emphatic denial and warning we will continue.

For the purified in mind and body the reward was seership, illumination and direct or noetic knowledge, but for the impure there yawned that " precipice beneath the earth " of which the Oracle speaks.

Thus, almost invariably, we find in the history of such movements that the good and evil sides are found in close proximity, for the study of the mysteries of the self and of the cosmos leads naturally to a certain intensification of the whole nature, and if the animal and passional predominate it becomes even more uncontrollable. Whence many of the followers of the Mystery Schools were led away into both practical and technical error, so that writers of subsequent centuries were able to seize upon such lapses and magnify them into a general charge against those whom they regarded as heretics, completely ignoring the fact that the true students of the arcane sciences themselves were most emphatic in their condemnation of all such abuses.

One need hardly add that the explanations given to the Aspirant of the Mysteries dealt principally with the central object of all such schools, regeneration and rebirth, and not with generation, so that, accurately speaking, the conversion of the sacred symbols to this lower form of expression ought to be ignored from our present point of view, leaving us, therefore, only three real modes of interpreting them, which modes are, in the ultimate, one only.

We come thus to the most important aspect of our subject, the Serpent in relation to the upward path of the candidate in particular and of mankind in general. And this inevitably brings us into definite contact with our main subject, Spiritual Alchemy, Theurgy, the Therapeutics of the Soul and so forth, where all the symbols with which we have dealt will appear again, but invested with a new meaning as will be seen in the Chapter that follows.

CHAPTER IV

Man, we are told, is the Microcosm or Little World, the Universe in Miniature, containing in himself the counterpart of all that is in the Great World or Macrocosm, whence the injunction "Gnothi Seauthon," " Know Thyself," inscribed over the portals of the Schools of the Mysteries.

We are also informed in the New Testament that man has three bodies, analogous to the three worlds, and more or less parallel with the three principal divisions of the soul according to the Qabalah and the Platonists. That is to say he possessed a spiritual, a psychic and a physical body, corresponding to the Archetypal, Psychic or Formative, and Material Worlds. These are also found in the Upanishads, where they are called the Causal, Subtile and Gross bodies, and their analogues may also be found

in the Egyptian ideas on this subject.

The Causal, otherwise Spiritual, Pneumatic or Neshamah body, is really but ill-described as a body at all, for it is of the World of Briah, the Archangelic, Creative and truly formless World. From it, however, the other bodies may be considered as being derived, and its manifestation to the eyes of the true seer—by which we do not mean the ordinary psychic or clairvoyant—would usually take the form of an oviform radiance or light, playing around the other, lower bodies, within which is the paraklete of the New Testament, which, in the symbolism which we are at present studying, is the Serpent, while the radiance or light is the ovum or egg. In the Greek this is called *Speirema*, the serpent coil, and in Sanskrit it is *Kundalini*, the annular force, which, in the Upanishads, is said to lie coiled up like a slumbering serpent. It is also the Dragon of the Alchemists and their internal fire.

So much nonsense has been written about *Kundalini*, relating it with physical sex currents, and indicating the most dangerous practices for arousing it, that we mention it with diffidence, at the same time reiterating the warning we gave in the previous Chapter.

This serpent is the good serpent, yet owing to the danger of it if quickened in the unpurified man, the Alchemists called it a poisonous dragon and many other kindred names, such as Typhon, Apophis, Fire-drake, Satan, *Aquafoetida*, *Ignis Gehennæ*, *Mortis Immundities*, *Venomous Black Toad* and so forth, though this latter term is usually only used during the mortification.

The rousing of this force, and the preliminary preparations therefor, are said to be symbolised by the *Caduceus* of *Hermes*, for the positive and negative currents represented by the two serpents must, it is alleged, be set in motion and equilibrated first before the *Speirema* can be stimulated, it being typified by the central rod. And this is further the Seed or Sperm or Ferment of the Alchemists, of the former of which it is said in the New Testament (I Cor. xv. 36) "That which thou sowest is not quickened except it die." Unless it die, that is to say, to the material world of the senses, desires and passions, it cannot be truly quickened.

The symbol of the Spirit is Fire, which reappears here as the Serpent or Dragon, and elsewhere in Alchemy as one of their various Lions, Green, Red or Black according to the stage of the work. For in Astrology the sign Leo is the Kerubic Emblem of Fire, while the form of the sign is the glyph of a serpent, and the Hebrew Letter Teth, to which it is referred in the *Sepher Yetzirah* or Book of Formation (probably the oldest book of the Qabalah), means a serpent and is also a glyph of one. It is also well worth noting that the *Speirema* is a Solar Force, and that Leo is the Astrological House of the Sun.

Thomas Vaughan, dilating further upon the symbol of the Serpent placed diametrically across the circle, which we considered in the previous Chapter, explains that the Serpent is the Fiery nature, Alchemically Solar, which, of course, is Spirit—though he does not say this—while the wings, he adds, indicate the volatile airy

nature, which, as Ruach and Pneuma both mean breath, is also Spirit. "Lastly," he says, "the knot in the tail tells you this matter is of a most strong composition, and that the elements are fast bound in it."

Now all of this is rather similar to the example of scriptural exegesis regarding the Exodus, which we gave in the previous Chapter, for the word used for fiery serpents is Seraphim, and Moses was instructed to make the brazen serpent in the form of a Seraph, and to set it upon a pole, which, as we have already seen, was the central Pillar of the Sephiroth, the Pillar of Mildness or Equilibrium.

The name of this serpent, which, as we have previously stated, is Nogah, is also significant, for this is also the name of the Sphere of the Planet Venus, a fact which has confirmed many in their Phallic errors; nevertheless a very small acquaintance with the literature dealing with that aspect of things will serve to demonstrate that its devotees see Phallic symbols everywhere. Mercifully in the great bulk of Alchemical writings we do not come across it, Venus, even in her most fiery aspect, bearing quite another significance.

The connection between the serpent and Venus, which we have noted above, is not uncommon among the allusions of the alchemists, a sample of it occurring, for example, in the third key of Eudoxus, where he says: "So in the Art you can have no success if you do not in the first work purify the Serpent, born of the Slime of the Earth; if you do not whiten these foul and black foeces, to separate from thence the white sulphur, which is the Sal Ammoniac of the Wise, and their Chaste Diana, who washes herself in the bath; and all this mystery is but the extraction of the fixed salt of our compound, in which the whole energy of our Mercury consists."

In the following passage from Lumen de Lumine by Thomas Vaughan, which is quite a good sample of Alchemical terminology, all these reappear, the twin serpents and the Dragon in his various metamorphoses; the fire, the love and the mind, or wisdom and understanding. He says:

"Take our two Serpents, which are to be found everywhere on the face of the earth. They are a living male and a living female. Tie them both in a love-knot and shut them up in the Arabian Caraha. This is thy first labour, but thy next is more difficult. Thou must encamp against them with the fire of Nature, and be sure thou dost draw thy line round about. Circle them in and stop all avenues, that they find no relief. Continue this siege patiently; and they will turn to an ugly, shabby, venomous, black toad, which will be transformed to a horrible, devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a mother; for the first is meat and the second is drink, and without this last he attains not to his full glory. Be sure to understand this secret, for fire feeds not well unless it first be fed. It is of itself dry and choleric; but a proper moisture tempers it, gives it a heavenly complexion and brings it to the desired exaltation. Feed thy bird then as I have told thee, and he will move in his nest and rise like a star in the firmament. Do this and thou hast placed Nature' within the horizon of

eternity.' Thou hast performed that command of the Qabalist : 'Unite the end to the beginning, like a flame to a coal; for God ' saith he, 'is superlatively one and He hath no second.' " (Sepher Yetzirah, Cap. i, sect. 7.) "Consider then what you seek: you seek an indissoluble, miraculous, transmuting, uniting union; but such a tie cannot be without the First Unity. 'To create,' saith one, 'and transmute essentially and naturally, or without any violence, is the only proper office of the First Power, the First Wisdom and the First Love.' Without this the elements will never be married; they will never inwardly and essentially unite, which is the end and perfection of magic. Study then to understand this, and when thou hast performed I will allow thee that test of the Mekkubalim ; ' Thou hast understood in wisdom, and thou hast been wise in understanding; thou hast established this subject upon the pure elements thereof, and thou hast posited the Creator on His throne.' " (Sepher Yetzirah, Cap. i, sect. 4.)

It is to be hoped that the above extract will not prove to be too disconcerting to the student, and we shall endeavour in subsequent Chapters to put forward one or two suggestions regarding the work that will, to some extent at least, throw light upon it. For the moment it will suffice to draw such parallels with what has gone before as may be seen between the toad and the passional nature ; the dragon and the self-willed life; the cave, which, as the habitat of both these, is the body; and finally the star, into which the other natures are finally transmuted, rising above the limitations of the material.

Before passing on to the next stage of our inquiry, it would be as well to draw the attention to two versions of the same idea which we have already several times encountered, namely, the necessity for dying to the material world, and leaving the world of sense, for we shall have to revert to them later.

And lest anyone should be disappointed at such an apparently trite outcome of all that has gone before, and retort "This much at least we knew in advance," we would reply that, as we shall hope to show later, our meaning is to be taken not merely as indicating the preliminaries, but also, in some measure, the mean; to our end.

CHAPTER V

We have now to begin to ask ourselves where all this is leading us, and our answer is to be found in a consideration of such records as have come down to us of the schools or societies that were professedly devoted to the study of the Sacred Mysteries.

For this purpose we may well take that historically somewhat mysterious sect called the Therapeutæ. Our main source of information concerning them is the *De Vita Contemplativa* of Philo Judæus, but we may glean a good deal of additional light on our subject by comparing his statements with similar assertions by writers representing other schools and cults.

We must remember that although Philo gives us quite a good picture of the Wisdom Lovers, as he calls them, allowance must be made for the fact that he was but a lay brother, and, apart from any restrictions imposed upon him, would have only a limited

knowledge of the more recondite teachings of the fraternity or of their practices.

As a preliminary we may take it that the Therapeuts were not Christians, unless in the broad sense of St. Augustine, who remarked that there never had been but one religion since the world began, and that this commenced to be called Christian in Apostolic times. Nor can we assign to them any particular form of exoteric religion, despite Philo's attempt to claim that they were in the main Jews. On the contrary, it would appear probable that they were communities of Gnostic Ascetics, devoted to the Holy Life and Sacred Science.

Dealing with this point, G. R. S. Mead, in his *Fragments of a Faith Forgotten*, says: "Philo's . . . particular community . . . was mainly Jewish, though not orthodoxly so. . . Others may have been tinged as strongly with Egyptian, Chaldean, Zoroastrian or Orphic elements. . . It is further not incredible that there were truly eclectic communities among them who combined and synthesised the various traditions and initiations handed down by the doctrinally more exclusive communities, and it is in this direction, therefore, that we must look for light on the origins of Gnosticism, and for the occult background of Christianity. . . I also think that . . . whatever works they may have put forward for or by lay-pupils were only a small part of their literature, and for those within there were those most highly mystical and abstruse treatises which none but the trained mystics could possibly understand."

Such a thesis is one with which we heartily agree, and a perusal of Philo's writings clearly indicates that the non-eclectic communities tended to rely each upon the sacred writings of its own religion, knowing full well that all religions were but expressions of one, true, underlying religion, diversified only according to the various characteristics, racial and otherwise, of its propagators, but always couched in the same universal language of symbol and allegory. Each also knew that its scriptures were meant to be interpreted with understanding, and not to be treated merely as historical or even ethical.

Philo, of course, was a Jew, and appears to have been a lay brother of the Mareotic Jewish community south of Alexandria ; and it is interesting to note that, as we should have expected, they relied upon this interpretation of the scriptures. The term Qabalah, however, was not then in use, as the Oral Tradition had not at that time been committed to paper, as it has subsequently—though it is said that this is so only in part.

He tells us that "The Interpretation of the sacred scriptures is based upon certain undermeanings in the allegorical narratives; for these men look upon the whole of their law-code as being like a living thing, having for body the spoken commands, and for soul the unseen thought stored up in the words (in which the rational soul begins to contemplate things native to its own nature more than anything else)—the interpretation, as it were, in the mirror of the names, catching sight of the extraordinary beauties of the ideas contained in them, and bringing to light the naked inner meanings."

Compare this with the following extracts from the Zohar III, fols. 149 and 152 (La Kabbale, Franck):

"If the Law was but composed of ordinary words and narratives, such as the words of Esau, of Hagar and of Laban, such as those uttered by Balaam's Ass and by Balaam himself, why should it be called the law of truth, the perfect law, and the faithful witness of God? Why should the wise man value it as more precious than gold or than pearls ? But it is not so; in each word of the Law is hidden a more recondite meaning: each narrative teaches us something other than the mere events that it appears to chronicle. And this superior Law is more Holy, it is the True Law."

"Woe to the man who sees in the Law but simple narratives and words! For if in truth it contained but these, we should be able, even to-day, to compose for ourselves a law which should be even more worthy of admiration. For mere words we should but have to turn to the legislators of the world, among whom is often to be found somewhat of greater grandeur. It would suffice for us to compose a law in their style and words. But it is not thus. Each word of the Law contains a recondite and sublime mystery."

"The narratives of the Law are but the vestment of the Law. Woe unto him who takes the vestment for the Law itself! It is in this sense that David said: ' My God, open my eyes that I may see the marvels of Thy Law.' David spoke of that which is concealed beneath the vestment of the Law. There are those who are foolish enough, when they see a man clad in a beautiful garment, to look no further, nevertheless that which lends value to the garment is the body, and that which is still more precious is the soul. The Law has also its body. There are those commandments which may be called the body of the Law. The ordinary narratives which are intermingled therewith are the garments with which that body is clothed. The simple attend but to the outer garments or to the narratives of the Law ; they know nothing else; they see not that which is concealed beneath the garment. The more instructed among men pay no attention to the garment, but only to the body which it covers. Finally the wise, the servants of the Supreme King, those who dwell upon the heights of Sinai, attend only to the soul, which is the basis of all the rest, which is the Law itself ; and in a time to come they will be prepared to contemplate the soul of this soul which breathes in the Law."

Dionysius (Epistle ix, Tito Episcopo.) says: "To know this is notwithstanding the crown of the work—that there is a two-fold tradition of the theologians, the one secret and mystical, the other evident and better known."

Again, the Church Father Origen on the same subject is worthy of note. In Homil. vii. in Levit., he says: "If it were necessary to lay emphasis on the letter of the Law and to understand what is written therein after the manner of the people, I should blush to say aloud that it is God Who has given us such Laws, and I should find more grandeur in human legislation, as for example in that of the Romans, Athenians or Lacedemonians." And in Homil. v. in Levit., he admits frankly the distinction between the historical moral and inner meanings, comparing them respectively to the body, soul and spirit.

Many more such statements could be quoted, but we must return to Philo, who intimates that the name Therapeutæ indicates "that they professed an art of healing superior to that used in the cities, for that only heals bodies, whereas this heals souls." Also, he adds, "Because they have been schooled by nature and the sacred laws to serve That which is better than the Good, and purer than the One and more ancient than the Monad."

This takes us to heights of sublimity where the mind finds it difficult to follow him, so let us see what light that great practical mystic, the author of the Book of the Holy Hierotheos, can throw on these ideas. This book, from which we take the extracts that follow, is presumed upon quite strong evidence to have been originally written by Proklos, who was initiated into the Mysteries, but to have been subsequently translated and overwritten by a Christian, who grafted upon it a Christian terminology and a large number of quotations from the Bible foreign to the original. Making due allowance, however, for these differences, it does not seem that the sense is in any way altered or the logical sequence of the book destroyed. Our author says:

"For when the Mind is accounted worthy of these things, it will not see by vision nor by form ... for it is henceforth exalted in glorious and divine mystery to become above sight and form. . . . And henceforth it abandons even the name of Christ . . . and so neither loves nor desires to be brought near (the Father). . . . For lo, the very name of Love is a sign "-if distinction, for Love is not established by one but by two. . . . And then we will marvel at the mystery and say, O the depth and the riches and the wisdom and the intellect, far above the designation of Godhead, of the Perfect Mind that has been fulfilled . . . ' Let us then put away Unification and speak of Commingling . . . (for) the designation of Commingling is proper for Minds that have become 'above Unification. . . . ' We cannot see the distinctions of Minds when they have Commingling with the Good . . . (for) Mind is no longer Mind when it is commingled. . . Everything becomes One Thing; for even God shall pass, and Christ shall be done away, and the Spirit shall no more be called the Spirit. . . . This is the limit of All and the end of Everything. . . . All from One and One from All. . . . Before the first Beginning God was not God, and again, after the consummation of All He is not God."

Very similar is the fragment from the "Great Announcement " quoted by Hippolytus, and attributed by him to Simon Magus, translated as follows by G. R. S. Mead:

"To you, therefore, I say what I say, and write what I write. And the writing is this:

"Of the universal Aeons there are two growths, without beginning or end, springing from one Root, which is the Power Silence, invisible, inapprehensible. Of these one appears from above, which is the Great Power, the Universal Mind, ordering all things, male; and the other, from below, the Great Thought (or conception), female, producing all things.

"Hence matching each other, they unite and manifest in the Middle Space,

incomprehensible Air (Spirit) without beginning or end. In this (Air) is the (second) Father who sustains and nourishes all things which have beginning and end.

"This (Father) is He who has stood, stands and will stand, a male-female power, like the pre-existing Boundless Power, which has neither beginning nor end, existing in oneness. It was from this Boundless Power that Thought, which had previously been hidden in oneness, first proceeded and became twain.

"He (the Boundless) was one; having her in Himself, He was alone. Yet was He not 'first' though 'pre-existing,' for it was only when He was manifested to Himself from Himself that there was a 'second.' Nor was He called Father before (Thought) called Him Father.

"As, therefore, producing Himself by Himself, He manifested to Himself His own Thought, so also His manifested Thought did not make the (manifested—the second) Father, but contemplating Him hid Him—that is. His power—in herself and is male-female, Power and Thought.

"Hence they match each other, being one; for there is no difference between Power and Thought. From the things above is discovered Power, and from those below Thought.

"Thus it comes to pass that that which is manifested from them, though one, is found to be two, male-female, having the female in itself. Equally so is Mind in Thought; they are really one, but when separated from each other they appear as two."

CHAPTER VI

But to return to our Therapeutæ, Philo states that their aim was to arouse in themselves what he terms "that most indispensable of the senses. I mean not bodily sight, but that of the Soul, whereby truth and falsity are distinguished. . . . Let the race of Therapeutæ, being continually taught to see, aim at the vision of Reality, and pass by the Sun visible to sense."

In the attempt to attain to these heights they gave up all worldly possessions, and dwelt in communities, living in the simplest of dwellings. And in each dwelling, as Philo says, "is a sacred place called a shrine or monastery, in which in solitude they performed the mysteries of the holy life, whereby knowledge and devotion grow together and are perfected." He adds that at dawn and at even they were accustomed to offer up prayers, while the "whole interval from dawn to sunset they devote to their exercises."

We need hardly emphasise these two words "mysteries" and "exercises," which in the original are in sufficiently close proximity to attract one's attention, but this is a point with which we shall have to deal later.

Philo continues: "Taking the Sacred Writings, they spend their time in study, interpreting their ancestral code allegorically, for they think that the words of the literal meaning are symbols of a hidden nature, which is made plain only by the undermeaning." But with this point we have already dealt at sufficient length.

These and other such devotees carried on the tradition of the Mystery Schools of greater antiquity over against the Neo-Platonic teachings later inculcated by Plotinus and Porphyry, who taught a system analogous to the later Persian scheme, teaching that the Overmind, the Universal Soul and Nature proceeded by emanation from the Absolute One, and that to this Absolute there might be attained, for brief periods, by philosophic discipline, contemplation and ecstasy, as Wilder puts it, the gnosis or intimate union.

This is the great difference between Mysticism as such and the Theurgic or so-called Magical School, for the former was a system of impassiveness, and was discarded by the Hierophants, who laid it down that by practice of the Theurgic Rites the Soul exalts itself over the Over-Mind and becomes at one with the Absolute, that it can even become permanently at one.

Of these practices Iamblichos says in his *De Mysteries*: "It is not the concept that unites the theurgic priests to the Gods; else what is there to hinder those who pursue philosophic speculation contemplatively from having theurgic union to the Gods? Now . . . this is not the case. . . . It is the complete fulfilling of the Arcane performances, the carrying of them through in a manner worthy of the Gods and surpassing all conception, and likewise the power of the voiceless symbols which are perceived by the Gods alone, that establishes the Theurgic Union. Hence we do not effect these things by thinking."

We have previously quoted Clemens Alexandrinus, one of the most celebrated of the Fathers of the early Church. The first three books of his lost work, *The Outlines*, bear a strong resemblance to the three stages of the Platonists—Purification, Initiation and Direct Vision, or, as Iamblichos classifies them, Coming to the Divinity, Assimilation into the likeness of the Divinity and Perfection.

This latter authority, speaking of what the invocations accomplish, tells us that "By such a purpose, therefore, the Gods being gracious and propitious, give forth light abundantly to the Theurgists, both calling their souls upward into themselves . . . and accustoming them while they are yet in the body, to hold themselves aloof from corporeal things, and likewise to be led up to their own eternal and noetic First Cause. . . . From these performances . . . the soul reciprocates another life, is linked with another energy, and rightly reviewing the matter, it seems to be not even a human energy, but the most blessed energy of the Gods. . . . The upward way through the invocations effects for the priests a purifying of the passions, a release from the conditions of generated life and likewise a union to the Divine Cause. . . . (They) by no means, as the term seems to imply, (involve) an inclining of the mind of the Gods to human beings, but

on the contrary, as the truth itself will teach, the adapting of the human intelligence to the participating of the Gods, leading it upward to them and bringing it into accord. . . . (So that) the Rites performed by the Adepts in superior knowledge bring them to the superior races, and attach them together by becoming assimilated."

And this leads to the beholding or epopteia in its highest sense, of which Hierotheos says that " To the Pure Mind belongs the power of seeing above and below . . . for the full account of the secret of the Pure Mind (is) without limit and embraces everything." And he adds that he is speaking of things that he has seen.

At this point, perhaps, it should be made clear that when we speak of Gods, as we have done and shall do still further, especially in quotations, it should not be thought that we are getting away from the fundamental idea of an essential monotheism. Nor was any such idea in the minds of the leaders of the Mysteries, whether in Egypt or elsewhere. The term Gods or Divinities was a technical term denoting certain high orders of Spiritual Beings, who, as compared with us, were best described as Gods. Such were, for example, the Gnostic Aeons, the Elohim of Genesis, some of the Greek Daimones, many of the Egyptian Deities and so forth.

Before all these ; before manifestation ; before the things that really are; before even the first principles of all things; prior to the Good ; prior to the One ; prior even to Being or Thinking, there is That which is shut out from all mortal comprehension.

As the ancient Oracle said: "In Him is an illimitable abyss of glory, and from it there goeth forth one little spark, which maketh all the glory of the Sun and of the Moon and of the Stars. Mortal, behold how little I know of God ; seek not to know more of Him, for this is far beyond thy comprehension, however wise thou art; as for us, who are His ministers, how small a part are we of Him!"

But to resume. Everywhere, so far, we have been met by the idea of Rites and Ceremonies, Exercises, Magic and so forth, and it would perhaps be as well to examine a little more carefully what these people meant by Magic. In the minds of many it is associated with the Grimoires and such-like literature; with Necromancy and other unpleasant arts, such as the making of wax images and sticking pins in them and so forth. It is, however, on the contrary, claimed by the Theurgists that it is the Wisdom and Philosophy of Nature and a effects. A Magus is therefore a Contemplator of Heavenly and Divine things; a wise man and a priest, who, to paraphrase Picus di Mirandola, by the connection of natural agents and patients, answerable each to the other, may bring forth such effects as are wonderful to those that know not their causes.

Paracelsus, in his Occult Philosophy, Cap. II, says: "It is a most secret and hidden Science of supernatural things in the Earth, that whatsoever is impossible to be found out by man's reason may by this Art, that is most pure and not denied." While Cornelius Agrippa, who also wrote three books on Occult Philosophy, says (Book I, Cap. 2): "Magic contains the profoundest contemplation of the most secret things, together with the nature, power, quality, substance and virtues thereof, as also the knowledge of

whole nature."

Elias Ashmole, who published the *Theatrum Chemicum Britannicum* (1652), summarises the position in his notes to Norton's *Ordinall of Alchimy*, by saying: "The Magic here intended is Divine, True, of the wisdom of nature, and indeed comprehendeth the whole Philosophy of Nature, being a perfect knowledge of the works of God and their effects. It is that which reduces all natural philosophy from variety of speculation to the magnitude of works, and whose mysteries are far greater than all natural philosophy now in use and reputation will reach unto." Which statement, we are of opinion—without wishing to offend—is as true to-day as the day it was made.

This involves the theory of Agrippa that the order and symmetry of the Universe is so regulated that the lowest things, belonging to the sub-celestial or elementary region are immediately subservient to the middle or celestial, and these in turn to the super-celestial or intelligible, while these last obey the Supreme. That further there is an analogical bond between them by which the spiritual essences may be drawn down, or, rather, a particular spirit may be united to the Universal, the simple and pure human mind being converted and laid asleep from its present life so utterly as to be brought into its divine nature and become enlightened with the divine light.

And this is in harmony with the Egyptian Theurgists, who said that the Gods were Spiritual Essences, and were partaken of as light, leaving the light unaffected, while the partaker was filled, receiving every excellent quality of mind, being purified and set free from all passions and irregular impulses. To the quest of this light it was necessary that everyone should give himself wholly, for by its means is obtained both truth and perfect excellence in souls, by the aid of both of which the Theurgist winged his way upwards to the Intellectual Fire which is the end of all knowledge and of all Theurgic practice.

This is the Fire spoken of by the Oracle. "And when, after all the phantoms, thou shalt see that Holy and Formless Fire ; that Fire that darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire."

But the Oracle also says, "So therefore, first the Priest who governeth the works of Fire, must sprinkle with the Water of the loud-resounding Sea." So that the first preliminary must be purification, without which nothing may be attempted of a more profound order, for according to another saying of the same Oracle : "Thou shalt not invoke the self-conspicuous Image of Nature, ere thy body has been purged by the Sacred Rites, since ever seeking to drag down the Soul, from the confines of matter leap forth the terrestrial demons, showing no true sign unto mortal man."

CHAPTER VII

This magic, therefore, these rites, ceremonies and exercises, were in the first stages directed to a purging and purification of the lower nature, uniting it thereafter to its various higher counterparts until, having gathered itself together, as it were, having

achieved a state of unification of itself, it might attempt the supreme and final operation of at-one-ment or commingling, uniting itself indissolubly with that which is beyond all idea of selfhood. But this latter stage is entirely removed from all human comprehension, even the preceding stage taking place, as we are not surprised to learn, at a very late period, and then only with the exceeding few.

But we are plainly told that there is "but one linear way throughout " from the purifications upwards, so that we may well make our start here, nearer to earth.

We may, of course, take it as a sine qua non that the aspirant must lead a life as far as possible virtuous and unselfish, but this is merely a necessary condition, for without some assistance the mere abstaining from evil is sufficiently difficult and far from being all that is required. The very desire to do evil must cease to exist; temptations must cease to be temptations if we are to achieve our end. And this is not to be attained by the stern repression of all emotions and feelings, the " rooting out " that is so much spoken of and so much mistaken ; for the emotions are the driving force, without which nothing can be accomplished, and the destruction of them is not for one moment to be contemplated.

Transmutation is what is required, and here we should note that as Friar Bacon—and with him all the others agree—tells us, "Species are not transmuted, but their subject matter rather, therefore the first work is to reduce the body into water, that is into mercury, and this is called Solution, which is the foundation of the whole art."

This is so plain and definite a statement, and one that is so often expressed by all the authorities in almost identical terms, that we cannot afford to overlook it, and it would be as well, therefore, to try and ascertain what was meant by this before endeavouring to discover any clue to how it was to be done.

In the Triumphal Chariot of Antimony, Basil Valentine, dealing with the necessity for depriving Antimony of its poisonous nature so that it can never return to it, throws considerable light on the subject. To avoid undue prolixity we shall quote principally from the somewhat abridged translation of A. E. Waite, condensing even this so as to present essentials only. And lest his illustration appear to be too " rustic "—to use his own terms—we will first give the reader the remarks of his commentator, Kirchringius, on the passage in question. He says:

"This first key is the principal part of the whole Art ; this opens the first gate, this will also unlock the last, which leads into the palace of the king. Believe not only, but consider and observe. Here you stand in the entrance ; if you miss the door, all your course will be error ; all your haste ruin ; and all your wisdom foolishness. He who obtains this key, and knows the method by which to use it, and hath strength to turn the same, will acquire riches, and an open passage into the mysteries of alchemy. Do not despise these remarks. There may be apparent repetition here, but there is nothing superfluous. Return often mentally to them; read, mark, learn and inwardly digest all that is said. It may be that in this turbid water, which looks so unlikely, you may after all

catch your fish. If the excess of light which prevails here should not enable you to see, no amount of obscure alchemistic reading will disperse your inward darkness."

This is at least encouraging. It is to be hoped that the reader will not find the remarks of Valentine himself the reverse. He says: "Here lies the master key of our whole Art. Antimony, which contains within itself its own vinegar, should be so prepared as to entirely remove its poisonous nature. The preparation of Antimony or the Key of Antimony, is that by which it is dissolved, opened, divided and separated. In extracting its essence, in vitalizing its Mercury, the process is continued and this Mercury must afterwards be precipitated in the form of a fixed powder.

"The same process may be observed for instance in the brewing of beer; barley, wheat or other grain must undergo all these processes before it becomes a palatable beverage. It must first be mashed and dissolved in water. This is Putrefaction or Corruption. Then the water is poured off and the moist grain is left in a warm place till it germinates and sticks together. This is Digestion. Thereupon the grains are once more separated from each other, and dried, either in the sun or before the fire. This is Reverberation or Coagulation

"The prepared germ is then ground in the mill. This is vegetable calcination. It is afterwards cooked over the fire, and its nobler spirit is mingled with the water in a way which would not have been possible before it was so prepared. This we may call distillation. This method of converting water into a fermented beverage by the extraction of the spirit of the grain is unknown to (many and) I have only found a few who understand such Art.

"Afterwards a new separation takes place by means of Clarification. A little yeast is added, which stirs up its internal heat and motion, and thus in time the gross is separated from the subtle and the pure from the impure. The beer thereby becomes of great efficacy; before this clarification this would not be because such operative spirit was clogged and hindered by its own uncleanness from fulfilling its objects.

"After this we may bring about another separation by means of Vegetable Sublimation. The spirit, by this process, and by Distillation, is separated in the form of another beverage, or ardent spirits. Here the operative virtue is separated from its body; the spirit is extracted by means of fire, and has deserted its inert and lifeless habitation in which before it was domiciled.

"If such ardent spirit be rectified, you have Exaltation. When this is done and the spirit is several times distilled, it becomes, by being purified from all phlegm and wateriness, twenty times more effective than before, and is volatile and subtle and penetrating.

"Know that these illustrations set forth a grand truth of the highest moment, which I have set forth lest you might be in danger of losing your route at the very outset. (For) Antimony is also likened to a bird which is borne through the air on the wings of the

wind, and turns whither it will. The wind or the air here represents the Artist, who can move and impel Antimony whither it pleases him, and place it wherever he likes."

At the end of the Triumphal Chariot in the section on the " Fire Stone " he gives us a brief but plain statement regarding this solution or separation, which, causes his commentator, Kirchringius, to exclaim: "Are you in your right mind, Basilius, so to prostitute the Stone, which has hitherto been so carefully kept a secret by all the Sages ? You have here let out the whole secret."

The reader may not exactly share Kirchringius' anxiety—though we cannot but hope that he will—nevertheless here is what Valentine says: "But no substance can be of any use in the generation of our Stone without fermentation. From the tangible and formal body we must elicit the spiritual and celestial entity (I hardly know what expression to use in describing it). But to what purpose do I speak, and what do I say? I speak as one who has temporarily lost control over his organs of speech. If an atom of judgment still remained to me, I should not have opened my mouth so wide, and I should have stayed my hand even at the last moment."

Equally to the point is Lucas in the sixty-seventh Dictum of the Turbo. Philosophorum when he says: "I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body which it penetrates." And Synesius, when he tells us that " The Quintessence is none other than our viscous, celestial and glorious soul, drawn from its minera by our magistry."

If we might ourselves offer any commentary, we would say that the secret is safe enough as far as the vast majority is concerned, for though something may be tolerably obvious by now of what has to be done in this first part of the work, yet it is only, as it were, the first half of the first part, and that without any details and without any clue as to how this separation is to be brought about.

The first omission may easily be rectified, for everywhere in the literature of this subject we encounter variants on the ancient theme " Solve et Coagula," dissolve and coagulate, volatilise and fix. And these two are but complementary portions of one operation, and are therefore frequently treated of as being one. Indeed, at least in Spiritual Alchemy, the great variety of terms we encounter, such as reverberation, circulation, cohobation, mollification, decension, putrefaction, etc., is merely a repetition of these two processes separately or combined.

This we may see from that saying of the Philosophers quoted by Solomon Trismosin, the reputed teacher of Paracelsus, in his Splendor Solis, where he says in his second treatise, " Dissolve the thing and sublimate it, and then distil it, coagulate it, make it ascend, make it descend, soak it, dry it, and ever up to an indefinite number of operations, all of which take place at the same time and in the same vessel."

Compare this with Albertus Magnus, who says: "Take the occult nature, which is our Brass, and wash it that it may be pure and clean ; dissolve, distil, sublime, incerate,

calcine and fix it; the whole of which is nothing else than a successive dissolution and coagulation to make the fixed volatile and the volatile fixed. The beginning of the whole work is a perfect solution." And Synesius, who takes us at the same time a stage further in his description, saying: "Note that to dissolve, to calcine, to tinge, to whiten, to renew, to bathe, to wash, to coagulate, to imbibe, to decoct, to fix, to grind, to dry, and to distil are all one and signify no more than to decoct nature until such time as she be perfected. Note further that to extract the soul or the spirit ... is nothing else than the aforesaid calcinations. ... It is through the fire of the extraction of the soul that the spirit comes forth gently; understand me, the same may be said of the extraction of the soul out of the body, and the reduction of it afterwards upon the same body until. . . that which is below, being like unto that which is above, there are made manifest two luminaries, the one fixed, the other not . . . (And when ultimately) that which is below rises upon that which is above (then) all being substantiated, there issues forth an incomparable Luminary."

We may therefore, it would seem, conclude this part of our investigation by thus amplifying the deduction made at the end of our fourth chapter. Not merely have we to purify as far as possible the humankind, but to make an extraction of it, so that it may, in a measure, literally leave the world of sense, and become that flying volatile of which Hermes speaks. After which we must bring it again into its body, which is to be tinged thereby. But the general consensus of opinion among our authors is that this cannot be in any way effected without prayer, so that it would be as well to see what they have to tell us regarding this before proceeding further.

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THEURGY

or the

HERMETIC PRACTICE

A Treatise on Spiritual Alchemy

BY

By E. J. LANGFORD GARSTIN

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CHAPTER VIII

From the very outset, then, we are to regard prayer, with which we include the proper use of invocations, ceremonial and ritual where necessary, as not the least important part of the sacred rites, both purificatory and telestic. And the Alchemists tell us, no less than the Hierophants of the Mysteries, the Prophets of the Old Testament and the Apostles of the New, that without it nothing may be accomplished. Norton, in the first Chapter of his Ordinal, says :

"Maistryefull mervelous and Archimastrye
Is the tincture of holi Alkimy :

A wonderful Science, secrete Philosophie,
A singular grace & gifte of th' almightie;

Which never was founde by labour of Mann,
But it by Teaching, or Revelation begann.
It was never for Mony sold ne bought,
By any Man which for it sought:

But given to an able man by grace,
Wrought with great Cost, with long laysir and space.
Also no man coulde yet this Science reach,
But if God send a Master him to teach:

For it is soe wonderfull and soe selcouth,
That it must needes be taught from mouth to mouth,
For God's Conjunctions Man maie not undoe,
But if his Grace fully consent thereto,
By heipe of this Science, which our Lord above
Hath given to such Men as he doth love;

Wherefore old Fathers conveniently
Called this Science Holy Alkimy,"

And Hermes, in the Tractatus Aweus, declares that "This science and art I have obtained by the inspiration of the living God alone, who judged fit to open them to me His servant." While Zachary, in the Opusculum, is equally definite. "For no one," he says, "ever acquired this art by chance, but by prayer rather than by any other means."

Basil Valentine calls this prayer the Invocation of God, and his commentator

Kirchringius gives us some analyses of it, which we may with profit scrutinise. "Every man knows," he says, " that hath entirely devoted himself to this business, how effectual prayer is, and how often those things which he long sought and could not find, have been imparted to him in a moment, as it were, infused from above or dictated by some good genius. That is also of use in solving riddles and enigmatical writings; for if you burn with a great desire of knowing them, that is prayer: and when you incline your mind to this or that, variously discussing and meditating many things, this is co-operation: that your prayer may not be, for want of exertion, a tempting of God ; yet all endeavour is vain until you find a solution. Nevertheless, if you despair not, but instantly persist in desire, and cease not from labour, at length, in a moment, the solution will fall in; this is revelation, which you cannot receive unless you pray with great desire and labour, using your utmost endeavour ; and yet you cannot perceive how from all those things of which you thought, which were not the solution of the enigma, the solution itself arose. This unfolding of the Riddle opens to you the mystery of all things, and shows how available prayer is for the obtainment of things spiritual and eternal as well as corporeal and perishing good : and when prayer is made with a heart not feigned, but sincere, you will see that there is nothing more fit for the acquiring of what you desire."

But prayer must not be considered, in the invocations of the mysteries, or in one's private meditations, as being used with any deluded notion of influencing the Gods and changing their minds, as if they were vacillating entities like ourselves, subject to flattery and capable of being swayed by a petition adroitly addressed. Nor should anyone suppose that the purpose of the Rituals and Formulæ is to force the Gods to this or that manifestation of their powers, as if man should set himself up to be higher than they, for indeed it is far otherwise.

But there is an essential something in us that is divine, or mental essence if this term be preferred, something at least that is or can be vividly aroused in and by prayers; and this, when fully aroused, longs ardently and strenuously for its counterpart, and becomes united to the absolute perfection, though this latter consummation is not to be understood as an immediate result, but rather as the outcome of prolonged and concentrated endeavour.

It may be argued that it is not necessary to pray to God or to the Gods, as pure mental or spiritual essences would require neither praise nor adulation, which could be addressed properly only to God made in man's image, and that prayers for material needs should not be made, on the ground that what is good for us will be given, and that what we want is known before we ask it. But this is a mistaking of the whole rationale of prayer, which is, at least to a great extent, that the very act of praying benefits us in and of itself, and not because it is heard or received through any sense-faculty.

For if we judge ourselves honestly and fairly, comparing ourselves with the Gods, then the very consciousness of our own nothingness leads us to a form of supplication of, or meditation on, the Divine nature, so that, as Iamblichos puts it, "We are led from supplication to the object of supplication, and from the familiar intercourse we acquire a

similarity to it, and from imperfection we quietly receive the Divine Perfection." And if there is any relationship, however remote, between our meditation and the reality, it will serve as a bond or link to draw us nearer to our source, " For there is not anything which is in the least degree akin to the Gods with which the Gods are not immediately present and conjoined."

There are thus three main types of prayer, the first of which involves a collecting and concentrating of our thoughts, which of itself will lead gradually to a contact with and genuine knowledge of God. Next comes that which effects the "binding in communion with a single mind." Lastly, in the most perfect form of prayer, the degree of elevation is such that the mysterious union is sealed and its validity assured.

The first of these, as Iamblichos says, relates to illumination, the second to a general completion of effort, and the third to complete fulfilment by means of the Fire or Supreme Deity.

These stages are parallel with those enumerated by Proklos, which are the contact, the approach and the perfect union. They are preceded by the knowledge of the different ranks of the divine beings to which they belong, and the bond of union by which we become adopted by the Gods.

It may be as well, in view of the way in which this branch of our subject is usually misunderstood, to say something about the so-called " propitiations of anger," for when we understand what view the Theurgists took of the anger of the Gods, the matter is plain enough. Far from regarding it from the apparently obvious standpoint, they held that, as far as it related to the Gods, it was a turning away on our part from their beneficence, much as if we were deliberately to cut ourselves off from the sunlight by shutting ourselves away in the dark. The object of the "propitiation," therefore, was to turn ourselves back to the participation of the supernal natures, to lead us once more to the enjoyment of the communion we had interrupted and once more to bind harmoniously together both those participating and the essences participated.

Thus we learn that prayers are an integral and indispensable part of the Sacred Rites of the Mysteries, and that continual exercise in them nourishes the mind, as it were, and renders what has been termed the receptivity of the soul more spacious. At the same time it accustoms us to the irradiations of that Light towards which we are striving, and by degrees makes clear the arcane knowledge of the Supernal Wisdom, gradually but steadily drawing the sublimated soul to the very summit of all possible progress.

To be brief then, and at the risk of seeming to be redundant, just as prayer is not supposed to influence or change the minds of the Gods, but rather to effect a somewhat in us that brings us into contact with the Higher Powers, so also the Invocations were not assumed to have any compelling force upon the Divinities, but to turn us towards the participation of the superior nature and to create a binding link between those participating and the essences participated.

On which point Proklos is clear when he says: "In the invocations and at the Autopsia, the Divine Essence seems after a manner to come down to us, when we are really extending ourselves to it instead."

It may appear to some that we have dealt with this whole section at undue length, but in our opinion this is not so, for we hold it to be of considerable importance in the work. In conclusion, however, we should perhaps make it clear that prayer does not of necessity involve at all times the use of verbal expression, or the direction of the prayer to a personal entity. Both these types are a stumbling-block to many, and we do not find that they are as a rule insisted upon by the majority of our authorities. But there are other, wordless methods, meditation, aspiration and the like that should be practised, "For if," says Vaughan in his *Coelum Terrae*, "thy desire leads thee on to the practice, consider well what manner of man thou art, and what it is that thou wouldst do ; for it is no small matter. Thou hast resolved with thyself to be a co-operator with the living God, and to minister to Him in His work of generation. Have a care, therefore, that thou dost not hinder His work." "Settle not in the lees and puddles of the world " ; he says also in his *Anima Magia Abscondita*, "have thy heart in heaven and thy hands upon the earth. Ascend in piety and descend in charity. For this is the Nature of Light and the way of the children of it."

CHAPTER IX

We now come to the most difficult part of our inquiry, for we are beginning to grasp the magnitude of the task that we propose for ourselves, which is nothing less than the purification of the spiritual nature to a point where it may be raised, exalted or sublimated to a real union with its higher counterparts; from which mystical marriage, as it is sometimes called, is born that which is more than human, that which may be termed divine, the risen Osiris or Christ, which is truly at one with the Eternal Gods, with True Being.

And such an undertaking involves an ascent from World to World by analogous processes in each, by becoming perfect in each. Step by step we must climb that Jacob's ladder which stretches from earth to the super-celestial regions, purifying and purging at every stage, dissolving, distilling, calcining, imbibing, coagulating, subliming, until the goal is reached, a goal so far beyond our most vivid imaginative speculations that all attempts fail of describing.

For, as Porphyry tells us in his *Auxiliary to the Perception of Intelligible s*, " When you have assumed to yourself an Eternal Essence, infinite in itself according to power ; and begin to perceive intellectually an hypostasis unwearied, untamed, and never failing, but transcending in the most pure and genuine life, and full from itself ; and which likewise, is established in itself ; to this essence, if you add a subsistence in place, or a relation to a certain thing, at the same time you diminish this essence, or rather appear to diminish it, by ascribing to it an indigence of place or a relative condition of being ; you do not, however, in reality diminish this essence, but you separate yourself from the perception of it, by receiving as a veil the phantasy which

runs under your conjectural apprehension of it. For you cannot pass beyond, or stop, or render more perfect, or effect the least change in a thing of this kind, because it is impossible for it to be in the smallest degree deficient. For it is much more sufficient than any perpetually flowing fountain can be conceived to be. If, however, you are unable to keep pace with it, and to become assimilated to the whole Intelligible Nature, you should not investigate anything pertaining to real Being ; or if you do, you will deviate from the path that leads to it, and will look at something else ; but if you investigate nothing else, being established in yourself and in your own Essence, you will be assimilated to the Intelligible Universe, and will not adhere to anything posterior to it.

"Neither therefore should you say, I am of great magnitude ; for omitting this idea of greatness, you will become universal, as you were universal prior to this. But when, together with the universe, something was present with you, you became less by the addition; because the addition was not from truly subsisting Being, for to that you cannot add anything. When, therefore, anything is added from the subjective self-hood, a place is afforded to poverty as an associate, accompanied by an indigence of all things. Hence, dismissing non-being (the subjective self-hood) you will then become sufficient; for when anyone is present in himself, then he is present with true Being, which is everywhere ; but when you withdraw from yourself, then likewise you recede from real Being; of such great consequence is it for a man to be present with that which is present with himself, that is to say, with his rational part, and to be absent from that which is external to him."

It must be our present purpose, therefore, having sketched briefly the objects proposed, and emphasised the seriousness of the undertaking, to attempt some investigation of the methods by which these ends may be attained, the *modus operandi* of the Hermetic Practice.

This is usually divided into two parts, termed the Gross and the Subtle, but as Morien says: "You shall know that the whole work of this Art ends in two Operations hanging very close together, so that when one is complete, the other may begin and finish, this perfecting the whole Magistery."

An analysis of the works of the Philosophers shows that these two operations are again sub-divided, broadly speaking, into two for the first and three for the second, though these are themselves each multiple and are infinitely varied by the different authorities, who complicate matters still further by frequent introversions of the order of the work, scattering their instructions apparently at random through their books, as they themselves freely confess, in order that they may not be too apparent to the uninitiated.

These five principal divisions of the process may be tabulated as Preparation, Solution, Conversion, Separation, Reunion; though it must be remembered that each stage includes operations similar to what has gone before, recapitulations, repetitions and so forth, so that our classification is in no wise as simple as it appears.

Before proceeding to any attempt at analysing them, we would like to place before the reader a quotation from the Azoth of M. Georgius Beatus, who was, as we are informed by Vaughan in his *Coelum Terrae*—though he does not mention his name—one of the *Fratres R.C.* This extract sets forth more clearly than many the whole matter, though we are bound to admit that his meaning will in many places be more apparent to the student who has already some familiarity with the Holy Qabalah. Nevertheless, an intelligent comparison with what we have set forth in the preceding chapters should serve to elucidate the majority of his points, while what we have yet to say will be of service, we hope, in considering the remainder. He says:

"I am a goddess for beauty and extraction famous, born out of our proper sea which compasseth the whole earth and is ever restless. Out of my breasts I pour forth milk and blood : boil these two till they are turned into silver and gold. O most excellent subject, out of which all things in this world are generated, though at first sight thou art poison, adorned with the name of the Flying Eagle. Thou art the First Matter, the seed of Divine Benediction, in whose body there is heat and rain, which notwithstanding are hidden from the wicked, because of thy habit and virgin vestures, which are scattered over all the world. Thy parents are the sun and moon; in thee there is water and wine, gold also and silver upon earth, that mortal man may rejoice. After this manner God sends us His blessing and wisdom and rain, and the beams of the sun, to the eternal glory of His name.

"But consider, O man, what things God bestows upon thee by thus means. Torture the Eagle till she weeps and the Lion be weakened and bleed to death. The blood of this Lion incorporated with the tears of the Eagle is the treasure of the earth. These creatures use to devour and kill one another, but notwithstanding their love is mutual, and they put on the property and nature of a Salamander, which if it remains in the fire without any detriment, it cures all the diseases of men, beasts and metals.

"After that the ancient philosophers had perfectly understood this subject, they diligently sought in this mystery for the centre of the middlemost tree in the Terrestrial Paradise, entering in by five litigious gates. The first gate was the knowledge of the True Matter, and here arose the first and that a most bitter conflict. The second was the preparation by which this Matter was to be prepared, that they might obtain the embers of the Eagle and the blood of the Lion. At this gate there was a most sharp fight, for it produceth water and blood and a spiritual, bright body. The third gate is the fire, which conduceth to the maturity of the Medicine. The fourth gate is that of multiplication and augmentation, in which proportions and weight are necessary. The fifth and last gate is projection. But most glorious, full rich and high is he who attains to the fourth gate, for he hath got an universal Medicine for all diseases. This is that great character of the Book of Nature out of which her whole alphabet doth arise. The fifth gate serves only for metals.

"This mystery, existing from the foundation of the world and the creation of Adam, is of all others the most ancient, a knowledge which God Almighty—by His Word—breathed into Nature, a miraculous power, the blessed fire of life, the

transparent carbuncle and red gold of the wise men, and the Divine Benediction of this life. But this mystery, because of the wickedness of men, is given only to few, notwithstanding it lives and moves every day in the sight of the whole world, as it appears by the following parable.

"I am a poisonous dragon, present everywhere and to be had for nothing. My water and my fire dissolve and compound. Out of my body thou shalt draw the Green and Red Lion ; but if thou dost not exactly know me thou wilt—with my fire—destroy thy five senses. A most pernicious, quick poison comes out of my nostrils which hath been the destruction of many. Separate therefore the thick from the thin artificially, unless thou dost delight in extreme poverty. I give thee faculties both male and female and the powers both of heaven and earth. The mysteries of my art are to be performed magnanimously and with great courage, if thou wouldst have me overcome the violence of the fire, in which attempt many have lost both their labour and their substance. I am the egg of Nature, known only to the wise, such as are pious and modest, who make of me a little world. Ordained I was by the Almighty God for men, that they may relieve the poor with my treasures and not set their minds on gold that perisheth. I am called the Philosophers' Mercury; my husband is gold philosophical. I am the old dragon that is present everywhere on the face of the earth. I am father and mother, youthful and ancient, weak and yet most strong, life and death, visible and invisible, hard and soft, descending to the earth and ascending to the heavens, most high and most low, light and heavy. In me the order of nature is oftentimes inverted—in colour, number, weight and measure. I have in me the light of Nature ; I am dark and bright; I spring from the earth and I come out of heaven; I am well known and yet mere nothing ; all colours shine in me and all metals by the beams of the sun. I am the Carbuncle of the Sun, a most noble, clarified earth, by which thou mayest turn copper, iron, tin and lead into most pure gold."

Let us, however, now proceed to our investigation of the various stages of the work. Firstly we have the preparation, which, as we have sufficiently indicated, involves as careful and thorough a purification of the whole nature as a constantly directed will, aided by prayer, meditation and aspiration can bring about. To this must be added systematic study to know the Matter, to understand what it is with which we are to deal, and to an elucidation of this we have devoted the greater part of what has gone before.

But to recapitulate, we may say with Synesius, as in Chapter VII, "that the Quintessence is none other than our viscoas, celestial and glorious soul, drawn from its minera by our magistry." And with Paracelsus that " that which we see is only the receptacle ; the true element is a spirit of life that grows in all things, as the soul in the body of man. This is the First Matter of the elements, which can neither be seen nor felt, and yet is in all things. And the First Matter of the elements is nothing else than the life that the creatures have; and it is these magical elements which are of such an excellent and quick activity that nothing besides can be found or imagined like them."

But even these pre-requisites do not suffice, for a knowledge of the matter must be supplemented by a knowledge of the elements—that is theoretically, for at this stage we

have not advanced to any really practical experimentation such as will lead to first-hand knowledge. But when the philosophers speak of a knowledge of the elements, they do not mean corporeally, but spiritually and wisely, "non corporaliter, sed spiritualiter et sapienter."

Then, again, some study of cosmogony and cosmology must be undertaken, for without this, seeing that man is but the microcosm, it is not possible for him safely to obtain sufficient knowledge of himself to proceed to subsequent stages except by practising an amount of introspection that is dangerous.

We shall also see later on a further necessity for this latter class of knowledge, apart from the value of it in teaching the aspirant self-understanding by means of the parallels between the macrocosmic universe and himself.

All these are indispensable, and without them no one is advised to apply himself to this work, else, as we are plainly told, he will lose his labour and stray far from the true path. Let the aspirant to the mastery of the Alchemic Art, therefore, pledge himself from the very start to a life of stern endeavour and rigid application.

CHAPTER X

We now come to the second part of the first or Gross Work, which is Solution, and a study of the Alchemical writers will soon assure us that this is the most important part of the work, and the key to all the rest.

Here, also, more have erred than in any other part, and it is well said " Qui scit Salem et ejus solutionem, scit secretum occultum antiquorum philosophorum," Who knows the Salt and its solution, knows the hidden secret of the Ancient Sages.

"Here lies the knot," says Vaughan, "and who is he that will untie it?" In reply to which we may quote Raymond Lully, who tells us that it was never put to paper "Because it is the office of God only to reveal this thing, and man seeks to take away from the Divine Glory when he publishes, by word of mouth or in writing, what appertains to God alone. Therefore thou canst not attain this operation until thou hast first been approved spiritually for the favours of Divinity. For this secret is of no human revelation, but for that Benign Spirit Which breathes where it wills."

Despite this somewhat damping information, there is yet much that we can do, for we can at least discover, from a careful perusal of their instructions, what the solution is, and we should therefore not be unduly discouraged, for this is undoubtedly a step towards ascertaining how it might be done.

Eudoxus, in his second Key, gives us an inkling as to what it is, giving us hints how to find out the secret, encouraging us to believe that we can do so. "The Second Key," he says, "dissolves the compound of the Stone and begins the separation of the

Elements in a philosophical manner : this separation of the elements is not made but by raising up the subtle and pure parts above the thick and terrestrial parts. He who knows how to sublime the Stone philosophically, justly deserves the name of a philosopher, since he knows the Fire of the Wise, which is the only Instrument which can work this sublimation. No philosopher has ever openly revealed this Secret Fire, and this powerful agent, which works all the wonders of the Art: he who shall not understand it, and not know how to distinguish it by the characters whereby it is described, ought to make a stand here, and pray to God to make it clear to him : for the knowledge of this Great Secret is rather a gift of Heaven, than a Light acquired by the natural force of reasoning; let him nevertheless read the writings of the philosophers; let him meditate; and above all things let him pray: there is no difficulty which may not in the end be made clear by Work, Meditation and Prayer. Without the sublimation of the Stone, the conversion of the Elements and the extraction of the Principles is impossible; and this conversion ... is the only way whereby our Mercury can be prepared. Apply yourselves therefore to know this Secret Fire, which dissolves the Stone naturally and without violence, and makes it dissolve into Water in the great sea of the Wise."

This is, perhaps, more enlightening for those who have some Qabalistic training—and indeed it is our opinion that Alchemy is virtually a closed book for those who have not some such key to help them—and for the benefit of those who have not, we would point out that the Great Sea is a title of Binah, the Great Mother Supernal, the third Sephira, whose analogue in the divisions of the Soul is Neshamah. To this Sephira is also referred—in the Alchemical Qabalistic Treatise known as Ash Mezareph or the Purifying Fire—Sulphur, whose fiery nature causes it to be used frequently as the symbol of the Secret Fire of the Adepts. If then we take the compound of the Stone as Salt, we have here brought together the three well-known principles of Salt, Sulphur and Mercury.

And if it should be objected that we have but slight grounds for assuming salt to be thus referred, we reply that we have the support of Khunrath in his *Amfhitheatrum*. "The philosopher's stone," he says, "is Ruach Elohim, which moved upon the face of the waters, the firmament being in the midst, conceived and made body, truly and sensibly, in the virgin womb of the greater world, namely that Earth which is without form and water. The Son, born into the light of the Macrocosm, mean and of no account in the eyes of the vulgar, consubstantial nevertheless, and like his father the lesser world, setting aside all idea of anything individually human: universal, triune, hermaphrodite ; visible, sensible to hearing, to smell, local and finite ; made manifest by itself regeneratively by the obstetric hand of the Physico-Chemical Art: glorified in his once assumed body, for benefits and uses almost infinite; wonderfully salutary to the microcosm and to the macrocosm in universal triunity. The Salt of Saturn, the Universal son of Nature, has reigned, does reign, and will reign naturally and universally in all things; always and everywhere universal through its own fusibility, self-existent in nature. Hear and attend ! salt, that most ancient principle of the Stone ; whose nucleus in the Decad guard in holy silence. Let him who hath understanding understand; I have spoken it—not without weighty cause has Salt been dignified with the name of Wisdom: than which, together with the sun, nothing is found more useful."

Considering the foregoing and remembering what Basil Valentine has told us in previous chapters, the nature of this solution should now be getting tolerably clear, nevertheless the descriptions given are so helpful in the incidental information that we may gain from them, that we will venture to give two, the first of which will be from the same source as that we have just concluded.

"In the first act of the physico-chemical works," says Khunrath, "by diverse instruments and labours and the various artifice of the Hands and Fire, from Adrop (which in its proper tongue is called Saturn., i.e., the Lead of the Wise) "—and is thus the prime matter of the Stone, Salt, Saturn and Lead being alternatively interchangeable in their reference to Chokmah, the second Sephira—" our heart of Saturn, the bonds of coagulation being dextrously released, the Green Duenech and the Vitriol of Venus, which are the true matters of the Blessed Stone will appear. The Green Lion, lurking and concealed, is drawn forth from the Cavern of his Saturnine Hill by attractions and allurements suitable to his nature. All the blood copiously flowing from his wounds, by the acute lance transfixed, is diligently collected, ule and lili; the mud earth, wet, humid, stagnant, impure, partaking of Adam, the First Matter of the creation of the Greater World of our very selves and of our potent Stone, is made manifest—the Wine which the Wise have called the Blood of the Earth, which likewise is the Red of Lully, so named on account of its tincture, which is the colour of its virtue, thick, dense and black, blacker than black, will then be at hand; the bond by which the soul is tied to the body and united together with it into one substance is relaxed and dissolved. The Spirit and the Soul by degrees depart from the body and are separated step by step ; whilst this takes place the fixed is made volatile, and the impure body (of the Spirit) from day to day is consumed, is destroyed, dies, blackens and goes to Ashes. These Ashes, my Son, deem not of little worth ; they are the diadem of thy body ; in them lies our pigmy, conquering and destroying giants."

If much of the symbolism of the above seems too involved for the taste of some, our second quotation should appeal to them more. On the statement of Thomas Vaughan it is from another Frater R.C., who was known by the title of Sapiens, and avoids much of the usual terminology of the Alchemists. " The state of true being," he says, " is that from which nothing is absent ; to which nothing is added and nothing still less can harm. All needful is that with which no one can dispense. Truth is therefore the highest excellence and an impregnable fortress, having few friends and beset by innumerable enemies, though invisible in these days to almost the whole world, but an invincible security to those who possess it. In this citadel is contained that true and indubitable Stone and Treasure of Philosophers, which uneaten by moths and unpierced by thieves remaineth to eternity—though all things else dissolve—set up for the ruin of many and the salvation of some.

"This matter which for the crowd is vile, exceedingly contemptible and odious, yet not hateful but loveable and precious to the wise, beyond gems and tried gold. A lover itself of all, to all well-nigh an enemy, to be found everywhere, yet discovered scarcely by any, though it cries through the streets to all: Come to me all ye who seek and I will

lead you in the true path. This is that only thing proclaimed by the true philosophers, that which overcometh all and is itself overcome by nothing, searching heart and body, penetrating whatsoever is stony and stiff, consolidating that which is weak, establishing resistance in the hard.

" It confronts us all, though we see it not, crying and proclaiming with uplifted voice: I am the way of truth ; see that ye walk therein, for there is no other path unto life : yet we do not all hearken unto her. She giveth forth an odour of sweetness, and yet we perceive it not. Daily and freely at her feasts she offers herself to us in sweetness, but we will not taste and see. Softly she draws us towards salvation and still we reject her yoke. For we are become as stones, having eyes and not seeing, ears and not hearing, nostrils refusing to smell, a tongue that will not speak, a mouth that will not taste, feet which refuse to walk and hands that work at nothing. O miserable race of men, which are not superior to stones, yea, so much the more inferior because to the one and not to the other is given knowledge of their acts. Be ye transmuted—she cries—be ye transmuted from dead stones into living philosophical stones. I am the true Medicine, rectifying and transmuting that which is no longer into that which it was before corruption entered, and into something better by far, and that which is no longer into that which it ought to be. Lo, I am at the door of your conscience, knocking night and day, and ye will not open unto me. Yet I wait mildly; I do not depart in anger ; I suffer your affronts patiently, hoping thereby to lead you where I seek to bring. Come again, and come again often, ye who seek wisdom: buy without money and without price, not with gold and silver, nor yet by your own labours that which is offered freely.

"O sonorous voice, O voice sweet and gracious to ears of sages. O fount of inexhaustible riches to those who are searching after truth and justice. O consolation to those who are desolate. What seek ye further, ye anxious mortals ? Why torment your minds with innumerable anxieties, ye miserable ones ? Prithee, what madness blinds you, when within and not without you is all that you seek outside instead of within you? Such is the peculiar vice of the vulgar, that despising their own, they desire ever what is foreign, nor yet altogether unreasonably, for of ourselves we have nothing that is good. Or if indeed we possess any, it is received from Him Who alone is eternal good. On the contrary our disobedience hath appropriated that which is evil within us from an evil principle without, and beyond this evil thus possessed within him, man has nothing of his own ; for whatsoever is good in his nature belongs to the Lord of goodness. At the same time that is counted to him as his own which he receives from the Good Principle. Albeit dimly that Life which is the Light of men shineth in the darkness within us, a Life which is not of us, but of Him Who hath it from everlasting. He hath planted it in us, that in His Light Who dwelleth in Light inaccessible, we may behold the Light. Herein we surpass the rest of His creatures; thus are we fashioned in His likeness, Who hath given us a beam of His own inherent Light. Truth must not therefore be sought in our natural self, but in this likeness of God within us.

"True knowledge begins when after a comparison of the imperishable with the perishable, of life and annihilation, the soul—yielding to the superior attraction of what is eternal—doth elect to be made one with the higher soul. The Mind emerges from that

knowledge and as a beginning chooses voluntary separation of the body, beholding with the soul, on the one hand, the foulness and corruption of the body, and on the other the everlasting splendour and felicity of the higher soul. Being moved thereto by the Divine inbreathing, and neglecting things of flesh, it yearns to be connected with the soul, and that alone desires which it finds comprehended by God in salvation and glory. But the body itself is brought to harmonise with the union of both. This is that wonderful philosophical transmutation of body into spirit and spirit into body about which an instruction has come down to us from the wise of old: 'Fix that which is volatile and volatilise that which is fixed; and thou shalt obtain our Mastery.' That is to say: Make the stiff-necked body tractable, and the virtue of the higher soul herself, shall communicate invariable constancy to the material part so that it will abide all tests. Gold is tried by fire, and by this process all that is not gold is cast out. O pre-eminent gold of the philosophers, with which the Sons of the Wise are enriched, not with that which is coined.

"Come hither, ye who seek after so many ways the Treasure of the Philosophers. Behold that Stone which ye have rejected, and learn first what it is before you go to seek it. It is more astonishing than any miracle that a man should desire after that which he does not know. It is a folly to go in quest of that, the truth of which the investigators do not know; such a search is hopeless. I counsel therefore all and sundry scrutators that they should ascertain in the first place whether that which they look for exists before they start on their travels; they will not be frustrated then in their attempts. The wise man seeks what he loves and loves only that which he knows: otherwise he would be a fool. Out of knowledge therefore cometh love, the Truth of all, which alone is esteemed by all just philosophers.

"Ye toil in vain, all exposers of hidden secrets in Nature when—taking another path than is—ye endeavour to discover by material means the powers of material things. Learn therefore to know Heaven by Heaven, not by earth, but the powers of that which is material discern by that which is heavenly. No one can ascend to that Heaven which is sought by you unless He Who came down from a Heaven which you seek shall not first enlighten. Ye seek an incorruptible Medicine, which shall not only transmute the body from corruption into a perfect mode but so preserve it continually; yet except in Heaven itself, never anywhere will you discover it. The celestial virtue, by invisible rays meeting at the centre of the earth, penetrates all elements and generates and maintains elementated things. No one can be brought to birth therein save in the likeness of that which is also drawn therefrom. The combined foetus of both parents is so preserved in Nature that both parents may be recognisable therein, in potentiality and in act.

"What shall cleave more closely than the Stone in philosophical generation? Learn from within thyself to know whatsoever is in Heaven and on earth, that thou mayest become wise in all things. Thou seest not that Heaven and the elements were once but one substance and were separated one from the other by Divine skill for the generation of thyself and all that is. Didst thou know this, the rest could not escape, unless indeed thou art devoid of all capacity. Again, in every generation such a separation is necessary as I have said must be made by thee before starting out in the study of true

philosophy. Thou wilt never make out of others that one thing which thou needest unless first thou shalt make out of thyself that one of which thou hast heard. For su'ch is the will of God, that the pious should perform the work which they desire, and the perfect fulfil another on which they are bent. To men of bad will there shall be no harvest other than they have sown ; furthermore, on account of their malice, their good seed shall be changed very often into cockle. Perform, then, the work which thou seekest in such a manner that so far as may be in thy power, thou mayst escape a like misfortune.

"So do therefore, my soul and my body: rise up now and follow your higher soul. Let us go up into that high mountain before us, from the pinnacle of which I will show you that place where two ways meet, of which Pythagoras spoke in cloud and darkness. Our eyes are opened; now shines the Sun of Holiness and Justice, guided by which we cannot turn aside from the way of truth. Let thine eyes look first upon the right path, lest they behold vanity before wisdom is perceived. See you not that shining and impregnable tower ? Therein is Philosophical Love, a fountain from which flow living waters, and he who drinks thereof shall thirst no more after vanity. From that most pleasant and delectable place goes a plain path to one more delightful still, wherein Wisdom draws the yoke. Out of her fountain flow waters far more blessed than the first, for if our enemies drink thereof it is necessary to make peace with them. Most of those who attain here direct their course still further, but not all attain the end. It is such a place which mortals may scarcely reach unless they are raised by the Divine Will to the state of immortality; and then, or ever they enter, they must put off the world, the hindering vesture of fallen life.

"In those who attain hereto there is no longer any fear of death ; on the contrary they welcome it daily with more willingness, judging that whatsoever is agreeable in the natural order is worthy of their acceptance. Whosoever advances beyond these three regions passes from the sight of men. If so be that it be granted us to see the second and the third, let us seek to go no further. Behold, beyond the first and crystalline arch, a second arch of silver, beyond which there is a third of adamant. But the fourth comes not within our vision till the third lies behind us. This is the golden realm of abiding happiness, void of care, filled with perpetual joy."

This solution, we may then judge, was a dissolution or loosening of the vital bond—but not a breaking of it —whereby the soul or spirit, or soul and spirit, might be freed from the body and its bondage, whence arose, presumably, that teaching of Plato and Plotinus that it is the business of philosophers to study how to be dead, explained by Porphyry, who says that "there is a twofold death, the one, indeed, universally known, in which the body is liberated from the soul; but the other peculiar to the philosophers, in which the soul is liberated from the body."

This, of course, will involve us in a consideration of the mantic states of the mysteries, but we prefer to postpone this to our study of the second stage of the Subtle Work, devoting our attention in the meantime to the first stage, Conversion.

CHAPTER XI

"Convert the elements," says Arnold, "and you will find what you seek ; for our operation is nothing else than a mutation of natures, and the method of conversion in our Argent Vive is the reduction of natures to their first root."

Conversion is a curious word, and is usually taken to mean a changing from one state or thing to another. The ordinary meaning of the Latin *converto* from which it is derived is to turn round, and we take it that when the Alchemists spoke of this conversion as part of the process, they meant that for a true and perfect manifestation the natural order of procedure ought to be turned round or introverted. It also implies the sense *con-version*, meaning the imposing of a Higher Order on one's own nature, but this is rather the object than the method.

Now the natural procedure is the descent into matter and the ascent out of it, while the Hermetic process involves an inversion, or more properly a conversion or turning round of this, so that by converting you reduce it back into its first original, but plus the intensification brought about by evolution and experience, bringing it back again afterwards into a fresh reunion with its *caput mortuum*.

This, of course, foreshadows the two remaining processes, of the Subtle Work, but as we have already pointed out, there is no exact and sharp division anywhere, as each stage, after the first, involves both those which have preceded it and those which are to follow.

It is not, therefore, necessary to linger over this process, but to pass on to the next stage, Separation, of which Paracelsus says that it is " the greatest miracle in philosophy, and that magic the most singular by which it is accomplished ; very excellent for quickness of penetration and swiftness of operation, the like whereof Nature knows not."

In one of his indirect allusions to this part of the work, Vaughan, in the introduction to his *Anthroposophia*, tells us that the soul " Hath many ways to break up her house, but her best is without a disease. This is her mystical walk, an exit only to return. When she takes the air at this door, it is without prejudice to her tenement."

Sendivogius, in his *New Light of Alchemy*, says that "The searcher of this Sacred Science knows that the soul in man, the lesser world or microcosm, substituting the place of its centre, is the king, and is placed in the vital spirit in the purest blood. That governs the mind, and the mind the body; but this same soul . . . which operates in the body, governing all its motions, hath a far greater operation out of the body, because out of the body it absolutely reigns."

And Vaughan, in the latter part of the *Anthroposophia Theomagica*, confirms this, telling us that whereas while enclosed in the body she imagines whatever she will, " If

she were once out of the body she could act all that she imagined. ' In a moment,' saith Agrippa, ' whatsoever she desires, that shall follow.' In this state she can ' act upon the macrocosm,' make general commotion in the two spheres of air and water, and alter the complexions of times. Neither is this a fable, but the unanimous finding of the Arabians, with the two princes Avicenna and Avicenna. She hath then an absolute power in miraculous and more than natural transmutations. She can in an instant transfer her own vessel from one place to another. She can—by an union with universal force—infuse and communicate her thoughts to the absent, be the distance never so great. Neither is there anything under the sun but she may know it, and—remaining only in one place—she can acquaint herself with the actions of all places whatsoever. I omit to speak of her magnet, wherewith she can attract all things—as well spiritual as natural. ' Finally' " (says Agrippa) " ' there is no work in the

whole course of Nature, however arduous, however excellent, however supernatural it may be, that the human soul, when it has attained the source of its divinity—which the Magi term the soul standing and not falling—cannot accomplish by its own power and apart from any external help.' But who is he—amidst so many thousand philosophers—that knows her nature substantially and the genuine, specific use thereof? This is Abraham's great secret, wonderful exceedingly, and deeply hidden, sealed with six seals, and out of these proceed fire, water and air, which are divided into males and females.' " (Sepher Yetzirah, Cap. iii, sect. 2.) " We should therefore pray continually that God would open our eyes, whereby we might see to employ that talent which He hath bestowed upon us but lies buried now in the ground and doth not fructify at all. He it is to whom we must be united by 'an essential compact' and then we shall know all things ' show forth openly by clear vision in the Divine Light.' "

Vaughan, apart from his great admiration of those whom he terms "The most Illustrious and Truly Regenerated Brethren R.C.," was a great adherent of Agrippa, and we may therefore venture to give an extract from this source, which we do not find in Vaughan's works. It is taken from the Third Book of Occult Philosophy, and bears immediately upon our context.

He tells us that the soul of man, being estranged from the corporeal senses, adheres to a divine nature from which it receives those things which it cannot search into by its own proper power : for when the mind is free, the reins of the body being loosed, and going forth as out of a close prison, it transcends the bonds of the members, and, nothing hindering, being stirred up in its proper essence comprehends all things. And therefore was man said to be made in the express image of God, seeing that he contains the Universal

Reason within himself, and has a corporeal similitude also with all. Whosoever, therefore, shall know himself, shall know all things in himself, but especially he shall know God, according to whose image he was made.

This, then, we may conclude, is the Death alluded to by Pythagoras in the Eighth Dictum of the Twba, where he says that it " consists in the separation of the soul from the body."

We are thus led to a plain understanding of one of the profound mysteries of Alchemy, perhaps the greatest and most profound, continually revealed by them, and as continually obscured again, but quite unmistakable if we do not wilfully refuse to see. And as it deals with the mantic states of mystic trance, it was usually accompanied by stringent warnings as to its dangers.

These are twofold, for not the least among them are those which await the unenlightened experimenter, who, not understanding the nature of the trance state that he endeavours to induce, adopts methods that are undesirable in the extreme. Following these are the dangers that await even the aspirant who may have discovered the right road, but penetrates, as it were, into a strange country of whose ways and inhabitants he is completely and woefully ignorant.

So great are both these categories, that we do not feel justified in pursuing our inquiry further without devoting some small space to a consideration of them.

Among the first class of risk that we have enumerated is that of being misled into the supposition that mesmerism or hypnotism has anything to do with the sacred trance. At first sight this is quite a plausible hypothesis, and some modern writers have devoted considerable space to elaborating the remarks of the Alchemists concerning the " Work of the hands " into arguments in favour of such a supposition.

We cannot too strongly repudiate and condemn any such suggestion, which, to our way of thinking, is pestilent in the extreme, sapping, as it does, the very faculty which it is most desirable should be fostered in the subject, the Will, which is the precious Salt, Lead or Saturn of the Adepts. Apart from which the states of lucidity achieved by such methods differ fundamentally from those at which we are aiming.

Neither can we admit as much more desirable the practice of inducing auto-hypnotic states by the prolonged staring at talismans and symbols, or in placing these upon the forehead in an attempt to obtain visions. Allied with these methods, we would also strongly discourage the student from such other methods as gazing into crystals, bowls of water or ink, magical mirrors and the like, which may, indeed, produce in certain subjects a degree of mediumship, but nothing more, and mediumship is not what we are seeking.

Lastly, and most emphatically, we would warn anyone against attempting any of the invocations or evocations of talismanic and ceremonial magic as set forth in the textbooks and grimoires dealing with this subject. The results, if any are achieved—and unfortunately they can be—are likely to be exceedingly unpleasant and dangerous.

Even where the results obtained by the methods outlined in the three preceding paragraphs are not actually dangerous, they are not likely to be useful, but, on the contrary, are almost certain to be misleading. In illustration of which statement we will quote a few extracts from Iamblichos, who, in his work on the Egyptian Mysteries, deals exclusively with Theurgic Magic.

He tells us that "When there occurs some errancy in the theurgic technique"—as when, for example, some published textbook on Magic is used, which, if it be not purely evil, is admittedly defective somewhere—"the Images which ought to be at the Autopsia are not, but others of a different kind. These, the inferiors, assume the guise of the more venerable orders, and pretend to be the very ones which they are counterfeiting, and there will be a great mass of falsehood flow forth from the perversion.

"We say the same things now in regard to phantasms or apparitions. For if these are not themselves genuine, but others of the kind are so, that really exist, they certainly will not be among the self-revealing spirits, but are of the kind that display themselves ostentatiously as genuine. These participate in deception and falsehood after the manner of the forms that appear in mirrors, and attract the understanding to no good purpose in regard to matters . . . that will be among fraudulent deceptions. . . . On the other hand the gods and those that come after the gods reveal true likenesses of themselves, but never project apparitions such as are formed in water or in mirrors.

"Thou mayst not associate in the mind the spectacles of the gods that are superlatively efficacious with the apparitions got up by technical magic. For the latter have neither the energy nor the essence nor the genuineness of the objects that are beheld, but only project bare phantasms that seem real.

' I shall wonder if any one of the theurgic priests who behold the genuine, ideal forms of the gods should consent to allow them at all. For why should anyone consent to take idola or spectral figures in exchange for those that have real being, and be carried from the very first to the last and lowest? Do we not know that all things which are brought into view by such a mode . . . are really phantoms of what is genuine, and that they appear good to the seeing, but never are really so?

"The individual creating the spectral figures employs in his procedures neither the revolutions of the heavenly bodies nor the powers that exist in them by nature ; and in short he is not able to come in contact with them. But as he follows an art, and does not proceed theurgically, he deals with the last and most inferior emanations, manifestly, from their nature, about the extreme part of the universe.

"The projector of spectral figures trusts in spectres destitute of soul, only animated with the outward appearance of life, holding together externally a framework of diversified complexion, and absolutely ephemeral in duration. Nothing of the things thus fashioned by man is unalloyed and pure. They are wanting in all, being brought together from manifold and incompatible substances. When any such multitude of auras accumulated from many sources has been mingled together, it is shown to be feeble and fleeting. They vanish more quickly than the idola seen in mirrors. For when the incense is placed upon the altar, the figure is immediately formed from the vapour as it is carried upwards, but when the vapour becomes mingled and dispersed into the whole atmosphere, the idolon is immediately dissolved and not a trace of it remains.

"Why then should this juggling be desired by the man that loves manifestations that are true? If they know that these things about which they are engaged are structures formed of passive material, the evil would be a simple matter. . . . But if they hold to these spectral figures as to gods, the absurdity will not be utterable in speech or enduring in act. For into such a soul the divine ray never shines; for it is not in the nature of things for it to be bestowed upon objects that are wholly repugnant, and those that are held fast by dark phantasms have no place for its reception. Such-like wonder-making with phantasms will, therefore, be in the same category with shadows that are very far from the truth."

The second class of dangers should be tolerably obvious from what we have already indicated, but not the least of them is illusion. As, however, we shall have to deal with these in our consideration of the nature of the trance state, we will not now dwell further upon them.

CHAPTER XII

We now, therefore, come to the trance state itself, and it should by now be abundantly clear that by this we mean the sacred state of divine trance, and not any psychic, somnambulistic or hypnotic states.

The principal characteristic of the mantic trance, as it is frequently called, is that in every stage of it complete self-consciousness and self-control are retained, although there is obtained what Plato calls a "divine release from the ordinary ways of men."

The earlier stages are sometimes called muesis, from muo, to close the eyes, for, as Synesius says in the *Aegyptiacus*, "There are two sets of eyes in the Mysteries. The Lower are closed when the Higher are opened," a statement that has misled many into speculations regarding hypnotism that we have before mentioned.

These states are connected with the noetic nature and lead naturally to the knowledge of spiritual realities and the acquirement of certain powers; and they are designed to lead up to and culminate in the true re-birth, the birth from above as it is often called.

Though self-consciousness is maintained, the mind is drawn away from the things of sense, the spiritual sight, hearing and so forth becoming stimulated when, as the Oracle describes it, "No longer are visible unto thee the Vault of the Heavens, the Mass of the Earth; when for thee the Stars have lost their Light and the Lamp of the Moon is veiled and around thee is the Lightning Flash."

Yet until, as we have repeatedly emphasised, the mind and body have been as far as possible purified by prayer and meditation and the pursuance of the Sacred Rites, the danger remains that the phrenic, lower or psychic nature may play an undesired part

and lead to illusions and self-deceptions, which are described as intrusive figures from the Underworld, seeking to draw away the attention of the candidate from the truth.

Ancient and mediaeval writings are full of descriptions of these appearances, which are even said to have material efficacy in Divine works under the guidance of those who understand and can control them; whence the saying of the Oracle, " Nature persuadeth us that there are pure Demons, and that the germinations even of evil matter can be alike useful and good."

Nevertheless the soul is liable to be led away into oblivion by these in the early stages, so that the further injunction is necessary, " Let the immortal depth of thy soul be predominant, and all thine eyes extend upwards. Stoop not down, for a precipice lieth beneath the Earth, drawing through the ladder which hath seven steps, beneath which is the Throne of dire Necessity."

This is why Vaughan, speaking of the First Matter, says, " The eye of man never saw her twice under one and the same shape." And Lully, that the first principles of the Art are " Fugitive Spirits, condensed in air, in shape like divers monsters, beasts and men,
which move like clouds hither and thither."

But apart from such apparitions, there are more subtle forms of illusion arising from memory, desire, imagination, emotion and so forth, which, while not necessarily alarming, and probably not tending to arouse the suspicions in any way, are at the same time totally inaccurate and misleading.

The following letter quoted by Vaughan in his *Lumen de Lumine* as being from the *Fratres R.C.*, bears on all these points in a most interesting manner. We give only the middle portion of the letter, which is the part that actually illustrates them. It runs as follows:

"There is a mountain situated in the midst of the earth or centre of the world, which is both small and great. It is soft, also above measure hard and strong. It is far off and near at hand, but by the providence of God it is invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain, by envy of the devil, who always opposes the Glory of God and the felicity of man, is compassed about with very cruel beasts and ravenous birds, which make the way thereto both difficult and dangerous; and therefore hitherto, because the time is not yet come, the way thither could not be sought after nor found out. But now at last the way is to be found by those that are worthy—but notwithstanding by every man's self-labour and endeavour.

"To this mountain shall you go in a certain night when it comes most long and dark; and see that you prepare yourselves by prayer. Insist upon the way that leads to the mountain, but ask not of any man where it lies, only follow your guide, who will offer himself to you and will meet you in the way. Truly you shall not fail to know him.

"This guide shall bring you to the mountain at midnight, when all things are silent and dark. It is necessary that you arm yourself with a resolute, heroic courage, lest you fear those things that will happen and fall back. You need no sword or other bodily weapons, only call upon your God sincerely and from the depths of your mind.

"When you have discovered the mountain, the first miracle that will happen is this: A most vehement and very great wind that will shake the whole mountain and shatter the rocks to pieces. You will be encountered then by dragons, lions and other terrible wild beasts ; but fear not any of these things. Be resolute and take heed that you return not, for your guide, who brought you hither, will not suffer any evil to befall you. As for the treasure, it is not yet discovered, but it is very near.

"After this wind will come an earthquake, which will overthrow those things that the wind had left, and make all flat. Be sure you fall not off.

"The earthquake being passed there will follow a fire that will consume all the earthly rubbish and discover the treasure. But as yet you cannot see it. After all these things and near daybreak, there shall be a great calm, and you shall see the Day-Star arise and the dawning will appear and you shall perceive a great treasure.

"The chiefest thing in it and the most perfect, is a certain exalted tincture, with which, if it served God and were worthy of such gifts, the whole world might be tinged and turned into most pure gold."

Now these states of Manteia were in no sense haphazard or undirected ; for before venturing far, if at all, with them, the aspirant was supposed, as we have already indicated, to study carefully the theoretical aspects of what he was to do, and to familiarise himself with the systems of cosmogony and cosmology held by the school in which he was studying, as far as any such system could be grasped theoretically. Also it was necessary for him to have some academic acquaintance with the Orders and Hierarchies of Essences he was about to encounter, together with the tokens and signs by which he might recognise and be recognised, and by virtue of which he might claim such instruction and enlightenment as his degree of spiritual attainment would enable him to assimilate.

And it should be clearly understood that the Hierophants and candidates of the true Mystery Schools were no mere dilettante dabblers and experimenters, satisfied with visions of the Astral World, or the planes immediately contiguous to ours, against which they were warned by the Oracle in no uncertain terms :

"Stoop not down into the Darkly Splendid World, wherein continually lieth a faithless depth, and Hades wrapped in clouds, delighting in unintelligible images; precipitous, winding ; a black ever-rolling abyss, ever espousing a Body un luminous, formless and void."

They sought to penetrate into the further Worlds, the Yetziratic and even Briatic,

and to rise ever higher through them until they beheld the Divine Light, that Light which was formless, which was the true stage of Eopteia or Beholding.

Although we are not considering the Eastern views on these subjects in this short survey, nevertheless the following descriptions of this Light, taken from the Bardo Thodol, or Thibetan Book of the Dead, are so apt that we do not hesitate to give them.

"Thy guru hath set thee face to face before with the Clear Light; and now thou art about to experience it in its Reality in the Bardo state, wherein all things are like the void and cloudless sky, and the naked, spotless intellect is like unto a transparent vacuum without circumference or centre. At this moment know thyself and abide in that state. . . . Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognise it. ... Thy present intellect, in real nature void, not formed into anything as regards characteristics or colour, naturally void, is the very Reality, the All-Good. . . . Thine own consciousness, shining void and inseparable from the Great Body of Radiance, hath no birth nor death and is the Immutable Light."

But to reach any of these states, or even to assist in the preliminary purifications, the practice of the exercises of the Mysteries was necessary, which were in some measure connected with the process of solution or separation that we have been discussing. And in this connection we ought perhaps to mention an error that appears to be very prevalent concerning them. We have already dealt with it to some extent in Chapters III and IV, though limiting it at the time to sex practices.

We would now, therefore, extend this to physical exercises generally, such as one reads of in certain forms of yoga. The exercises of the Mysteries of Greece and Egypt were of a different order, being purely spiritual, and were intimately connected with that ritual which was a preliminary to the earlier mantic states. They were neither physical nor intellectual, but were linked with the Alchemical volatilising of the fixed and fixing of the volatile with which we have all along been dealing, and with which we shall deal again, both in the next stage of the Subtle Work, and in the section on dew which summarises the whole procedure.

When Syncsius says " Intellect above all things separates whatever is contrary to the true purity of the phantastic Spirit; for it attenuates this spirit in an occult and ineffable manner, and extends it to Divinity" he is not speaking of the natural intellect, which cannot do this, but of the Mind in the sense which we have previously outlined in Chapter II. And with this clue we must, for the time being, remain content.

CHAPTER XIII

We now come to the last of our three stages of the Subtle Work, which we have termed Reunion. This process is also the Alchemical Coagulation and the fixing of the volatile. As the Smaragdine Tablet says, " The power of it is integral if it be turned into earth." And Senior, that " the highest fume should be reduced to the lowest; for the

divine water is the thing descending from heaven, the reducer of the soul to its body, which it at length revives."

And Trismosin, after discussing the putrefaction and decoction, quotes Hermes as saying, " It is indeed needful that at the end of this World, Heaven and Earth should meet and come home." And again, in the Fourth Parable of his Splendor Solis, he quotes Senior thus : " The Spirit dissolves the body and in the Dissolution extracts the Soul of the Body, and changes this body into Soul, and the Soul is changed into Spirit, and the Spirit is again added to the Body, for thus it has stability."

Khunrath, likewise, in his Amphitheatrum informs us concerning the whole of the second or Subtle Work as follows: "In the Second Operation, which takes place in one circular, crystalline vessel, justly proportioned to the quality of its contents, also in one theosophic, cabalistically sealed furnace or Athanor, and by one fire, the body, soul and spirit, externally washed and cleansed and purged with the most accurate diligence and Herculean labours, and again compounded, commingle, rot of themselves and without manual co-operation, by the sole labours of nature, are dissolved, conjoined and reunited; and thus the fixed becomes volatile wholly; these three principles also are of themselves coagulated, diversifiedly coloured, calcined and fixed; and hence the world arises renovated and new."

While Eudoxus, in his Fourth Key—if we may be pardoned for thus multiplying authorities—says "The Fourth Key of the Art is the entrance to the Second Work (and a reiteration in part and development of the foregoing) : it is this which reduces our Water into Earth ; there is but this only Water in the World, which by a bare boiling can be converted into Earth, because the Mercury of the Wise carries in its centre its own Sulphur which coagulates it. The terrification of the Spirit is the only operation of this work. Boil them with patience; if you have proceeded well, you will not be a long time without perceiving the marks of this coagulation; and if they appear not in their time they will never appear; because it is an undoubted sign that you have failed in some essential thing in the former operations ; for to corporify the Spirit, which is our Mercury, you must have well dissolved the body in which the Sulphur which coagulates the Mercury is enclosed. But Hermes assumes that our mercurial water shall obtain all the virtues which the philosophers attribute to it if it be turned into earth. An earth admirable is it for fertility—the Land of Promise of the Wise, who, knowing how to make the dew of Heaven fall upon it, cause it to produce fruits of inestimable price. Cultivate then diligently this precious earth, moisten it often with its own humidity, dry it as often, and you will no less augment its virtue than its weight and its fertility."

And this in part is the meaning of the fable of Osiris, who, his parts having been gathered together again and preserved in a chest floating upon the waters of the Nile for a time, emerged therefrom resuscitated, and came forth immune from all ills or harm and beyond all comparison more powerful than before.

In short this reunion is the key to the Mystical Rebirth in the deathless Solar Body,

admirably precluded in a quotation from the lost Gospel of Phillip given by Epiphanius, "I have united myself, assembling myself together from the four quarters of the universe, and joining together the members that were scattered abroad," and elaborated in the Apocalypse in the allegory of the birth of the Man-child.

For the whole process we have been studying is manifestly connected with the attainment by the soul of the candidate to the highest level to which his spiritual development can aspire, and by the absorption of the soul when in this state of all the wisdom, power and purifying energy which it can assimilate. It then returns to the body, which is its proper earth, purging it by the radiations of the energy thus acquired.

This process being constantly repeated, the level is gradually raised, for the purging at each return ensures further projection at the next solution, which is the augmentation of the power of the stone which is so much spoken of in the later stages of the work.

Thus the purifying and vivifying energy is absorbed in ever increasing amounts, while at the same time the power of maintaining the contacts is steadily developed, which also assists in the general growth of the soul.

In such a manner, by successive stages, the aspirant is said to progress towards union with his Higher Self, and because of these various stages of development, there were different forms of the sacred rites. This not unnaturally adds to the difficulties of gleaning any information relative to them, for the records do not in any way plainly set them forth by stages, but intermingle the accounts the one with the other, as the Alchemists at all events admit quite openly, so that their meaning shall remain unintelligible to those without the Key.

We have above mentioned the augmentation of the stone, which we have seen to be intimately connected with the constant repetitions of the process. Eudoxus is quite definite in this assertion, saying in his Sixth Key that "The Multiplication of the Stone is by reiteration of the same operation, which consists but in opening and shutting, dissolving and coagulating, imbibing and drying; whereby the virtues of the Stone are infinitely augmentable."

The others are unanimous in their agreement with this thesis, and indeed it should be so obvious to the ordinary intelligence that we will waste no more time on it.

It will perhaps be of assistance to the student in the course of his own researches if we devote some small space to the consideration of some of the commoner terms in use among the Alchemists, and in so doing we shall in a measure recapitulate and review what has gone before.

And if it should seem to anyone that according to our description of it, the work is shorter than they expected, it must not be forgotten that the fermentative process of the first work—and indeed all the processes of both works—has to be gone over again and

again, repeatedly and with the greatest care. Hence the Alchemists' command to the student to dissolve, distil, incerate, calcine, sublime, and fix the Occult Nature, and hence are we told that the Gold is to be tried seven times in the fire, so that the initial process alone comprises a death, a resurrection, a purification, a separation, an exaltation and a sublimation.

And in passing through the various stages, the First Matter, the Mercury of the Adepts, the Quintessence, is alluded to under a multitude of terms and by a variety of descriptions. As Agmon says in the concluding section of the Turba, which Arnold de Villa Nova borrowed for his Speculum, " It is also a stone and not a stone, spirit, soul and body; it is white, volatile, concave, hairless, cold, and yet no one can apply the tongue with impunity to its surface. If you wish that it should fly, it flies ; if you say that it is water, you speak the truth ; if you say that it is not water, you speak falsely. Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing foreign. Unless the

names were multiplied, so that the vulgar might be deceived, many would deride our wisdom."

At times it is called an essential oil; at others a sharp vinegar; again a Dragon, a Chameleon, a Phoenix, a Salamander. Sometimes it is mineral, sometimes vegetable, sometimes animal; now it is Fire or Light, then Earth, Air or Water; at other times it is Magnesia, Azoth, Antimony, Ether or Ens. Frequently it is resolved into its elements, or three component parts, Salt, Sulphur and Mercury, which are Spirit, Soul and Body ; Active, Passive and Resultant; Father, Mother and Son ; Attraction, Repulsion and Circulation.

Planetary terms are frequently used. The Sun for the Active, the Moon for the Passive; Saturn for the Self-willed Life, the Will at one stage of the operation; Venus, the Celestial Light of Nature ; Vulcan, motion.

Again Salt is Will at another stage, whose analogue is Weight. The Brazen Body is the impure, natural born Spirit. The Orient Animal is the Will clothed in Light, which the Oracle describes as "Having put on the complete armed vigour of resounding Light, with triple strength fortifying the Soul and Mind."

The principle of Body is severally referred to as Caput Mortuum, Pigmy, Diadem of Body and Duenech.

The Vulture, Crow and Raven are synonymous terms for the Spirit of Life, though they appear to be used as indicative of different stages in the process, just as are the various colours so often alluded to.

The Philosophic Earth is that where the Magnesia, Terra Adamica or Red Root is sown; where it dies and corrupts in order that it may renew itself as Salt. And here there appears to be a manifest contradiction, for the Earth of the Wise is another name for

Mercury; but this is nevertheless explicable, seeing that it conceives into itself the very seed, sperm or ferment by which it is nourished and brought to perfection.

The Red and White are Soul and Spirit, which emerge in union from the blackness of the mystical death, and we are told that when the Artist sees it he knows that he has the Great Arcanum.

Many interesting points arise from the consideration of Water, Air and Fire, and with these we will deal in the next chapter.

CHAPTER XIV

"In the beginning the Elohim created the substance of the Heavens and the substance of the Earth. And the Earth was without form and void, and darkness was upon the face of the Abyss and the Ruach Elohim vibrated upon the face of the Waters."

Such are the first two verses of the Book Berashith—which we call Genesis—according to the Hebrew. On these words alone, and their implications and meanings, a book might be written, but we would only here draw the reader's attention to the word Ruach, whose implications we have to some extent discussed in an earlier chapter, adding here the fact that the gender of the word is feminine, which will explain some of the allusions in many of the previous quotations. Also to the words Abyss and Waters, which are both rendered by the same word in the Hebrew. This word is Thehom, and contains in itself the two ideas of "the formless" and "water," whence it might aptly be translated here as "formless waters."

This is the Virgin Water of the Alchemists, and Thomas Vaughan tells us that when the philosophers practised upon the Chaos itself, that is to say upon the Formless and Void, they opened it and saw the Pre-existent Countenance of the Triad, and saw that all things here below, the Water of Mundane Life as it is elsewhere called, was a Thick Water, which is a term much used in Alchemy.

The apparent stark absurdity of the statement that the philosophers practised upon the Chaos will be elucidated later. For the moment we will consider this Thick Water. We find it mentioned in 2 Maccabees, i, 19-22, where the Sacred Fire was buried in a secret pit. On the return from the captivity it was found to have turned to a thick water, from which, however, the Fire was extracted.

In support of this analogy we find that the Sepher Yetzirah, or Book of Formation—which, as we have said, is one of the oldest books of the Qabalah, and is attributed by legend to Abraham, though its author in all probability was Rabbi Akiba—in describing the Creation says that Fire was derived from Water.

There is, of course, an obvious analogy between Thick Water and Gum, which is another term for it. It is also called White Mercury—Mercury giving quite a good

parallel—and we note that there is a White Gum and that Permanent Water is White. Permanent Water is also called Igneous, while Mercury is Water of Sulphur, which may very well be taken to mean "containing Sulphur or Fire," and Hermes in the Golden Treatise says "Conserve in that Sea the Fire."

This Water, then, that is to say Permanent Water, is the First Matter, "which is that waterish substance which wets not the hands." "It looks like a Green Lizard," says Lully, "but its most prevalent colour is a certain inexpressible azure." Hereby he denotes it; watery nature, both by the colour blue, and the fact that the Lizard probably represents Scorpio, which in good symbolism is Aquila, the Eagle, the Kerubic Emblem of Water and the Alchemical Emblem of Distillation. Lully continues, "The predominant element in it, however, is a certain fiery, subtle earth, whence it is often called earth, causing much confusion; but this is the viscous or slimy part." And as it is said to be impregnated by the Sun it is spermatic and is called a Sperm of Earth.

This is also Sperm of the World, Catholic Magnesia, the Twofold Mercury or Azoth, Vinegar, Clean Water, Divine Water, Sea Water, Virgin's Milk and Mist. And here we would remind the student of the Mist that went up from the earth and watered the whole face of the ground mentioned in Gen. ii, 6.

We will now take the analogy of Gum, which gives us a good parallel—being a vegetable excretion—especially if we consider the idea of the Sperm or Seed just mentioned. This will also afford us the promised elucidation of the apparent absurdity of operating on the Chaos, for according to Vaughan the original. Seminal Viscosity, Sperm or Seed from which the World was made, disappeared in the Creation, for it was the Waters of Creation upon which the Spirit or Ruach Elohim brooded or vibrated in the beginning, transforming it into the World. The World, however, now yields us a secondary seed, which is the very same essence or substance with the primitive general one—the description of which, by the way, tallies rather well with ectoplasm. This Seed, says Vaughan, is abstracted in its heavenly, universal form by vegetables, which attract it at their roots as it comes from the air in Dew. This Sperm is generated from the mixture and marriage of the inferior and superior natures in the vapours.

Let no one be misled by any such statements into thinking that any common vegetables are meant, for it is quite otherwise. As well might the Tree of Life be mistaken in the same way. We are dealing here, as we have dealt all along, with one only thing; one matter, one vessel, one furnace, one laboratory.

But to resume. We have thus been led up to a consideration of Dew, a most important symbol, than which, perhaps, no better symbol of the Alchemical process can be quoted. The Alchemists, in their use of it, regard the air as a vast circulatory, whose upper reaches are extremely rarified. In it is involved all the idea of the action of opposites on one another, for fire and water, that is to say heat and moisture, are always busy with one another, and according to Anaxagoras in the Turba, the thickness or spermatic part of the fire falls into the air. The thickness or sperm of the air, and in it the thickness and sperm of the fire, falls into the water, and all these fall upon the earth,

with which idea we should compare either body, soul and spirit, or the Qabalistic notion of the triple division of the soul as outlined in Chapter II.

Now the water is here to be taken as the middle nature between the air and the earth, the former, in ancient symbolism being hot and moist, and the latter cold and dry, while the water is cold and moist.

On a higher level the air is the reconciler between the water and the fire, so that thus the air becomes what we have already termed it, a vast circulatory where the inferiors and superiors meet like agent and patient, or, as some of the Alchemists express it, where

Sulphur and Mercury are mingled.

Here things are said to be resolved into general principles by the action of wind, which is, of course, vibration, contrition and so forth. This resolves them into moisture, the prime element of creation, as it were, which then descends as dew, so that we have a perpetual rarefaction and condensation, or circular process going on, that which is generated in the air being taken up by the water, which acts as the body.

Now by dew, however, is not meant common dew, as with all substances treated of in Alchemy; but it serves to illustrate the sublimation of the volatile part, which, ascending, is acted upon by that which is its higher counterpart, of which it absorbs something, and then, becoming refixed, descends again into earth or body which it is able to some extent to purify, having

been itself in some measure purified.

We have not treated this section in nearly as full a manner as it deserves, but it may nevertheless be seen from what we have said that water is sometimes called fire, and why this should be.

This fire involved in air, which is collected up by the water, is called Starry Milk or Air of Luna, so that water is like a flying bird, and the milky moisture which is found in her crystal breasts is called Milk of Birds, and thus some of the philosophers have said that "Birds do bring their Stone unto them." Fish are said to do the same thing, for they live in the Water.

And the air, which involves in itself a fire, is the Pneuma, Breath, Spirit or Ruach. But the symbol of Ruach Elohim is Fire, which, in the Soul is the Qabalistical Neshamah, the Higher part, by the Fire or Sulphur of which the Nephesch or lower part must be purged.

Now following the analogy of Dew and the evaporation of water from the earth into air, which it, as it were, dissolves and which contains fire, we must distil from the gross earth of our material natures the Nephesch, the subtle or watery part, which shall dissolve the volatile or airy part or Ruach, containing the Fire, Neshamah. When this falls upon the earth as dew it will commence its purification.

There is in the Qabalah much about this Dew, but it is too technical for anything but a passing reference. It is said that from it the dead are raised up, and by dead is meant, in the mystical language of the Zohar, fallen.

To explain the sublimation of the essences with the matter in the foregoing, Vaughan and others postulate the Archeus or Central Sun, " For where the rays of the one and the other meet, the central, breaking through to meet the celestial, suffers a sort of ecstasy," says Vaughan, " So then, in winter, the face of the earth being as it were sealed, Magnesia is generated, but in spring and summer it ascends more freely."

This compounding of watery and airy natures has doubtless given rise to the term Green Stone, though some say it should be Green Lion. This curious beast is also the Poisonous Dragon of whom Hermes says in his Golden Treatise, " In every nature there is first the needful water, then the oily tincture and lastly the foeces or earth which remains below. But a Dragon inhabits all these, and they are his habitation, and the blackness is in them, and by it he ascends into the air. But while the fume remains in them they are not immortal. Take away, therefore, the vapour from the water, and the blackness from the oily tincture and death from the foeces; and by distillation thou shalt achieve a triumphant reward, even that in and by which the possessors live."

Now the Water, the Oil and the Earth are the hidden intrinsical natures, and in this sense every element is threefold. The Dragon is the self-willed spirit, as we have already said, which in its normal mode, resulting from the fall, is a poisonous nature and destroys all that it touches. This poison is the fume which is to be taken away. It is not one with the blackness which is in them, for this has a practical meaning linked with the dissolution at the end of the quotation, here given as distillation.

The oily tincture is Sulphur, for Hermes adds in the next paragraph, " The temperate unguent, which is Fire, is the medium between the foeces and the water, and is called the perscrutinator of the waters. For the unguents are called Sulphurs, because between fire and oil and the sulphurs there is close propinquity; even as fire burns so does sulphur also."

The Dragon, to revert to him again, is salt in the impure state, also our Green Lion, so that this latter is synonymous with all those other terms which have been given in Chapter IV, and also with the Magical Earth, the Flos Salts Aibi or Flower of White Salt, the

White Sand and so on, for it is not specified always at what stage it is alluded to, and it must be borne in mind that in the Great Work nothing is added, only superfluities removed.

And this Magical Earth is that in which is the recreative fire, the " Land of Havilah where good gold is," which is Martian and Fiery. This is the Fire that coagulates the parts, and the Salt is the water that wets not the hands, the Magnesia that was exhibited in the Mysteries.

Thus we come at length to the end of our investigation, and we can but hope that it has not proved too disappointing to the reader, and that it will not be thought that too liberal a use has been made of quotations. Our object has been throughout to lead him to a study of this most fascinating and—as we consider it—all important subject, and to persuade him that the writings of the philosophers, despite their envious complexity, will well repay him for the pains to which he may be put in their perusal.

We may therefore, perhaps, be forgiven if we conclude by giving him two further extracts, which we will leave to his consideration without comment. The first is from the Fourth Parable of the Splendor Solis of Trismosin.

"This (Dissolution) the Philosophers give to understand in the following Signature or Figure : They saw a man black like a negro sticking fast in a black, dirty and foul smelling slime or clay ; to his assistance came a young woman, beautiful in countenance, and still more so in body, most handsomely adorned with many-coloured dresses, and she had wings on her back, the feathers of which were equal to those of the very finest white Peacock, and the quills were adorned with fine pearls, while the feathers reflected like golden mirrors. On her head she had a crown of pure gold, and on the top of it a silver star ; around her neck she wore a necklace of fine gold, with the most precious Ruby, for which no king would be able to pay; her feet were clad with golden shoes, and from her was emanating the most splendid perfume, surpassing all aromas. She clothed the man with a purple robe and lifted him up to his brightest clearness, and took him with herself to Heaven."

The second is a recipe for the Medicine from Thomas Vaughan. This has unfortunately been described by a modern commentator in the following terms : "I must confess to a feeling that this recipe is a jest or a kind of parody on the ridiculous processes given by pretenders in Alchemy." We feel that the intelligent and not merely superficial reader will take a different view, and that the measure of his approval will indicate the measure of his understanding. It is given thus :

" R/. Ten parts of celestial slime. Separate the male from the female and then each from its earth, naturally, however, and without violence. Conjoin after separation in due, harmonic, vital proportion. The soul, descending straightway from the pyroplastic sphere, shall restore its dead and deserted body by a wonderful embrace. The conjoined substances shall be warmed by a natural fire in a perfect marriage of spirit and body. Proceed according to the Vulcano-Magical Artifice till they are exalted into the Fifth Metaphysical Rota. This is that Medicine about which so many have scribbled but so few have known."

Part 2 of 2 (Chapters VII-XI) [Part 1]

THEURGY

or the

HERMETIC PRACTICE

A Treatise on Spiritual Alchemy

BY

By E. J. LANGFORD GARSTIN

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CHAPTER VIII

From the very outset, then, we are to regard prayer, with which we include the proper use of invocations, ceremonial and ritual where necessary, as not the least important part of the sacred rites, both purificatory and telestic. And the Alchemists tell us, no less than the Hierophants of the Mysteries, the Prophets of the Old Testament and the Apostles of the New, that without it nothing may be accomplished. Norton, in the first Chapter of his Ordinal, says :

"Maistryefull merveyulous and Archimastrye
Is the tincture of holi Alkimy :

A wonderful Science, secrete Philosophie,
A singular grace & gifte of th' almightie;

Which never was founde by labour of Mann,
But it by Teaching, or Revelation begann.
It was never for Mony sold ne bought,
By any Man which for it sought:

But given to an able man by grace,
Wrought with great Cost, with long laysir and space.
Also no man coulde yet this Science reach,
But if God send a Master him to teach:

For it is soe wonderfull and soe selcouth,
That it must needes be taught from mouth to mouth,

For God's Conjunctions Man maie not undoe,
But if his Grace fully consent thereto,
By heipe of this Science, which our Lord above
Hath given to such Men as he doth love;

Wherefore old Fathers conveniently
Called this Science Holy Alkimy,"

And Hermes, in the Tractatus Aweus, declares that "This science and art I have obtained by the inspiration of the living God alone, who judged fit to open them to me His servant." While Zachary, in the Opusculum, is equally definite. "For no one," he says, "ever acquired this art by chance, but by prayer rather than by any other means."

Basil Valentine calls this prayer the Invocation of God, and his commentator Kirchringius gives us some analyses of it, which we may with profit scrutinise. "Every man knows," he says, "that hath entirely devoted himself to this business, how effectual prayer is, and how often those things which he long sought and could not find, have been imparted to him in a moment, as it were, infused from above or dictated by some good genius. That is also of use in solving riddles and enigmatical writings; for if you burn with a great desire of knowing them, that is prayer: and when you incline your mind to this or that, variously discussing and meditating many things, this is co-operation: that your prayer may not be, for want of exertion, a tempting of God ; yet all endeavour is vain until you find a solution. Nevertheless, if you despair not, but instantly persist in desire, and cease not from labour, at length, in a moment, the solution will fall in; this is revelation, which you cannot receive unless you pray with great desire and labour, using your utmost endeavour ; and yet you cannot perceive how from all those things of which you thought, which were not the solution of the enigma, the solution itself arose. This unfolding of the Riddle opens to you the mystery of all things, and shows how available prayer is for the obtainment of things spiritual and eternal as well as corporeal and perishing good : and when prayer is made with a heart not feigned, but sincere, you will see that there is nothing more fit for the acquiring of what you desire."

But prayer must not be considered, in the invocations of the mysteries, or in one's private meditations, as being used with any deluded notion of influencing the Gods and changing their minds, as if they were vacillating entities like ourselves, subject to flattery and capable of being swayed by a petition adroitly addressed. Nor should anyone suppose that the purpose of the Rituals and Formulæ is to force the Gods to this or that manifestation of their powers, as if man should set himself up to be higher than they, for indeed it is far otherwise.

But there is an essential something in us that is divine, or mental essence if this term be preferred, something at least that is or can be vividly aroused in and by prayers; and this, when fully aroused, longs ardently and strenuously for its counterpart, and becomes united to the absolute perfection, though this latter consummation is not to be understood as an immediate result, but rather as the outcome of prolonged and concentrated endeavour.

It may be argued that it is not necessary to pray to God or to the Gods, as pure mental or spiritual essences would require neither praise nor adulation, which could be addressed properly only to God made in man's image, and that prayers for material needs should not be made, on the ground that what is good for us will be given, and that what we want is known before we ask it. But this is a mistaking of the whole rationale of prayer, which is, at least to a great extent, that the very act of praying benefits us in and of itself, and not because it is heard or received through any sense-faculty.

For if we judge ourselves honestly and fairly, comparing ourselves with the Gods, then the very consciousness of our own nothingness leads us to a form of supplication of, or meditation on, the Divine nature, so that, as Iamblichos puts it, "We are led from supplication to the object of supplication, and from the familiar intercourse we acquire a similarity to it, and from imperfection we quietly receive the Divine Perfection." And if there is any relationship, however remote, between our meditation and the reality, it will serve as a bond or link to draw us nearer to our source, "For there is not anything which is in the least degree akin to the Gods with which the Gods are not immediately present and conjoined."

There are thus three main types of prayer, the first of which involves a collecting and concentrating of our thoughts, which of itself will lead gradually to a contact with and genuine knowledge of God. Next comes that which effects the "binding in communion with a single mind." Lastly, in the most perfect form of prayer, the degree of elevation is such that the mysterious union is sealed and its validity assured.

The first of these, as Iamblichos says, relates to illumination, the second to a general completion of effort, and the third to complete fulfilment by means of the Fire or Supreme Deity.

These stages are parallel with those enumerated by Proklos, which are the contact, the approach and the perfect union. They are preceded by the knowledge of the different ranks of the divine beings to which they belong, and the bond of union by which we become adopted by the Gods.

It may be as well, in view of the way in which this branch of our subject is usually misunderstood, to say something about the so-called "propitiations of anger," for when we understand what view the Theurgists took of the anger of the Gods, the matter is plain enough. Far from regarding it from the apparently obvious standpoint, they held that, as far as it related to the Gods, it was a turning away on our part from their beneficence, much as if we were deliberately to cut ourselves off from the sunlight by shutting ourselves away in the dark. The object of the "propitiation," therefore, was to turn ourselves back to the participation of the supernal natures, to lead us once more to the enjoyment of the communion we had interrupted and once more to bind harmoniously together both those participating and the essences participated.

Thus we learn that prayers are an integral and indispensable part of the Sacred Rites of the Mysteries, and that continual exercise in them nourishes the mind, as it were, and renders what has been termed the receptivity of the soul more spacious. At the same time it accustoms us to the irradiations of that Light towards which we are striving, and by degrees makes clear the arcane knowledge of the Supernal Wisdom, gradually but steadily drawing the sublimated soul to the very summit of all possible progress.

To be brief then, and at the risk of seeming to be redundant, just as prayer is not supposed to influence or change the minds of the Gods, but rather to effect a somewhat in us that brings us into contact with the Higher Powers, so also the Invocations were not assumed to have any compelling force upon the Divinities, but to turn us towards the participation of the superior nature and to create a binding link between those participating and the essences participated.

On which point Proklos is clear when he says: "In the invocations and at the Autopsia, the Divine Essence seems after a manner to come down to us, when we are really extending ourselves to it instead."

It may appear to some that we have dealt with this whole section at undue length, but in our opinion this is not so, for we hold it to be of considerable importance in the work. In conclusion, however, we should perhaps make it clear that prayer does not of necessity involve at all times the use of verbal expression, or the direction of the prayer to a personal entity. Both these types are a stumbling-block to many, and we do not find that they are as a rule insisted upon by the majority of our authorities. But there are other, wordless methods, meditation, aspiration and the like that should be practised, "For if," says Vaughan in his *Coelum Terrae*, "thy desire leads thee on to the practice, consider well what manner of man thou art, and what it is that thou wouldst do ; for it is no small matter. Thou hast resolved with thyself to be a co-operator with the living God, and to minister to Him in His work of generation. Have a care, therefore, that thou dost not hinder His work." "Settle not in the lees and puddles of the world " ; he says also in his *Anima Magia Abscondita*, "have thy heart in heaven and thy hands upon the earth. Ascend in piety and descend in charity. For this is the Nature of Light and the way of the children of it."

CHAPTER IX

We now come to the most difficult part of our inquiry, for we are beginning to grasp the magnitude of the task that we propose for ourselves, which is nothing less than the purification of the spiritual nature to a point where it may be raised, exalted or sublimated to a real union with its higher counterparts; from which mystical marriage, as it is sometimes called, is born that which is more than human, that which may be termed divine, the risen Osiris or Christ, which is truly at one with the Eternal Gods, with True Being.

And such an undertaking involves an ascent from World to World by analogous processes in each, by becoming perfect in each. Step by step we must climb that

Jacob's ladder which stretches from earth to the super-celestial regions, purifying and purging at every stage, dissolving, distilling, calcining, imbibing, coagulating, subliming, until the goal is reached, a goal so far beyond our most vivid imaginative speculations that all attempts fail of describing.

For, as Porphyry tells us in his *Auxiliary to the Perception of Intelligibles*, "When you have assumed to yourself an Eternal Essence, infinite in itself according to power ; and begin to perceive intellectually an hypostasis unwearied, untamed, and never failing, but transcending in the most pure and genuine life, and full from itself ; and which likewise, is established in itself ; to this essence, if you add a subsistence in place, or a relation to a certain thing, at the same time you diminish this essence, or rather appear to diminish it, by ascribing to it an indigence of place or a relative condition of being ; you do not, however, in reality diminish this essence, but you separate yourself from the perception of it, by receiving as a veil the phantasy which runs under your conjectural apprehension of it. For you cannot pass beyond, or stop, or render more perfect, or effect the least change in a thing of this kind, because it is impossible for it to be in the smallest degree deficient. For it is much more sufficient than any perpetually flowing fountain can be conceived to be. If, however, you are unable to keep pace with it, and to become assimilated to the whole Intelligible Nature, you should not investigate anything pertaining to real Being ; or if you do, you will deviate from the path that leads to it, and will look at something else ; but if you investigate nothing else, being established in yourself and in your own Essence, you will be assimilated to the Intelligible Universe, and will not adhere to anything posterior to it.

"Neither therefore should you say, I am of great magnitude ; for omitting this idea of greatness, you will become universal, as you were universal prior to this. But when, together with the universe, something was present with you, you became less by the addition; because the addition was not from truly subsisting Being, for to that you cannot add anything. When, therefore, anything is added from the subjective self-hood, a place is afforded to poverty as an associate, accompanied by an indigence of all things. Hence, dismissing non-being (the subjective self-hood) you will then become sufficient; for when anyone is present in himself, then he is present with true Being, which is everywhere ; but when you withdraw from yourself, then likewise you recede from real Being; of such great consequence is it for a man to be present with that which is present with himself, that is to say, with his rational part, and to be absent from that which is external to him."

It must be our present purpose, therefore, having sketched briefly the objects proposed, and emphasised the seriousness of the undertaking, to attempt some investigation of the methods by which these ends may be attained, the *modus operandi* of the Hermetic Practice.

This is usually divided into two parts, termed the Gross and the Subtle, but as Morien says: "You shall know that the whole work of this Art ends in two Operations hanging very close together, so that when one is complete, the other may begin and finish, this

perfecting the whole Magistry."

An analysis of the works of the Philosophers shows that these two operations are again sub-divided, broadly speaking, into two for the first and three for the second, though these are themselves each multiple and are infinitely varied by the different authorities, who complicate matters still further by frequent introversions of the order of the work, scattering their instructions apparently at random through their books, as they themselves freely confess, in order that they may not be too apparent to the uninitiated.

These five principal divisions of the process may be tabulated as Preparation, Solution, Conversion, Separation, Reunion; though it must be remembered that each stage includes operations similar to what has gone before, recapitulations, repetitions and so forth, so that our classification is in no wise as simple as it appears.

Before proceeding to any attempt at analysing them, we would like to place before the reader a quotation from the Azoth of M. Georgius Beatus, who was, as we are informed by Vaughan in his *Coelum Terrae*—though he does not mention his name—one of the *Fratres R.C.* This extract sets forth more clearly than many the whole matter, though we are bound to admit that his meaning will in many places be more apparent to the student who has already some familiarity with the Holy Qabalah. Nevertheless, an intelligent comparison with what we have set forth in the preceding chapters should serve to elucidate the majority of his points, while what we have yet to say will be of service, we hope, in considering the remainder. He says:

"I am a goddess for beauty and extraction famous, born out of our proper sea which compasseth the whole earth and is ever restless. Out of my breasts I pour forth milk and blood : boil these two till they are turned into silver and gold. O most excellent subject, out of which all things in this world are generated, though at first sight thou art poison, adorned with the name of the Flying Eagle. Thou art the First Matter, the seed of Divine Benediction, in whose body there is heat and rain, which notwithstanding are hidden from the wicked, because of thy habit and virgin vestures, which are scattered over all the world. Thy parents are the sun and moon; in thee there is water and wine, gold also and silver upon earth, that mortal man may rejoice. After this manner God sends us His blessing and wisdom and rain, and the beams of the sun, to the eternal glory of His name.

"But consider, O man, what things God bestows upon thee by thus means. Torture the Eagle till she weeps and the Lion be weakened and bleed to death. The blood of this Lion incorporated with the tears of the Eagle is the treasure of the earth. These creatures use to devour and kill one another, but notwithstanding their love is mutual, and they put on the property and nature of a Salamander, which if it remains in the fire without any detriment, it cures all the diseases of men, beasts and metals.

"After that the ancient philosophers had perfectly understood this subject, they diligently sought in this mystery for the centre of the middlemost tree in the Terrestrial Paradise, entering in by five litigious gates. The first gate was the knowledge of the True

Matter, and here arose the first and that a most bitter conflict. The second was the preparation by which this Matter was to be prepared, that they might obtain the embers of the Eagle and the blood of the Lion. At this gate there was a most sharp fight, for it produceth water and blood and a spiritual, bright body. The third gate is the fire, which conduceth to the maturity of the Medicine. The fourth gate is that of multiplication and augmentation, in which proportions and weight are necessary. The fifth and last gate is projection. But most glorious, full rich and high is he who attains to the fourth gate, for he hath got an universal Medicine for all diseases. This is that great character of the Book of Nature out of which her whole alphabet doth arise. The fifth gate serves only for metals.

"This mystery, existing from the foundation of the world and the creation of Adam, is of all others the most ancient, a knowledge which God Almighty—by His Word—breathed into Nature, a miraculous power, the blessed fire of life, the transparent carbuncle and red gold of the wise men, and the Divine Benediction of this life. But this mystery, because of the wickedness of men, is given only to few, notwithstanding it lives and moves every day in the sight of the whole world, as it appears by the following parable.

"I am a poisonous dragon, present everywhere and to be had for nothing. My water and my fire dissolve and compound. Out of my body thou shalt draw the Green and Red Lion ; but if thou dost not exactly know me thou wilt—with my fire—destroy thy five senses. A most pernicious, quick poison comes out of my nostrils which hath been the destruction of many. Separate therefore the thick from the thin artificially, unless thou dost delight in extreme poverty. I give thee faculties both male and female and the powers both of heaven and earth. The mysteries of my art are to be performed magnanimously and with great courage, if thou wouldst have me overcome the violence of the fire, in which attempt many have lost both their labour and their substance. I am the egg of Nature, known only to the wise, such as are pious and modest, who make of me a little world. Ordained I was by the Almighty God for men, that they may relieve the poor with my treasures and not set their minds on gold that perisheth. I am called the Philosophers' Mercury; my husband is gold philosophical. I am the old dragon that is present everywhere on the face of the earth. I am father and mother, youthful and ancient, weak and yet most strong, life and death, visible and invisible, hard and soft, descending to the earth and ascending to the heavens, most high and most low, light and heavy. In me the order of nature is oftentimes inverted—in colour, number, weight and measure. I have in me the light of Nature ; I am dark and bright; I spring from the earth and I come out of heaven; I am well known and yet mere nothing ; all colours shine in me and all metals by the beams of the sun. I am the Carbuncle of the Sun, a most noble, clarified earth, by which thou mayest turn copper, iron, tin and lead into most pure gold."

Let us, however, now proceed to our investigation of the various stages of the work. Firstly we have the preparation, which, as we have sufficiently indicated, involves as careful and thorough a purification of the whole nature as a constantly directed will, aided by prayer, meditation and aspiration can bring about. To this must be added

systematic study to know the Matter, to understand what it is with which we are to deal, and to an elucidation of this we have devoted the greater part of what has gone before.

But to recapitulate, we may say with Synesius, as in Chapter VII, "that the Quintessence is none other than our viscoas, celestial and glorious soul, drawn from its minera by our magistry." And with Paracelsus that "that which we see is only the receptacle ; the true element is a spirit of life that grows in all things, as the soul in the body of man. This is the First Matter of the elements, which can neither be seen nor felt, and yet is in all things. And the First Matter of the elements is nothing else than the life that the creatures have; and it is these magical elements which are of such an excellent and quick activity that nothing besides can be found or imagined like them."

But even these pre-requisites do not suffice, for a knowledge of the matter must be supplemented by a knowledge of the elements—that is theoretically, for at this stage we have not advanced to any really practical experimentation such as will lead to first-hand knowledge. But when the philosophers speak of a knowledge of the elements, they do not mean corporeally, but spiritually and wisely, "non corporaliter, sed spiritualiter et sapienter."

Then, again, some study of cosmogony and cosmology must be undertaken, for without this, seeing that man is but the microcosm, it is not possible for him safely to obtain sufficient knowledge of himself to proceed to subsequent stages except by practising an amount of introspection that is dangerous.

We shall also see later on a further necessity for this latter class of knowledge, apart from the value of it in teaching the aspirant self-understanding by means of the parallels between the macrocosmic universe and himself.

All these are indispensable, and without them no one is advised to apply himself to this work, else, as we are plainly told, he will lose his labour and stray far from the true path. Let the aspirant to the mastery of the Alchemic Art, therefore, pledge himself from the very start to a life of stern endeavour and rigid application.

CHAPTER X

We now come to the second part of the first or Gross Work, which is Solution, and a study of the Alchemical writers will soon assure us that this is the most important part of the work, and the key to all the rest.

Here, also, more have erred than in any other part, and it is well said " Qui scit Salem et ejus solutionem, scit secretum occultum antiquorum philosophorum," Who knows the Salt and its solution, knows the hidden secret of the Ancient Sages.

"Here lies the knot," says Vaughan, "and who is he that will untie it?" In reply to which we may quote Raymond Lully, who tells us that it was never put to paper

"Because it is the office of God only to reveal this thing, and man seeks to take away from the Divine Glory when he publishes, by word of mouth or in writing, what appertains to God alone. Therefore thou canst not attain this operation until thou hast first been approved spiritually for the favours of Divinity. For this secret is of no human revelation, but for that Benign Spirit Which breathes where it wills."

Despite this somewhat damping information, there is yet much that we can do, for we can at least discover, from a careful perusal of their instructions, what the solution is, and we should therefore not be unduly discouraged, for this is undoubtedly a step towards ascertaining how it might be done.

Eudoxus, in his second Key, gives us an inkling as to what it is, giving us hints how to find out the secret, encouraging us to believe that we can do so. "The Second Key," he says, "dissolves the compound of the Stone and begins the separation of the Elements in a philosophical manner : this separation of the elements is not made but by raising up the subtle and pure parts above the thick and terrestrial parts. He who knows how to sublime the Stone philosophically, justly deserves the name of a philosopher, since he knows the Fire of the Wise, which is the only Instrument which can work this sublimation. No philosopher has ever openly revealed this Secret Fire, and this powerful agent, which works all the wonders of the Art: he who shall not understand it, and not know how to distinguish it by the characters whereby it is described, ought to make a stand here, and pray to God to make it clear to him : for the knowledge of this Great Secret is rather a gift of Heaven, than a Light acquired by the natural force of reasoning; let him nevertheless read the writings of the philosophers; let him meditate; and above all things let him pray: there is no difficulty which may not in the end be made clear by Work, Meditation and Prayer. Without the sublimation of the Stone, the conversion of the Elements and the extraction of the Principles is impossible; and this conversion ... is the only way whereby our Mercury can be prepared. Apply yourselves therefore to know this Secret Fire, which dissolves the Stone naturally and without violence, and makes it dissolve into Water in the great sea of the Wise."

This is, perhaps, more enlightening for those who have some Qabalistic training—and indeed it is our opinion that Alchemy is virtually a closed book for those who have not some such key to help them—and for the benefit of those who have not, we would point out that the Great Sea is a title of Binah, the Great Mother Supernal, the third Sephira, whose analogue in the divisions of the Soul is Neshamah. To this Sephira is also referred—in the Alchemical Qabalistic Treatise known as Ash Mezareph or the Purifying Fire—Sulphur, whose fiery nature causes it to be used frequently as the symbol of the Secret Fire of the Adepts. If then we take the compound of the Stone as Salt, we have here brought together the three well-known principles of Salt, Sulphur and Mercury.

And if it should be objected that we have but slight grounds for assuming salt to be thus referred, we reply that we have the support of Khunrath in his *Amfhitheatrum*. "The philosopher's stone," he says, "is Ruach Elohim, which moved upon the face of the waters, the firmament being in the midst, conceived and made body, truly and sensibly,

in the virgin womb of the greater world, namely that Earth which is without form and water. The Son, born into the light of the Macrocosm, mean and of no account in the eyes of the vulgar, consubstantial nevertheless, and like his father the lesser world, setting aside all idea of anything individually human: universal, triune, hermaphrodite ; visible, sensible to hearing, to smell, local and finite ; made manifest by itself regeneratively by the obstetric hand of the Physico-Chemical Art: glorified in his once assumed body, for benefits and uses almost infinite; wonderfully salutary to the microcosm and to the macrocosm in universal triunity. The Salt of Saturn, the Universal son of Nature, has reigned, does reign, and will reign naturally and universally in all things; always and everywhere universal through its own fusibility, self-existent in nature. Hear and attend ! salt, that most ancient principle of the Stone ; whose nucleus in the Decad guard in holy silence. Let him who hath understanding understand; I have spoken it—not without weighty cause has Salt been dignified with the name of Wisdom: than which, together with the sun, nothing is found more useful."

Considering the foregoing and remembering what Basil Valentine has told us in previous chapters, the nature of this solution should now be getting tolerably clear, nevertheless the descriptions given are so helpful in the incidental information that we may gain from them, that we will venture to give two, the first of which will be from the same source as that we have just concluded.

"In the first act of the physico-chemical works," says Khunrath, "by diverse instruments and labours and the various artifice of the Hands and Fire, from Adrop (which in its proper tongue is called Saturn., i.e., the Lead of the Wise) "—and is thus the prime matter of the Stone, Salt, Saturn and Lead being alternatively interchangeable in their reference to Chokmah, the second Sephira—" our heart of Saturn, the bonds of coagulation being dextrously released, the Green Duenech and the Vitriol of Venus, which are the true matters of the Blessed Stone will appear. The Green Lion, lurking and concealed, is drawn forth from the Cavern of his Saturnine Hill by attractions and allurements suitable to his nature. All the blood copiously flowing from his wounds, by the acute lance transfixed, is diligently collected, ule and lili; the mud earth, wet, humid, stagnant, impure, partaking of Adam, the First Matter of the creation of the Greater World of our very selves and of our potent Stone, is made manifest—the Wine which the Wise have called the Blood of the Earth, which likewise is the Red of Lully, so named on account of its tincture, which is the colour of its virtue, thick, dense and black, blacker than black, will then be at hand; the bond by which the soul is tied to the body and united together with it into one substance is relaxed and dissolved. The Spirit and the Soul by degrees depart from the body and are separated step by step ; whilst this takes place the fixed is made volatile, and the impure body (of the Spirit) from day to day is consumed, is destroyed, dies, blackens and goes to Ashes. These Ashes, my Son, deem not of little worth ; they are the diadem of thy body ; in them lies our pigmy, conquering and destroying giants."

If much of the symbolism of the above seems too involved for the taste of some, our second quotation should appeal to them more. On the statement of Thomas Vaughan it is from another Frater R.C., who was known by the title of Sapiens, and avoids much of

the usual terminology of the Alchemists. "The state of true being," he says, "is that from which nothing is absent ; to which nothing is added and nothing still less can harm. All needful is that with which no one can dispense. Truth is therefore the highest excellence and an impregnable fortress, having few friends and beset by innumerable enemies, though invisible in these days to almost the whole world, but an invincible security to those who possess it. In this citadel is contained that true and indubitable Stone and Treasure of Philosophers, which uneaten by moths and unpierced by thieves remaineth to eternity—though all things else dissolve—set up for the ruin of many and the salvation of some.

"This matter which for the crowd is vile, exceedingly contemptible and odious, yet not hateful but loveable and precious to the wise, beyond gems and tried gold. A lover itself of all, to all well-nigh an enemy, to be found everywhere, yet discovered scarcely by any, though it cries through the streets to all: Come to me all ye who seek and I will lead you in the true path. This is that only thing proclaimed by the true philosophers, that which overcometh all and is itself overcome by nothing, searching heart and body, penetrating whatsoever is stony and stiff, consolidating that which is weak, establishing resistance in the hard.

"It confronts us all, though we see it not, crying and proclaiming with uplifted voice: I am the way of truth ; see that ye walk therein, for there is no other path unto life : yet we do not all hearken unto her. She giveth forth an odour of sweetness, and yet we perceive it not. Daily and freely at her feasts she offers herself to us in sweetness, but we will not taste and see. Softly she draws us towards salvation and still we reject her yoke. For we are become as stones, having eyes and not seeing, ears and not hearing, nostrils refusing to smell, a tongue that will not speak, a mouth that will not taste, feet which refuse to walk and hands that work at nothing. O miserable race of men, which are not superior to stones, yea, so much the more inferior because to the one and not to the other is given knowledge of their acts. Be ye transmuted—she cries—be ye transmuted from dead stones into living philosophical stones. I am the true Medicine, rectifying and transmuting that which is no longer into that which it was before corruption entered, and into something better by far, and that which is no longer into that which it ought to be. Lo, I am at the door of your conscience, knocking night and day, and ye will not open unto me. Yet I wait mildly; I do not depart in anger ; I suffer your affronts patiently, hoping thereby to lead you where I seek to bring. Come again, and come again often, ye who seek wisdom: buy without money and without price, not with gold and silver, nor yet by your own labours that which is offered freely.

"O sonorous voice, O voice sweet and gracious to ears of sages. O fount of inexhaustible riches to those who are searching after truth and justice. O consolation to those who are desolate. What seek ye further, ye anxious mortals ? Why torment your minds with innumerable anxieties, ye miserable ones ? Prithee, what madness blinds you, when within and not without you is all that you seek outside instead of within you? Such is the peculiar vice of the vulgar, that despising their own, they desire ever what is foreign, nor yet altogether unreasonably, for of ourselves we have nothing that is good. Or if indeed we possess any, it is received from Him Who alone is eternal good. On the

contrary our disobedience hath appropriated that which is evil within us from an evil principle without, and beyond this evil thus possessed within him, man has nothing of his own ; for whatsoever is good in his nature belongs to the Lord of goodness. At the same time that is counted to him as his own which he receives from the Good Principle. Albeit dimly that Life which is the Light of men shineth in the darkness within us, a Life which is not of us, but of Him Who hath it from everlasting. He hath planted it in us, that in His Light Who dwelleth in Light inaccessible, we may behold the Light. Herein we surpass the rest of His creatures; thus are we fashioned in His likeness, Who hath given us a beam of His own inherent Light. Truth must not therefore be sought in our natural self, but in this likeness of God within us.

"True knowledge begins when after a comparison of the imperishable with the perishable, of life and annihilation, the soul—yielding to the superior attraction of what is eternal—doth elect to be made one with the higher soul. The Mind emerges from that knowledge and as a beginning chooses voluntary separation of the body, beholding with the soul, on the one hand, the foulness and corruption of the body, and on the other the everlasting splendour and felicity of the higher soul. Being moved thereto by the Divine inbreathing, and neglecting things of flesh, it yearns to be connected with the soul, and that alone desires which it finds comprehended by God in salvation and glory. But the body itself is brought to harmonise with the union of both. This is that wonderful philosophical transmutation of body into spirit and spirit into body about which an instruction has come down to us from the wise of old: 'Fix that which is volatile and volatilise that which is fixed; and thou shalt obtain our Mastery.' That is to say: Make the stiff-necked body tractable, and the virtue of the higher soul herself, shall communicate invariable constancy to the material part so that it will abide all tests. Gold is tried by fire, and by this process all that is not gold is cast out. O pre-eminent gold of the philosophers, with which the Sons of the Wise are enriched, not with that which is coined.

"Come hither, ye who seek after so many ways the Treasure of the Philosophers. Behold that Stone which ye have rejected, and learn first what it is before you go to seek it. It is more astonishing than any miracle that a man should desire after that which he does not know. It is a folly to go in quest of that, the truth of which the investigators do not know; such a search is hopeless. I counsel therefore all and sundry scrutators that they should ascertain in the first place whether that which they look for exists before they start on their travels; they will not be frustrated then in their attempts. The wise man seeks what he loves and loves only that which he knows: otherwise he would be a fool. Out of knowledge therefore cometh love, the Truth of all, which alone is esteemed by all just philosophers.

"Ye toil in vain, all exposers of hidden secrets in Nature when—taking another path than is—ye endeavour to discover by material means the powers of material things. Learn therefore to know Heaven by Heaven, not by earth, but the powers of that which is material discern by that which is heavenly. No one can ascend to that Heaven which is sought by you unless He Who came down from a Heaven which you seek shall not first enlighten. Ye seek an incorruptible Medicine, which shall not only transmute the

body from corruption into a perfect mode but so preserve it continually; yet except in Heaven itself, never anywhere will you discover it. The celestial virtue, by invisible rays meeting at the centre of the earth, penetrates all elements and generates and maintains elementated things. No one can be brought to birth therein save in the likeness of that which is also drawn therefrom. The combined foetus of both parents is so preserved in Nature that both parents may be recognisable therein, in potentiality and in act.

"What shall cleave more closely than the Stone in philosophical generation ? Learn from within thyself to know whatsoever is in Heaven and on earth, that thou mayest become wise in all things. Thou seest not that Heaven and the elements were once but one substance and were separated one from the other by Divine skill for the generation of thyself and all that is. Didst thou know this, the rest could not escape, unless indeed thou art devoid of all capacity. Again, in every generation such a separation is necessary as I have said must be made by thee before starting out in the study of true philosophy. Thou wilt never make out of others that one thing which thou needest unless first thou shalt make out of thyself that one of which thou hast heard. For su'ch is the will of God, that the pious should perform the work which they desire, and the perfect fulfil another on which they are bent. To men of bad will there shall be no harvest other than they have sown ; furthermore, on account of their malice, their good seed shall be changed very often into cockle. Perform, then, the work which thou seekest in such a manner that so far as may be in thy power, thou mayst escape a like misfortune.

"So do therefore, my soul and my body: rise up now and follow your higher soul. Let us go up into that high mountain before us, from the pinnacle of which I will show you that place where two ways meet, of which Pythagoras spoke in cloud and darkness. Our eyes are opened; now shines the Sun of Holiness and Justice, guided by which we cannot turn aside from the way of truth. Let thine eyes look first upon the right path, lest they behold vanity before wisdom is perceived. See you not that shining and impregnable tower ? Therein is Philosophical Love, a fountain from which flow living waters, and he who drinks thereof shall thirst no more after vanity. From that most pleasant and delectable place goes a plain path to one more delightful still, wherein Wisdom draws the yoke. Out of her fountain flow waters far more blessed than the first, for if our enemies drink thereof it is necessary to make peace with them. Most of those who attain here direct their course still further, but not all attain the end. It is such a place which mortals may scarcely reach unless they are raised by the Divine Will to the state of immortality; and then, or ever they enter, they must put off the world, the hindering vesture of fallen life.

"In those who attain hereto there is no longer any fear of death ; on the contrary they welcome it daily with more willingness, judging that whatsoever is agreeable in the natural order is worthy of their acceptance. Whosoever advances beyond these three regions passes from the sight of men. If so be that it be granted us to see the second and the third, let us seek to go no further. Behold, beyond the first and crystalline arch, a second arch of silver, beyond which there is a third of adamant. But the fourth comes not within our vision till the third lies behind us. This is the golden realm of abiding

happiness, void of care, filled with perpetual joy."

This solution, we may then judge, was a dissolution or loosening of the vital bond—but not a breaking of it —whereby the soul or spirit, or soul and spirit, might be freed from the body and its bondage, whence arose, presumably, that teaching of Plato and Plotinus that it is the business of philosophers to study how to be dead, explained by Porphyry, who says that "there is a twofold death, the one, indeed, universally known, in which the body is liberated from the soul; but the other peculiar to the philosophers, in which the soul is liberated from the body."

This, of course, will involve us in a consideration of the mantic states of the mysteries, but we prefer to postpone this to our study of the second stage of the Subtle Work, devoting our attention in the meantime to the first stage, Conversion.

CHAPTER XI

"Convert the elements," says Arnold, "and you will find what you seek ; for our operation is nothing else than a mutation of natures, and the method of conversion in our Argent Vive is the reduction of natures to their first root."

Conversion is a curious word, and is usually taken to mean a changing from one state or thing to another. The ordinary meaning of the Latin *converto* from which it is derived is to turn round, and we take it that when the Alchemists spoke of this conversion as part of the process, they meant that for a true and perfect manifestation the natural order of procedure ought to be turned round or introverted. It also implies the sense *con-version*, meaning the imposing of a Higher Order on one's own nature, but this is rather the object than the method.

Now the natural procedure is the descent into matter and the ascent out of it, while the Hermetic process involves an inversion, or more properly a conversion or turning round of this, so that by converting you reduce it back into its first original, but plus the intensification brought about by evolution and experience, bringing it back again afterwards into a fresh reunion with its *caput mortuum*.

This, of course, foreshadows the two remaining processes, of the Subtle Work, but as we have already pointed out, there is no exact and sharp division anywhere, as each stage, after the first, involves both those which have preceded it and those which are to follow.

It is not, therefore, necessary to linger over this process, but to pass on to the next stage, Separation, of which Paracelsus says that it is " the greatest miracle in philosophy, and that magic the most singular by which it is accomplished ; very excellent for quickness of penetration and swiftness of operation, the like whereof Nature knows not."